

  
Saint Paul School of  
Theology



Student Handbook  
& Catalog  
2017-2018

Revised 4-19-2018

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## General Institutional Information

### Purpose

From its beginning, the purpose of Saint Paul School of Theology has been to form people for transformational ministry in congregations, faith communities, and the world in which we live, especially in the Heartland, so that they are equipped to carry out the mission of the Church: making disciples of Jesus Christ for the transformation of the world.

### Our Mission

Centered on Christ and rooted in the Wesleyan tradition, Saint Paul School of Theology is a seminary of intentional relationships committed to the formation of people for innovative, creative ministry through rigorous academic life;  
the exploration of Scripture, tradition, ministry practices;  
and diverse, contextual experience.

### Our Values

**Saint Paul School of Theology is:**

- **Christ-centered, prophetic and evangelistic**

From its beginning, Saint Paul School of Theology has been, and continues to be, committed to operations, decision-making, and curriculum that embody a Christ-centered, prophetic and evangelistic approach to theological education. Saint Paul stresses engagement of traditional disciplines, such as scripture, church history, and theology, while placing students in settings such as prisons, mental health institutions, and monasteries, and building relationships with the marginalized.

- **Formed in justice, integrity, and faithful experience**

Saint Paul is committed to racial justice, to Christian stands in the feminist and womanist movements, to the struggle of families across our communities, to environmental justice and peace, and to abiding attention to the poor and the marginalized.

- **Contextual, diverse, relevant, and multicultural**

Saint Paul is committed to the contextual engagement of academic and concrete life. This commitment demands training in a diversity of settings in the search for a faithful response to the claims made in different contexts upon an attentive and skilled ministry, a training committed to the excluded, the estranged, the oppressed, and the marginalized.

- **Committed to**

- The integration of academic excellence and faithful practice
- The creation of community in the challenges of emergent contemporary contexts
- The promotion of peace and justice through theological dialogue
- The use of multiple platforms and approaches in academic life.

**These commitments drive decision-making around all aspects of academic and contextual learning at Saint Paul.**

The Mission, Vision, and Values provide a mechanism through which to express the identity and purpose of Saint Paul. These brief statements cannot, in themselves, express the many dimensions of Saint Paul's history, experience, and aspiration. Rather, they are intended to be a mirror and a window, both a reflection of Saint Paul's purpose, and a portal through which to see the many ways in which Saint Paul moves in the Heartland and beyond.

As part of its commitment to the United Methodist Church, Saint Paul was formed by, and continues to be informed by, the teachings of John Wesley. Consequently, the Mission, Vision, and Values are grounded in what has come to be called the "Wesleyan Quadrilateral" of Scripture-Tradition-Experience-Reason, Wesley's commitment to the poor and marginalized, his belief that reason is a gift from God that we ignore at our peril, a passion for justice, and an undying energy for taking Jesus Christ into the corners of the world.

## History and Accreditation

Saint Paul School of Theology was one of two schools authorized by the 1956 General Conference of The Methodist Church. Kansas City was selected as the location, due to the shortage of Methodist pastors in this part of the country. Consequently, the central concern of Saint Paul School of Theology since it was chartered in 1958 has been the academic preparation for the practice of ministry. Since the fall of 2008, Saint Paul School of Theology has operated campuses in Kansas City and Oklahoma City.

*The Commission on Accrediting of the Association of Theological Schools in the United States and Canada*

10 Summit Park Drive Pittsburgh, PA 15275, USA  
(412) 788-6505 (412) 788-6510 (fax) [www.ats.edu](http://www.ats.edu)

Saint Paul School of Theology is accredited by the Commission on Accrediting of the Association of Theological Schools and is approved to offer the following degree programs:

- Master of Divinity (MDiv)
- Master of Arts in Christian Ministry (MACM)
- Master of Arts (Theological Studies) [MA(TS)]
- Doctor of Ministry (DMin)

These programs are approved for offering at our Saint Paul: Church of the Resurrection campus, Saint Paul: Oklahoma City University campus, and via distance education.

*The Higher Learning Commission*

30 North LaSalle Street, Suite 2400, Chicago, IL 60602-2504  
(800) 621-6440 [www.ncahlc.org](http://www.ncahlc.org)

Saint Paul School of Theology is regionally accredited on probation by the Higher Learning Commission to offer the following degree programs:

- Master of Divinity (MDiv)
- Master of Arts in Christian Ministry (MACM)
- Master of Arts (Theological Studies) [MA(TS)]
- Doctor of Ministry (DMin)

These programs are approved for offering at our Saint Paul: Church of the Resurrection campus, Saint Paul: Oklahoma City University campus, and via distance education.

Saint Paul School of Theology is also approved for listing by the University Senate of The United Methodist Church. Saint Paul is chartered by the State of Missouri, approved by the Kansas Board of Regents and the Oklahoma State Regents for Higher Education, and authorized to participate in NC-SARA (a voluntary, regional approach to state oversight of postsecondary distance education).

Saint Paul is also a member of the Kansas City Association of Theological Schools (KCATS), a cooperative venture in theological education that includes Central Baptist Theological Seminary, Midwestern Baptist Theological Seminary, and Nazarene Theological Seminary.

For more information on the institution's accreditations and approvals, please visit <http://www.spst.edu/accreditation/>.



## Faculty



**James M. Brandt**

**Professor of Historical Theology and Director of Contextual Education**

Ph.D., University of Chicago  
M.Div., Luther Seminary  
B.A., St. Olaf College



**Mike Graves**

**William K. McElvaney Professor of Preaching**

Ph.D., Southwestern Baptist Theological Seminary  
M.Div., Southwestern Baptist Theological Seminary  
B.S., University of Houston



**Jeanne Hoeft**

**Vice President for Academic Affairs and Dean,  
Associate Professor of Pastoral Theology and Pastoral Care and  
Franklin and Louise Cole Associate Professor in Town and Country  
Ministries**

Ph.D., Iliff School of Theology and University of Denver Joint Ph.D.  
M. Div., Candler School of Theology, Emory University  
B.A., University of Florida



**Nancy R. Howell**

**Professor of Theology and Philosophy of Religion and Oubri A.  
Poppele Professor of Health and Welfare Ministries**

Ph.D., M.A., Claremont Graduate School  
M.Div., Th.M., Southeastern Baptist Theological Seminary



**Israel Kamudzandu**

**Lindsey P. Pherigo Associate Professor of New Testament Studies and  
Biblical Interpretation, and Course of Study Director**

Ph.D., Brite Divinity School  
M.Div., Africa University  
M.A., United Theological Seminary  
Diploma in Education, University of Zimbabwe



**Henry H. Knight III**

**Donald and Pearl Wright Professor of Wesleyan Studies**

Ph.D., Emory University  
M.Div., Emory University  
B.A., Emory University



**Kristen E. Kvam**

**Associate Professor of Theology**

Ph.D., Theological Studies, Emory University  
S.T.M., Yale University  
M.Div., Yale University  
B.A., St. Olaf College.



**Amy Oden**

**Professor of Early Church History and Spirituality**

Ph.D., in Religious Studies, Southern Methodist University  
B.A., University of Oklahoma



**Elaine A. Robinson**

**Professor of Methodist Studies and Christian Theology**

Ph.D., Emory University  
M.T.S., Perkins School of Theology, Southern Methodist University  
M.A., California State University at San Bernardino  
M.S., Air Force Institute of Technology  
B.A., University of Colorado, Boulder



**Angela D. Sims**

**Vice President of Institutional Advancement,  
Robert B. and Kathleen Rogers Associate Professor in Church and  
Society, and Associate Professor of Ethics and Black Church Studies**

Ph.D., Union Theological Seminary and Presbyterian School of  
Christian Education (Union Presbyterian Seminary)  
M. Div., Howard University School of Divinity  
A.B., Trinity College (Trinity Washington University)



**Harold Washington**

**Professor of Hebrew Bible**

Ph.D., Princeton Theological Seminary  
M.Div., Princeton Theological Seminary  
A.B., College of William and Mary

**Faculty Emeritus**

Dr. Young Ho Chun  
Fr. W. Paul Jones  
Dr. L. Shannon Jung  
Dr. Eugene L. Lowry

Dr. Sondra H. Matthaei '69  
Dr. Tex Sample  
Dr. Laurence A. Wagley  
Dr. Lovett H. Weems, Jr.



**President**

**Neil Blair**

M.Div., Saint Paul School of Theology

**Authority and Governance**

*(Affirmed by the Board of Trustees, October 2007)*

In accepting admission to Saint Paul School of Theology, a student thereby agrees to be governed by and abide by the standards, regulations, and procedures of the seminary as identified in the Saint Paul School of Theology Community Handbook and Catalog (including the Structure of Governance), and other officially distributed documents. Saint Paul School of Theology students at the Oklahoma City University campus are also subject to aspects of the Oklahoma City University Policies and Procedures (detailed below).

Saint Paul School of Theology is a seminary of the United Methodist Church. It is governed by a Board of Trustees. The Board of Trustees holds the President of the seminary responsible for the seminary's operation and governance. The Faculty Council has authority in all matters

having to do with academic work and the professional development of students. It also makes the decisions about a student’s qualification for graduation.

The Student Professional Development Committee, is made up of faculty and staff. This committee is vested with the responsibility for administering and implementing the academic and professional development policies of the Seminary, monitoring the progress of students in the various degree programs, and making decisions as required in connection with its responsibility. Decisions may be appealed to the Faculty Council, whose decision is final.

## Structure of Governance

### **Institutional Committees/Councils**

Institutional Committees will be formed at the direction of the President.

Committee/ Council	Goals/Purpose	Tasks	Membership
<b>Staff Council</b>	<ul style="list-style-type: none"> <li>• To act as the representative team for all staff employees in relation with other constituencies</li> <li>• To designate staff members for committees</li> <li>• To report to others, including colleagues in their individual areas</li> </ul>	<ul style="list-style-type: none"> <li>• Act as a link in the process for resolving staff concerns</li> <li>• At the invitation of the faculty, designate appropriate staff to participate in the interviewing of prospective faculty</li> <li>• Recruit/designate/recommend staff to serve on campus committees</li> </ul>	<ul style="list-style-type: none"> <li>• 4 staff members elected by the staff</li> </ul>
<b>Student Council: Resurrection Campus OCU Campus</b>	<ul style="list-style-type: none"> <li>• To be the governing organization of the student body</li> <li>• To officially represent all student interests on the respective campus, before the administration, trustees, and committees</li> </ul>	<ul style="list-style-type: none"> <li>• Conduct ongoing communication with peers regarding community and world issues</li> <li>• Designate student members to institutional committees as requested by the VPAAD’s</li> <li>• Approve the annual budget for student groups and other student activities</li> <li>• Coordinate and develop</li> </ul>	<ul style="list-style-type: none"> <li>• Elected President, Treasurer, and Secretary</li> <li>• An elected body of student representatives (depending on number of the student population)</li> <li>• A representative from each student</li> </ul>

		student activities	group, as approved by the Council <ul style="list-style-type: none"> <li>• Associate Dean of Students (ex-officio)</li> <li>• Associate Dean (OCU Campus) (ex-officio)</li> </ul>
<b>Faculty Council</b>	<ul style="list-style-type: none"> <li>• To carry out the role entrusted to it by the Board of Trustees: consultation and decision-making regarding the education and formation of students, development of the faculty, and enhancement of Saint Paul Community Life</li> <li>• To engage scholarly work of colleagues</li> <li>• To be faithful stewards of the mission of Saint Paul</li> </ul>	<ul style="list-style-type: none"> <li>• To establish/confirm policy and procedures regarding admission, education, guidance, and graduation of students</li> <li>• To interview and recommend to the President the hiring of prospective faculty</li> <li>• Other tasks as described in the <i>Faculty Handbook</i></li> <li>• To provide consultation with the President on overall goals of the seminary</li> </ul>	<ul style="list-style-type: none"> <li>• VPAAD, Chair</li> <li>• President</li> <li>• All non-adjunct faculty</li> <li>• Director(s) of Library, as needed</li> </ul>

**2017/ 18 Faculty Council Committee Structure and Assignments**

<b>Committee</b>	<b>Staff Members (x-officio, voice and vote)</b>	<b>Faculty Members</b>
<b>FPSC</b> (standing committee)	VPAAD President	Amy Oden (chair) Jim Brandt Kris Kvam
<b>Admissions</b> (evaluate applications to all degrees; implement policies and procedures related to	Director of Admissions/Recruiting Associate Dean: OK Associate Dean of Students	Elaine Robinson (chair) Kris Kvam Mike Graves

admissions per Faculty Council Direction)		
<b>Curriculum</b> (review and approve course proposals; develop and implement curricular changes per Faculty Council direction)	Registrar Librarians	Harold Washington (Chair) Israel Kamudzandu Nancy Howell (Fall) Elaine Robinson (Spring)
<b>Student Professional Development</b> (adjudicate student appeals and disciplinary actions; develop and implement student academic and conduct policies per Faculty Council direction)	Associate Dean Associate Dean of Students Registrar	Hal Knight (Chair) Amy Oden Israel Kamudzandu
<b>Assessment</b> (develop and implement academic assessment plans as directed by Faculty Council)	Registrar Associate Dean of Students	Jeanne Hoeft, chair Hal Knight Jim Brandt Nancy Howell (Fall) Elaine Robinson
<b>Continuing Education</b> (plan and coordinate lectures and other continuing education events as directed)	Continuing Education Coordinator Director of Communications	Mike Graves (Chair) Harold Washington Israel Kamudzandu

## Changes in Curriculum and Regulations

*(Affirmed by the Board of Trustees, October 2007)*

Saint Paul reserves the right to change the academic regulations, admissions regulations, calendar, curriculum, requirements for graduation, tuition and fees, and other regulations affecting the student body according to the fair process described in the Structure of Governance. Such changes become effective as publicly announced through the official channels of communication on the campus. They will apply both to students matriculated at Saint Paul at that time and to new and prospective students. The information in the Saint Paul Handbook and Catalog, therefore, is not to be regarded as creating a binding contract between the student and the seminary.

## Assessment

### **Institutional Assessment**

Saint Paul School of Theology has an on-going institutional assessment process that evaluates academic programs and administrative units. The broad purpose of assessment is to evaluate and improve how well Saint Paul is fulfilling its mission:

“Centered on Christ and rooted in the Wesleyan tradition, Saint Paul School of Theology is a seminary of intentional relationships committed to the formation of people for innovative, creative ministry through rigorous academic life, the exploration of Scripture, tradition, ministry and practices, and diverse, contextual experience.”

### **Academic Assessment**

There are two levels of academic assessment. First, programmatic assessment measures how effectively Saint Paul delivers its degree programs and how well those programs prepare students for ministry. The institution collects information on how well its students meet the established student learning outcomes and makes adjustments to the programs based on the collected data. Data collected for program level academic assessment is presented to and reviewed by the Academic Assessment Committee and regularly reported to Faculty Council and Board of Trustees. The Academic Assessment Committee recommends to Faculty Council what action is needed in response to the assessment results and is responsible for initiating changes, which go through established institutional channels. An annual written report is developed by the Academic Assessment Committee Chair and Director of Institutional

Effectiveness & Research and is presented to Faculty Council and submitted to the President and Vice President for Academic Affairs and Dean (VPAAD).

Second, student level assessment measures how well individual Saint Paul students achieve established student learning outcomes. Information from student level assessment is used by students and their academic advisors to identify areas that need improvement and recognize areas of strength in each student. The purpose is to provide students' knowledge about their progress towards reaching educational and vocational goals. Academic advisors play a critical role in the development of student and therefore have access to advisees' results on student level assessments. Aggregate data collected through student level assessment is reviewed by the Academic Assessment Committee (AAC) and Faculty Council annually. The AAC and Director of Institutional Effectiveness & Research are responsible for ensuring the assessments are providing Saint Paul students with high-quality analysis of their preparation for ministry.

The institution retains ownership of all data collected through assessment processes; however, it has an obligation to use the information in a responsible manner. Saint Paul does this by maintaining confidentiality, ensuring appropriate access, and maintaining compliance with the Family Educational Rights and Privacy Act (FERPA).

### **Administrative Assessment**

Administrative units establish goals at the beginning of each academic year and track their progress on these goals throughout the year. At the end of the academic year the units evaluate the work done on their established goals and provide data collected during the year. The unit reflects on the results and makes adjustments as needed for the upcoming academic year where they may refine a goal, focus on a specific portion of a previous goal or begin work on a new goal. This information is submitted to the supervising vice president who will provide the unit with feedback and support for reaching its goal. In addition, each vice president submits an assessment report to the President.

## **Campus Safety and Security**

Saint Paul School of Theology is committed to a safe and secure learning environment for students studying at the Church of the Resurrection or the Oklahoma City University Campus. Our commitment extends to employees and visitors to both campuses and the Fox Hill administrative and faculty offices. This page provides the information required by The Jeanne Clery Act.



Saint Paul School of Theology publishes and distributes an annual campus security report to students, faculty, and staff by October 1<sup>st</sup> each year. The information contained in the report includes current policies and procedures, as well as statistical data obtained through collaborations among the Campus Security Authorities and local law enforcement offices in Leawood and Overland Park, Kansas and Oklahoma City, Oklahoma.

Security and Safety Reports for Saint Paul at Church of the Resurrection, Fox Hill, and Oklahoma City University: The following reports provide you with the latest statistics on crime on campus, as well as Saint Paul's policies for ensuring a safe and secure learning environment. You may request a printed copy of these reports by contacting the Campus Security Authority at the appropriate campus. *See appendix for Clergy Act Policies.*

Current Annual Security Reports are available on the institution's website at <http://www.spst.edu/campus-safety-and-security/>.

Reporting Emergencies at Church of the Resurrection Campus or Fox Hill Offices: Students, employees, and visitors at Church of the Resurrection or Fox Hill offices should report emergencies, criminal actions, and suspicious behavior to local authorities by dialing 911. You should also notify the Associate Dean of Students at Resurrection Campus, Rev. Margaretta Narcisse, of the incident at 913-253-5097.

Reporting Emergencies at Oklahoma City University: Students, employees, and visitors at Oklahoma City University should report emergencies, criminal actions, and suspicious behavior to local authorities by dialing 911. Immediately follow this call by contacting the OCU Police Department at 405-208-5911. (If you are calling from a campus phone, OCU PD can locate the origin of the call.) You should also notify the Associate Dean of SPST at OCU, Rev. Rick Burns, of the incident at 405-208-5758.

Campus Security Authorities (CSAs): The Director of Institutional Effectiveness & Research and the CSAs are responsible for publishing the Annual Security and Fire Safety Reports by campus. To request a hard copy of the report, please contact the CSA for your campus, listed below. To report an issue of discrimination, please contact the Equity Compliance Officer, Melissa Whalen.

Campus Security Authorities (CSAs):

Rev. Margaretta Narcisse, Associate Dean of Students, in Kansas. 913-253-5097  
[margaretta.narcisse@spst.edu](mailto:margaretta.narcisse@spst.edu)

Rev. Rick Burns, Associate Dean of SPST at OCU, in Oklahoma. 405-208-5758  
[rick.burns@spst.edu](mailto:rick.burns@spst.edu)

Equity Compliance Officer (ECO) includes Title IX questions:  
Melissa Whalen, SPST Equity Compliance Officer. 913-253-5091  
[melissa.whalen@spst.edu](mailto:melissa.whalen@spst.edu)

## Inclement Weather Policy

### Inclement Weather Notification

Policy Updated: 5/4/2015

#### 1. Oklahoma City University Campus Closures

- a) The Vice President for Academic Affairs and Deans (VPAAD) and Associate Dean(OCU Campus) will monitor weather and the potential closure of Oklahoma City University.
- b) If OCU closes, Saint Paul will announce the cancellation of all video-linked and contextual education classes immediately upon receipt of text or email message. The email notification will come from the VPAAD. If the VPAAD is unavailable, the closure message will be sent by the Associate Dean at the OCU Campus. Video techs will receive immediate notification via proper channels.
- c) Upon closure of the OCU Campus, the text alert will be sent immediately by the VPAAD or Associate Dean. If the VPAAD and Associate Dean are unavailable, the text will be sent by the 1) Director of Communications or 2) the Executive Assistant.
- d) The Director of Communication should update Saint Paul's website and social media channels to indicate the closure.
- e) If video-linked classes are canceled, any scheduled activities on both campuses, including chapel and community meal, will normally be canceled. There may be exceptions to this rule at the discretion of the VPAAD.
- f) Cancellation of non-video linked courses at Resurrection campus will be at the discretion of the VPAAD.

#### 2. Resurrection Campus Closures

- a) The VPAAD and Associate Dean of Students will monitor weather and the potential closure of schools and universities in the greater Kansas City area.

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- b) Upon determination that the weather requires campus closure, Saint Paul will announce the cancellation of all video-linked classes immediately. The email notification will come from the VPAAD. If the VPAAD is unavailable, the closure message will be sent by the Associate Dean of Students. Video techs will receive immediate notification via proper channels.
- c) Upon closure of the Resurrection campus, the text alert will be sent immediately by the VPAAD or the Director of Communications. If the VPAAD or the Director of Communications are unavailable, the text will be sent by the 1) Associate Dean of Students or 2) Executive Assistant
- d) The Director of Communication will update Saint Paul's website and social media channels to indicate the closure.
- e) If video-linked and contextual education classes are canceled, any scheduled activities on both campuses, including chapel and community meal, will normally be canceled. There may be exceptions to this rule at the discretion of the VPAAD.
- f) Cancellation of non-video linked courses at OCU campus will be at the discretion of the VPAAD.

### 3. Staff Reporting on Inclement Weather Days

The Chief Financial Officer determines whether conditions warrant closure of the Fox Hill /Resurrection or OCU offices and if staff will need to report to either campus. If the CFO is not available to make this decision, the members of the Leadership Team will consult and make a determination. If OCU is closed, Saint Paul offices will be closed at OCU.

### School Messenger

Saint Paul uses the School Messenger notification program as a quick and effective way to send, via text, time-critical messages to the user's cell phone or email. A person can receive immediate notice of class cancellations, campus closures, and campus emergencies wherever he/she is.

The School Messenger mass notifications will only be used for **vital time-critical urgent messages** issued by a senior Saint Paul administrator. All students, faculty, and staff will receive an email copy of School Messenger messages via their Saint Paul email account.

To register a cell phone and sign up for the service, go to <https://www.surveymonkey.com/r/SPSTalert>, or use the link on the Saint Paul website.

### Tips and Techniques for Signing Up

The first School Messenger web page is for sign up. Click on "create new account." Follow the simple instructions on the webpage and see below for expanded explanations of some points:

1. Enter your name, SPST email, and cell phone number.
2. Select a group:
  - Course of Study
  - SPST: Church of the Resurrection/Fox Hill Offices
  - SPST: Oklahoma City University
  - Both campuses (for students, faculty, and staff who travel between campuses)
3. If a person does not have a cell phone or wishes to only receive an email notice at a personal email address, please leave blank the field to which you do not wish to receive notifications.
4. A Saint Paul staff member will register your phone and/or email with School Messenger.

## Weapons, Violence, and Hazardous Material Policy

*(Affirmed by the Board of Trustees, October 2007)*

Saint Paul School of Theology will not tolerate violent acts or threats of violence against another person's life, health, well-being, family, or property. The seminary prohibits the illegal or unauthorized possession or use of firearms, including facsimiles which have the capabilities to discharge darts and or pellets, ammunition, explosives, or other weapons or hazardous material or use or threatened use of knives or any other object as weapons on the premises of Saint Paul School of Theology or locations controlled or rented at Avila University, Church of the Resurrection and University of Oklahoma Campus, or at Saint Paul School of Theology sponsored activities is strictly prohibited. Legally possessed including concealed weapons are not allowed on either Saint Paul campus premises. Violation of this policy will warrant disciplinary action up to and including immediate termination of enrollment.

### 1. Violence Policy

All employees, customers, students and other constituents must be treated with courtesy and respect at all times. Employees are expected to refrain from conduct that may be dangerous to others.

Saint Paul School of Theology will not tolerate any form of violence, harassment or other inappropriate behavior by any employee that affects the conditions of employment, unreasonably interferes with another individual's work performance, or creates an intimidating, hostile or offensive working environment. Our zero tolerance extends to so called "jokes" about violence. Behaviors that could cause injury or impede the normal course of activities, or make employee, student, faculty, staff, visitors or other constituent fear for their safety are prohibited. Personal conduct detrimental to any Saint Paul School of Theology employee, customer, student or other constituent who could cause undue disruption of activities or endanger the safety of persons or property of others, or exhibiting personal conduct which may be characterized as workplace violence is prohibited.

Conduct that threatens, intimidates or coerces another employee, student or other constituent will not be tolerated. Saint Paul School of Theology resources may not be used to threaten, stalk or harass anyone at a seminary event or activity and the seminary treats threats coming from an abusive personal relationship as it does other forms of violence.

Workplace or campus violence includes, but is not limited to, the following conduct, when such conduct is committed at the location or in connection with a Saint Paul activity or event:

- Offensive and/or unlawful touching or application of force by one person against another when done in a rude, insolent or angry manner;
- Assault or threat of physical assault;
- Damage to work area or property;
- Threats to do bodily harm to another; and
- Wrongfully excluding or disregarding a person in work-related activities

### Reporting

If an employee or student believes that he/she has been subjected to violence or the threat of violence, he/she should immediately cease all contact and communication with the threatening or offending person if feasible to do so. Employees and students are strongly encouraged to promptly report any suspected violation of the violence policy.

Indirect or direct threats of violence, incidents of actual violence and suspicious individuals or activities should be reported as soon as possible to a supervisor, Human Resources, or member of Saint Paul School of Theology's administration. When reporting a threat or incident of violence, the employee or student should be as specific and detailed as possible. Employees and students should not place themselves in peril, nor should they attempt to intercede during an incident. If deemed appropriate 911 should be contacted for local law enforcement assistance.

Employees and students should promptly inform the Human Resource Director or Executive Vice-President of any protective or restraining order that they have obtained that lists the workplace or campus as a protected area. Employees and students are encouraged to report safety concerns with regard to intimate partner violence. Saint Paul School of Theology will not retaliate against employees or students making good-faith reports, and the seminary is committed to supporting victims of intimate partner violence by providing appropriate resources and providing employees time off, or a leave of absence for students, for reasons related to intimate partner violence.

Saint Paul School of Theology will promptly and thoroughly investigate all reports of threats of violence or incidents of actual violence and of suspicious individuals or activities. The identity of the individual making a report will be protected as much as possible, and the seminary will not retaliate against employees or students making good-faith reports of violence, threats or suspicious individuals or activities. In order to maintain workplace safety and the integrity of its investigation, Saint Paul School of Theology may suspend employees or students suspected of violence or threats of violence, pending investigation. The suspension of employees may be either with or without pay.

Anyone found to be responsible for threats of or actual violence or other conduct that is in violation of corporation policy will be subject to prompt disciplinary action up to and including termination of employment or enrollment as may be appropriate.

Saint Paul School of Theology encourages employees or students to bring their disputes to the attention of their faculty advisor, supervisors or Human Resources, as appropriate, before the situation escalates, and the seminary will not discipline employees for raising such concerns.

## **2. Weapon-Free Policy**

In the interest of maintaining a safe academic and employment environment free of violence and danger for all students, faculty, staff and visitors, Saint Paul School of Theology prohibits the possession, storage, or use of any and all weapons including firearms, ammunition, explosives/incendiary devices, dangerous chemicals, hazardous materials, or flammable materials on any Seminary owned or leased property (except in their personal motor vehicles) or at any Seminary sponsored function (regardless of whether or not the party has a permit to carry a concealed firearm). The presence of a weapon on seminary property, even where permitted by law is highly discouraged. The policy applies to all Seminary students, faculty, staff, contract employees, vendors, and visitors on Seminary property or at any Seminary-sponsored function. This policy does not apply to any law enforcement personnel engaging in official duties or as otherwise allowed under law.

If students, faculty or staff believe another person covered by this policy possesses a concealed handgun or other weapons in violation of this policy, they should immediately report this information to a Seminary official or the Director of Human Resources. Students, faculty and staff should be aware that the enforcement of this policy might involve confronting individuals carrying dangerous weapons. They should not take any unnecessary risks or compromise their safety in enforcing this policy.

Student and Employees at the Oklahoma City campus are subject to the regulations and policies of Oklahoma City University regarding weapons and hazardous materials.

*(Adapted from the OCU's Student Handbook. 2015-2016)*

*Firearms, weapons, fireworks, and explosives are not permitted on the Oklahoma City University campus. No person may possess, including in a motor vehicle or on-campus residence, a firearm or device that has the appearance of a firearm, including toy guns and air guns while on University property, whether loaded or unloaded. Violation of this policy may lead to submission to the District Attorney's Office for criminal prosecution.*

*The possession or use of kerosene, gasoline, benzene, naphtha and similar flammable liquid is strictly forbidden. This prohibition includes but is not limited to any substance, material, or ingredient that may potentially be used for bomb making.*

The President, Vice Presidents, Associate Deans, Directors, and other managers/supervisors (seminary officials) are responsible for assuring compliance with this policy. Failure to abide by this policy, or to report knowledge of a possible violation of it, will subject a faculty/staff member to disciplinary action including, but not limited to, expulsion or termination, and disclosure of the incident to appropriate law enforcement authorities.

## Drug-Free Campus Resources (See Policy CCP10)

*(Adapted from the Oklahoma City University Handbook, 2013-2014; approved 11/2013)*

### Available Treatment- Kansas

#### Greater Kansas City Resources

- **First Call Alcohol/ Drug Prevention & Recovery** (formerly known as National Council)  
Missouri - 816.361.5900 | Kansas - 913.233.0747 | 9091 State Line Road | Kansas City, MO 64114 |  
website: [www.firstcallkc.org](http://www.firstcallkc.org)
- **Heartland Regional Alcohol & Drug Assessment Center**  
5500 Buena Vista • Roeland Park, KS 66205 • P.O. Box 1063 • Mission, KS 66222  
Phone 913-789-0951 • Toll Free 1-800-281-0029 • Fax 913-789-0954 | website: [www.hradac.com](http://www.hradac.com)  
[info@hradac.com](mailto:info@hradac.com)

### Available Treatment- Oklahoma

#### Oklahoma City Resources

- **Reachout Hotline:** 1-800-522-9054
- **Oklahoma Alcoholics Anonymous:** (405) 524-1100 <http://www.aaoklahoma.org>
- **Oklahoma County Crisis Intervention Center:** (405) 522-8100 or 1-800-522-9054  
2625 General Pershing Blvd., Oklahoma City, OK
- **A Chance to Change:** (405) 840-9000  
5228 Classen Circle, Oklahoma City, OK
- **Catalyst Behavioral Services:** (Inpatient and Outpatient) (405) 235-9709  
3033 N. Walnut Ave., Oklahoma City, OK
- **Jordan's Crossing, Inc.** (Inpatient & Outpatient): (405) 604-9644  
301 SW I-240 Service Road, Oklahoma City, OK.
- **North Care Center:** (405) 858-2700  
4436 NW 50th St., Oklahoma City, OK.
- **The Referral Center** (Medical Detox): (405) 525-2525  
1215 NW 25th St., Oklahoma City, OK
- **SOS--Specialized Outpatient Services, Inc.:** (405) 810-1766  
5208 N. Classen Circle, Oklahoma City, OK
- **Total Life Counseling:** (405) 840-7040  
3000 United Founders Blvd., Suite 239, Oklahoma City, OK
- **Valley Hope** (Outpatient): (405) 946-7337  
6110 NW 63rd St., Oklahoma City, OK

## Procedure for Distribution

This policy will be distributed annually to all students and employees through its inclusion in the Community Handbook which is also available on the Saint Paul web site, <http://www.spst.edu/forms-and-documents>.

Students at Saint Paul at Oklahoma City are subject to the Saint Paul policy and the policy of Oklahoma City University.

## Smoke-Free Campus Policy

At its Fall 2007 meeting, the Saint Paul School of Theology Board of Trustees approved this "Smoke-Free Campus" Policy as follows: In the interests of the health of all persons who use or visit the Saint Paul School of Theology campus, which grows out of Christian loving concern for the wellbeing of every individual, all of the campus buildings and grounds shall be free of smoke from tobacco products as well as electronic cigarettes and chewing tobacco. (January 1, 2008; updated July 2015)

Saint Paul will encourage, support and assist students and employees who desire to quit smoking by reimbursing their out of pocket expenses up to \$50 per month for up to 4 months of a smoking cessation program of their choosing, including consultation with a doctor and medical treatment with gum, patches and/or prescription medications. Persons may request this financial support through the Human Resources office, or the Associate Dean of Students (Resurrection Campus) and Associate Dean (OCU Campus).

## Copyright Policy

Copyright infringement is strictly forbidden. The unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing, may be subject to civil and criminal liabilities.

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). The rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement.



Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or “statutory” damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For “willful” infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorney's' fees. For details, see Title 17, United States Code, Sections 504, 505.

Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the website of the U.S. Copyright Office at [www.copyright.gov](http://www.copyright.gov), especially their FAQ's at [www.copyright.gov/help/faq](http://www.copyright.gov/help/faq).<sup>[1]</sup>

Saint Paul provides regular and ongoing education to students, faculty and staff about copyright laws, including illegal peer-to-peer file sharing over campus computer networks. Saint Paul uses the following methods to educate the campus community:

- Entering student orientation
- The Community Handbook contains information about copyright and illegal file sharing.
- All students, faculty and staff will receive an email from the IT department regarding copyright infringement and related issues at the beginning of each fall and spring semester.
- Posters will be mounted in the library and elsewhere to discourage illegal file sharing.

Students identified as illegally sharing copyrighted material over the Saint Paul network, including through the use of email, web pages, and peer-to-peer sharing software, whether using Saint Paul owned computers or personally owned computers connected to the Saint Paul network, will be subject to disciplinary action by Saint Paul. This disciplinary action, as detailed in the Community Handbook, is found under the Technology Policy section “consequences of violations.”

The VPAAD will direct the student involved to cease and desist such conduct and advise the student that failing to cease and desist may result in immediate administrative suspension.

The student's access to part, or all, of Saint Paul's computer resources, systems and facilities may be temporarily revoked pending the outcome of a disciplinary hearing on the charge(s).

Students may also be subject to civil and criminal liabilities. A summary of the civil and criminal penalties for violation of Federal copyright laws is as follows:

- Infringer pays the actual amount of damages and profits; or
- Infringer pays \$750 to \$30,000 for each work infringed, unless a court finds the infringement willful, and in such a case, the maximum penalty is \$150,000.
- Infringer may be liable to the copyright holder's attorney's fees and court costs.
- Infringer may be sent to jail for up to ten years.[<sup>2</sup>]

Technology-Based Deterrents: Saint Paul currently employs technology to prioritize network traffic and block known peer-to-peer applications. Web usage is heavily monitored, logged and often blocked. The IT department reserves the right to block any websites that are not required to meet Saint Paul's need to conduct its educational and business needs.

Alternative to Illegal Peer-to- Peer Networks: The Saint Paul community is encouraged to take advantage of legitimate sources of digital content. Our digital resources are available through the database login link and through the digital collection link on the web page, [www.spst.edu/library](http://www.spst.edu/library) . These resources are available, but must be cited and used in a legal way.

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[1] Federal Student Aid Handbook, 2014, Volume 2, Chapter 6, p.2-105

[2] Meeks, Kent. *Student Handbook Policies*. Nashville: College Legal Information, 2015. Print.

## Copyright for Music and Lyrics

### **(Affirmed by the Board of Trustees, October 2007)**

When music and lyrics are reproduced for use in worship and other events, Saint Paul requires that proper copyright regulations be followed. Those who prepare worship bulletins for use at either Saint Paul School of Theology campus, for any event, must follow the copyright law. In *The United Methodist Hymnal*, the index beginning on page 906 outlines copyright requirements: that United Methodist congregations may reproduce for worship and educational purposes any single item from *The United Methodist Hymnal* for one-time use, as in a bulletin or lesson resource, provided the item bears a United Methodist Publishing House or Abingdon Press copyright notice; that the copyright notice as shown on the page is included on the reproduction; and that *the United Methodist Hymnal* is acknowledged as the source. Copyright information is given in two places in *The United Methodist Hymnal*: at the bottom of the page on which the hymn appears (at the lower left corner), and in the index of acknowledgments, from pages 906-913, by hymn number. Be aware that sometimes the text, tune, and harmonization copyrights are held by different parties.

In *The Faith We Sing*, copyright requirements are found on page two of the “Worship Planner” edition: Except as stated elsewhere, all rights on all material are reserved by Abingdon Press and no part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Permission requests should be addressed to The Copyright Company, 40 Music Square East, Nashville, TN 37203.

If the hymn text and tune do not appear in the index, or there is no copyright symbol (a “c” inside a circle [©]) on the hymn page, then the hymn is in the public domain and may be copied legally.

To reproduce or record words or music from sources other than the hymnal (i.e., any copied music and/or printed lyrics in a bulletin) one must secure permission from the copyright holder, unless one has a blanket permission such as that provided, for an annual fee, by an organization such as Christian Copyright Licensing International (CCLI) or OneLicense. Many publishers and individuals are covered by those companies, but not all. On the reproduction, be it on a screen or on paper, the copyright holder must be identified as well as the license number given. Saint Paul subscribes to both these licenses for regular chapel worship services, but for special events an additional fee may be required. These licenses do not cover other media, such as video, artwork, or photos.

In order to respect copyright laws and adequately prepare, worship planners are advised to plan ahead in order to ascertain whether permission must be requested to reproduce words and/or music. Following is an example of how to give correct copyright information and permission to copy:

*For music covered under CCLI license:*

"Hallelujah" words and music by John Doe  
©2000 Good Music Co. CCLI License #000000

*For music covered under OneLicense:*

Words: John Doe, © 1988 ABC Music Co.; Music: Jim Brown, © 1990 XYZ  
Publications.

All rights reserved. Reprinted under OneLicense.net #A-000000.

\*Students may contact the Chapel Coordinator (Resurrection Campus) or Associate Dean (OCU) for license numbers to print in worship bulletins, and to check current copyright licenses.

# Technology Policy

## **Purpose of Campus Computer and Communication Networks**

The campus computer and communication networks and their associated information access technologies were installed and are maintained to support the mission of the Saint Paul School of Theology. These shared resources are made available to students, faculty, staff, and authorized guest users to facilitate communication and exchange of ideas, enable research, promote collaboration, enhance teaching and learning in and outside the classroom, carry out administrative functions of the institution and foster community.

## **Computer Technology**

Any student-owned computer/device needs the capabilities of Ethernet connectivity (corded or wireless) at broadband speed, web browsing, word processing that can save files in an MS Word compatible (.doc) format, PDF reader, internal storage space, as well as external storage media (USB flash/thumb drive).

The SPST: Resurrection campus computer network is a PC Windows based high-speed Ethernet. Apple computers and devices can interface with the network and access the internet via wireless connections and web browsers. Apple adaptors are required when plugging into PC connections to use the projectors in the classrooms.

Most courses at Saint Paul use Moodle for online course management, which includes learning activities, threaded discussions, live chat, assignment submission, gradebook functions, course evaluations and more. Orientation at the beginning of each term includes training in the access and use of Moodle, library databases, Self-Service and the campus email system, Outlook Web Access. Internet Explorer is needed to get the most functionality from Outlook Web Access.

## **User Acceptance of Policy**

Use of the campus computer and communication networks and seminary computers and resources indicates acceptance of and agreement to comply with the policies and operating principles listed below.

- *Acceptable Uses or Activities*
  - a) Any activity conducive to learning, teaching and the interchange of ideas.
  - b) Any activity in support of the mission of the seminary.
  - c) Any activity to carry out the administrative functions of the seminary.
  - d) Personal use that does not detract from the work and mission of the seminary and affect network functions and services.
- *Unacceptable Uses or Activities*

- a) Any activity that violates federal, state or local laws, including but not limited to the copyright laws and the Family Educational Rights and Privacy Act.
- b) Any activity that violates any published Saint Paul policies.
- c) Any activity that harms, threatens or harasses others.
- d) Downloading information used to commit plagiarism in courses or any other academic context.
- e) Any activity that disrupts or impairs network functions and services, including but not limited to:
  - any file sharing via peer-to-peer (P2P) programs. This tends to use bandwidth and slows the entire network. It can also introduce vulnerabilities that disrupt network function.
  - operation of a wireless network access point, wireless router or switch connected into the campus network in any non-housing building without specific authorization of Information Technology.
  - network game playing, streaming audio and/or video for personal entertainment when network resources are needed for campus operations, typically Monday through Friday 8:00 a.m. to 9:00 p.m.
  - use of spoofed MAC addresses or other similar tools to conceal the identity of the user's computer,
- f) Unauthorized access, modification or destruction of protected or private data of another user or the seminary's systems. (Examples: tampering with any electronic mail of which the person is neither the author nor addressee, reading or deleting a file in another user's personal directory)
- g) Any activity where the sender of information is not identified (anonymous activity) or masquerades as another user.
- h) Any activity for commercial gain.
- i) Any activity that circumvents access codes, information protection, or network security systems, commonly referred to as "hacking."
- j) Forwarding chain letters and other messages that are unwanted by the recipient.
- k) Generating and sending emails that may be considered spamming.
- l) Accessing pornography or gambling.
- m) Any activity that floods the network and limits or denies access to other users.
- n) Installing and/or downloading any illegal copy of software onto seminary equipment.
- o) Installing and/or downloading any software that affects the performance of the campus computer network.
- p) Using the resources of the campus computer network to impair the function of any other network or resources outside of the campus.

### **User Responsibilities**

- a) To operate only computers or other network attached devices that are registered with the Information Technology Department or that are the property of the Seminary and managed

by Information Technology. Registration information shall include, but not be limited to the following: user's Name, user's address, user's "best" phone number, computer name, name of any workgroup or network installed on the computer, MAC address of the computer or other network device.

- b) To use only the personal access codes (user ID and password) assigned.
- c) Not to share access/security codes (passwords) with others. Access to the network is non-transferable. Each user is responsible for all activity conducted using their access/security codes.
- d) To abide by all federal, state and local laws.
- e) To respect other users.
- f) To practice good stewardship of the resources provided by the seminary.
- g) To provide and maintain the user's own personal equipment hardware and accessories necessary to enable a user-owned computer to establish linkage and communication with the campus computer network.
- h) To use appropriate measures to maintain network security and to safeguard data and information stored and/or used on personal and network systems.
- i) To stop, take no further action on the system, and immediately contact the Network Administrator, if a person has unintentionally gained unauthorized access to any area in the computer or telephone network.
- j) To stop, and immediately notify the Network Administrator, if it is suspected that any files have been altered or accessed without permission. To not alter access or execute anything until the Network Administrator has investigated the situation.
- k) To practice appropriate backup procedures to safeguard personal data and files.
- l) To use appropriate virus protection measures to protect the integrity, health and functionality of the network and personal equipment.
- m) To install/download onto seminary equipment and campus network systems only properly licensed/purchased software and hardware approved by Information Technology.
- n) To become proficient in the use of the tools made available through these campus network resources.
- o) To seek assistance and consult with appropriate experts when encountering technical difficulties.
- p) To be selective and sensitive about forwarding messages because some recipient(s) may or may not appreciate the content or frequency of such messages.

### **Consequences of Violations**

Violations of these policies may result in one or more of the following:

- a) Written request to cease the activity in violation of this policy
- b) Formal written reprimand and notification to cease the activity in violation of this policy, a copy of which will go to the individual's student/personnel file
- c) Restriction of access privileges

- d) Revocation of access privileges
- e) Requirement of financial restitution
- f) Suspension or termination from employment
- g) Referral of student violators to the Student Professional Development Committee for disciplinary action
- h) Referral to civil authorities for investigation and prosecution

### **Advisory Statements**

- a) All data, information, and files resident or stored on seminary equipment and/or on the campus computer network are considered confidential and are the property of the seminary.
- b) The seminary does not guarantee the security, confidentiality, or integrity of a user's data or information maintained on the campus network systems. The use of passwords and user IDs does not guarantee confidentiality. Therefore, the confidentiality of any message should not be assumed. The recipient of a message may forward it to others. When a message is deleted, it is still possible to retrieve and read the message, and it may be subject to disclosure under Federal and State law.
- c) The seminary may install filters limiting and/or blocking access to some internet and websites to protect the integrity of the campus systems.
- d) The seminary has no control over the content of other information servers outside its systems, i.e., on the internet. Some information accessible via the campus network and internet may be offensive, inaccurate, incomplete, outdated, biased, and/or inappropriate. User discretion is advised.
- e) The seminary may monitor activity on its campus network systems. The seminary does not normally monitor, read, retrieve, inspect, or disclose user communications. A condition of using the seminary's electronic, communication and internet access resources, however, is that each user consents and authorizes the seminary to conduct these activities without prior consent and/or notification of the users.
- f) The seminary is not liable for any losses of data, or lost revenues, or for any claims or demands against a user of the campus network by any other party. In no event will the seminary be liable for consequential damages, even if the seminary has been advised of the possibility of such damages. The seminary will not be responsible for any damages due to the loss of output, loss of data, time delay, network performance, software performance, incorrect advice from a consultant, or any other damages arising from the use of the seminary's network and information access technologies. The seminary will attempt to correct conditions and restore data and files.
- g) The seminary is neither responsible nor liable for any user's personal data, user-owned software or hardware, installed or maintained on seminary owned equipment.

- h) This policy is subject to change at any time. Changes will be posted and disseminated to the seminary community. Users are expected to adhere to the most current version of the policy, including changes, as they are made public.

### **Oklahoma City Campus**

The policy above applies to students at the Oklahoma City campus. Saint Paul School of Theology students, staff, and faculty at the Oklahoma City campus are expected to abide by the rules and policies of Oklahoma City University also (OCU Computer Use Policy is found at <http://www.okcu.edu/Assets/main/technology/docs/ComputerUsePolicy.pdf>). In addition, all policies governing the use of Saint Paul email shall apply to both campuses. In the event that OCU policy conflicts with SPST policy, then OCU policy shall apply.

OCU Computer Requirements can be found at <http://www.okcu.edu/campus/resources/technology/requirements/index>. Other information may be found on the OCU Campus Technology Services page at <http://www.okcu.edu/campus/resources/technology/>.



## Saint Paul School of Theology at Church of the Resurrection Information

4370 West 109th Street, Suite 300  
 Overland Park, KS 66211  
 (913) 253-5000  
 Fax (913) 253-5075

### Directory

VPAAD	(913) 253-5019 (Hoeft)	SPST Email	<a href="https://mail.spst.edu">https://mail.spst.edu</a>
		SPST Self-Service:	<a href="https://selfservice.spst.edu/">https://selfservice.spst.edu/</a>
Admissions	(913)253-5042	Saint Paul Website	<a href="http://www.spst.edu">http://www.spst.edu</a>
Associate Dean of Students	(913) 253-5097 (Resurrection) (913) 253-5028 (Foxhill)		
Computer Helpdesk	(913) 253-5030		
Equity Compliance Officer	(913)253-5091		
Financial Aid	(913) 253-5050		United Methodist Offices <a href="http://www.umc.org">www.umc.org</a>
Front Desk at Resurrection	(913) 253-5099		Missouri Conference <a href="http://www.moumethodist.org">www.moumethodist.org</a> <a href="mailto:infoserv@umcom.org">infoserv@umcom.org</a>
Library Circulation Desk	(913) 253-5036		
Payroll & Student Accounts	(913) 253-5051		
Registrar	(913) 253-5056		
Resurrection Security	(913) 544-0241		



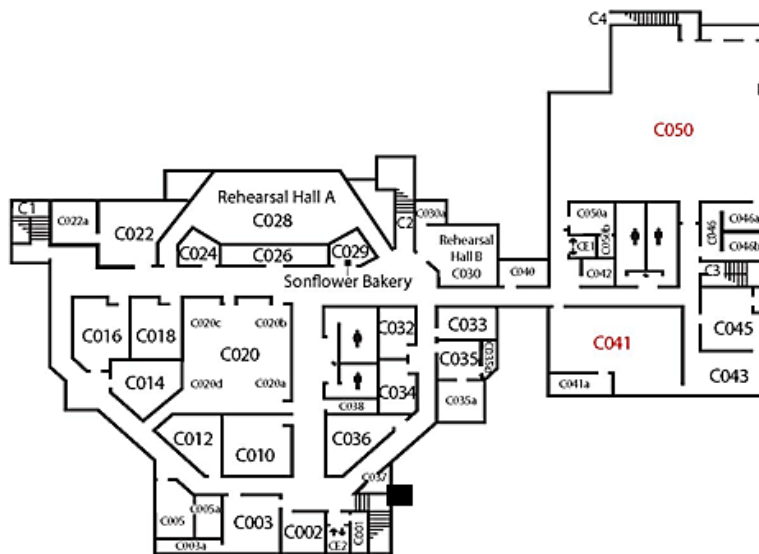
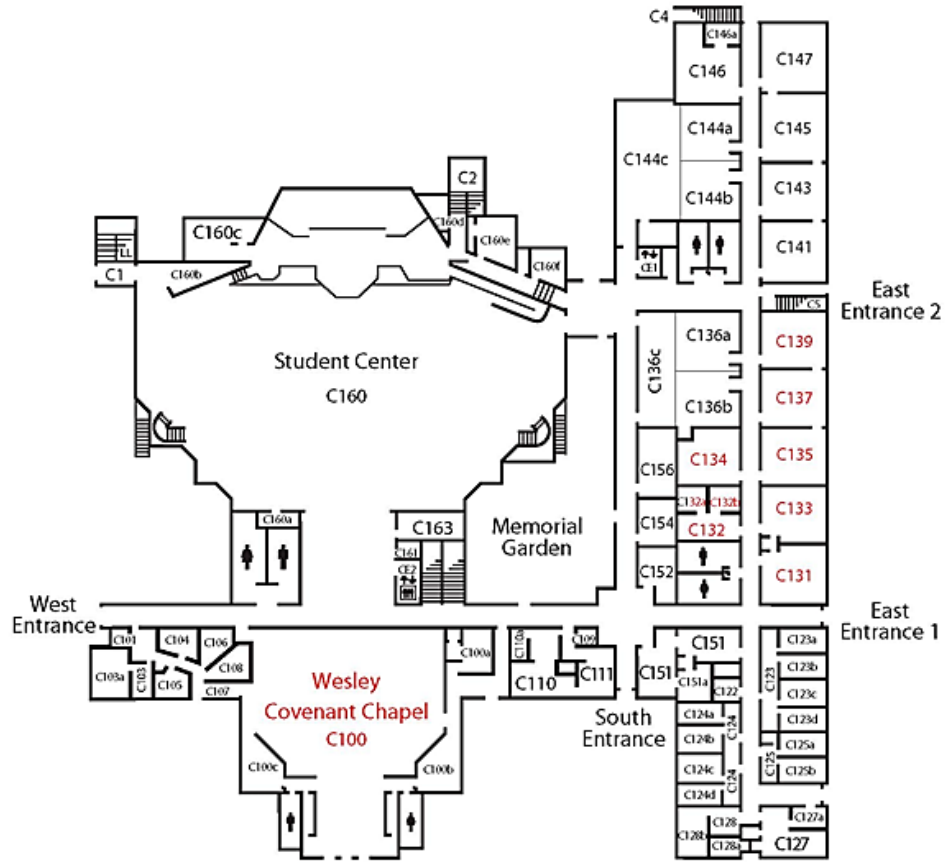
## Office Schedules

Office hours may vary slightly during the year. Those changes will be posted.

<u>Saint Paul Office at United Methodist Church of the Resurrection</u> Monday – Friday 8:00 am to 4:30 pm	<u>Saint Paul Offices at Foxhill</u> 4370 West 109th Street, Overland Park Kansas  Office hours Monday – Friday 8:00 am to 12:00 pm, 1:00 pm to 4:30 pm Faculty Offices As posted
<u>Dawson Library Room at United Methodist Church of the Resurrection</u> Monday-Tuesday 8:00 am to 9:00 pm Wednesday-Thursday 8:00 am to 4:30 pm Friday – Sunday Closed <u>Hooley-Bundschu Library at Avila University</u> 11901 Wornall Rd/Kansas City, MO 64145/816.501.3621 Monday- Friday 8:00am to 9:00pm Saturday- Sunday 10:00am to 5:00pm	

## Resurrection Campus Map

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## Resurrection Campus Directions

<http://www.spst.edu/Directions>

Directions to the Greater Kansas City Office location:

Take I-435 to the Roe/Nall exit

Go south on Roe to 109th St.

Turn in at Fox Hill Office Complex that is on the east side of 109th Street

The office is on the north side of the street, at 4370 109th St.

Directions to the Greater Kansas City Educational location:

The seminary educational location is at 13720 Roe Ave. (137th and Roe Ave.) Leawood, KS 66224.

## Building Access

### United Methodist Church of the Resurrection

Building C: Doors unlocked from 7:00 am to 9:00 pm

The church follows the Blue Valley School District inclement weather schedule for determining cancellation of programs and meetings, but buildings will remain open during inclement weather.

### Seminary Offices at Foxhill

Exterior doors:

- Doors unlocked from 6:00 am to 7:00 pm Monday to Friday
- Doors unlocked from 7:00 am to 2:00 pm Saturday
- Doors remain locked on Sundays and Holidays

Front door of office suite:

- Door unlocked from 8:00 am to 4:00 pm Monday to Friday
- Door remains locked on weekends and holidays

Building observed holidays are:

- New Year's Day
- Memorial Day
- 4th of July
- Labor Day
- Thanksgiving Day
- Christmas Day

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## Official Events and Activities

A copy of the school's Academic Calendar is printed on the last page of the handbook. The official calendar of events and activities scheduled to occur at the seminary is maintained by the Communications Office and posted on the seminary's website for each campus at [www.spst.edu](http://www.spst.edu).

### Bulletin Boards, Notices, and Distribution of Materials

- **Church of the Resurrection campus:** Materials from within and outside of the Saint Paul community are not to be posted or distributed without the following authorization:
  - a) Distribution to students requires authorization by the Associate Dean of Students
  - b) Distribution to staff requires authorization by Human Resources
  - c) Distribution to faculty requires authorization by the VPAAD
  - d) General distribution to all persons requires consultation and authorization by all of the above
  - e) Mailings to a list of external constituencies require authorization of the President's office

### Scheduling events and activities

1. Schedule and reserve the desired facilities for any event with the appropriate person(s):
  - Requests for scheduling of facilities at Church of the Resurrection or at the Saint Paul office space at Foxhill should be directed to the office administrator, David Firman ([david.firman@spst.edu](mailto:david.firman@spst.edu)). For day-of events at Church of the Resurrection contact the SPST office at Resurrection 913-253-5099.
2. After confirming the availability and reservation of space for an event, seminary group meetings or programs on campus, email the details to the Director of Communications, Heather Snodgrass ([heather.snodgrass@spst.edu](mailto:heather.snodgrass@spst.edu)), to be added to the web calendar.

## Environment Conducive to Learning and Working

As a courtesy to persons who have allergic sensitivities to airborne chemicals and/or fragrances, Saint Paul School of Theology uses "green products" wherever possible for its supplies. Persons who experience allergic reactions to airborne chemicals are encouraged to communicate that information to others in any context where they encounter such agents, particularly the person in charge of the room/office/space.

## Services on Campus

### Computer Helpdesk

The computer Helpdesk is available to respond to questions and guide users, and can assist in diagnosis and troubleshooting malfunctioning institutional hardware equipment. All users may contact the Computer Helpdesk via email at [helpdesk@spst.edu](mailto:helpdesk@spst.edu) or at (913) 253-5030 with Saint Paul computer/software questions or needs. Support is available Monday through Friday from 8:00 a.m. to 5:00 p.m., except holidays. If you do not reach a technician, please leave a message detailing the issue, and staff will respond as soon as possible. The Helpdesk cannot, and does not, work on computers or equipment owned by individual students, employees or campus guests.

### Email Accounts

Saint Paul School of Theology provides its faculty, staff, and students with an email account for school-related communications. The use of this email account is governed by the Technology Policy included in this handbook. **Saint Paul email accounts are the official vehicle of communication for the school.** Each person is responsible for checking his/her email often, setting and maintaining a password, and for keeping his/her Inbox within the permitted size. When inboxes approach size limitations, each person will receive a warning email.

### Internet Access

While on the campus at Church of the Resurrection, there are two available options for Internet access:

1. **Wireless access** is available by selecting “SPST”, and typing in the password, “Here I am Lord”. This wireless network is also available at the Saint Paul office location.

### 2. Computer Labs

Computers are available for student use in the Saint Paul library at Church of the Resurrection and at the Saint Paul office building. Room C134 in Building C houses three computers for research and general use. The computers in the computer labs provide internet access for research, checking personal email, Moodle and Self-Service.

- **Computer Lab Policies:**

1. The computer labs are provided for use by Saint Paul students, faculty, staff, and graduates in compliance with the technology policies included in this handbook.
2. The computer labs in the library and at the office building will be open for use during the regular hours for each space.
3. All files are to be saved on personal portable storage media and kept in the possession of each individual to ensure the privacy and security of all users' work. Patrons should bring their media storage devices in order to save and backup their

work files frequently. Files not saved to the patron's own media storage device will not be secure, and Saint Paul is not responsible for their loss. Persons working at home with a different word processor or a different version of Microsoft Word should save their work in a format that is compatible with Microsoft Word 2003 or newer version.

4. Most printing tasks may be done on computers in the labs.
5. Due to copyright law, it is illegal to copy software used on the lab computers. Please do not make copies of the software or ask library staff to do so.
6. Patrons are asked not to download software or change settings on the lab computers. If there is software that should be in the lab, please let a library staff member or the Helpdesk know.
7. Assistance is available from the library staff and the Helpdesk. Contact the Director of the Library for comments or suggestions regarding computer lab policies.

### **Fax Services**

Students may receive faxes via the seminary's main fax line at (913) 253-5075; faxes will be forwarded to the recipient's email account. Documents can be scanned and emailed from copiers.

### **Photocopying and Printing**

Room C134 in Building C at Church of the Resurrection houses three computers for research and general use, as well as a combination photocopier/printer. There is no charge for printing and copying in Room C134. A printer is also available in the computer lab at the seminary office building. There is no charge for printing at this station. Students should be judicious in the use of these resources.

### **Parking**

At Church of the Resurrection, parking for students, faculty and staff is available in Lots C2 and C3, the two lots south of the Building C. At the Saint Paul offices (4370 West 109th Street, Overland Park, Kansas 66211), parking for students, faculty and staff is available in any non-restricted parking space in the parking lots within the office park area. Saint Paul Reserved Parking is for visitors only.

### **Recycling**

Recycling units for paper, aluminum cans, and plastic bottles are located at strategic points throughout Church of the Resurrection. At the Saint Paul offices, the following items may be placed in the blue recycling bins: paper (including phone books and catalogs), aluminum cans, food and beverage containers (plastic recycling numbers 1-7 accepted; please empty and rinse before placing in bin), and cardboard (please break down before placing in bin).



## **Student Electronic Board**

A Moodle information site to access: community information, recently posted positions, emergency information and link to the Student Activities Calendar. To view the bulletin board go into Moodle, click on the Saint Paul Community category, select the course Student Bulletin Board, and click on the Enroll Me button.

## **Telephone Services**

A telephone is available to students for free local calls in the back area of the office in Room C132 of Building C at Church of the Resurrection. It may be used to dial emergency assistance, or to connect with faculty and staff at the seminary offices. At the Fox Hill office site, students may use telephones in any of the four small conference rooms to make a free local call. Faculty and staff telephones are not for student or guest use, except in case of emergency. For more information on phone numbers and extensions for faculty and staff, see the community directory. If received at the seminary's main line, telephone messages will be forwarded to the recipient via email.

## **Emergency 911**

Any campus telephone may be used to reach Emergency 911 Dispatch. Dialing either 9-911 or just 911 should ring through to this emergency service. Be prepared to identify the address of the location and the building.

- Church of the Resurrection:
  - (Note whether you are located in Building B or Building C, and the room number)
  - 13720 Roe Avenue, Leawood, KS 66224
- Saint Paul Offices at Fox Hill:
  - 4370 West 109th Street, Suite 300, Overland Park, Kansas, 66211

## **Worship**

The community gathers for chapel services on Tuesdays at 11:07 a.m. in the Wesley Covenant Chapel, which is located in Building C at Church of the Resurrection. Students, staff, faculty, and others in ministry provide leadership for these times of worship. Student-led worship offerings are common, both in chapel and in other events.

## **Spiritual and Community Formation**

Spiritual and community formation are central components of our life together at Saint Paul. Through worship, small groups, community meals, and the practice of various spiritual and academic disciplines, students, staff and faculty learn from one another. We also learn from those outside this community with special experience and training that expands our current understandings and practices. We develop new patterns as our curriculum and other

dimensions of our community life change. We strive for faithful ways to provide formative experiences for all in our community as our life together grows and changes in the future.

## **Community**

The diversity of Saint Paul provides a rich environment for holistic ministry formation. Community formation is nurtured through community meals, forums, dialogs, worship, communal sharing of joy and concerns and a variety of activities. The community has a range of interest and support groups available for students. Student groups include the Evangelical Society, International Family Group, Sacred Worth, Women in Ministry, Students Organizing for Change, Environmental Justice, Student Ambassadors and informal study groups. The Associate Dean of Students is available to provide care and support to students, including referrals to other resources.

## **Meals**

Saint Paul provides a community meal on Tuesday and Wednesday at noon during the fall and spring semesters. The community meal is open to all students enrolled and attending classes during the semester. Faculty and staff are eligible also to participate in the community meals during the fall and spring semesters. Guest may eat lunch with the community by paying the current meal price at Saint Paul School of Theology Office in Room C132.

Community meals during winter and summer sessions are served daily to students enrolled and attending classes and faculty teaching courses during the session. Meals can be purchased by non-teaching faculty and staff at the current meal price at the Saint Paul School of Theology office in Room C132 in Building C. Reservations for individual guests, visitors to campus and groups planning to eat at the community meal should be made in the Saint Paul office Room C132 at least 24 hours in advance.

In addition to community meals, a meal is provided on one evening per week during the Fall and Spring semesters. This meal is an informal, fun evening meal for all members of the Saint Paul community. Each week the meal is hosted by Student Council. All are welcome to participate in Building C lower level.

## **Library**

### **Library**

The SPST at Resurrection campus library and circulation desk are located in Room C134 in Building C on the campus of The United Methodist Church of the Resurrection, 13720 Roe Avenue, Leawood, Kansas 66214. Room C134 holds over 7,000 books and audio-visual materials, including nearly 1,100 reference books. The library online catalog is accessible

through a link to the KC-Towers cluster on [www.spst.edu/library](http://www.spst.edu/library). The library is a member of the MOBIUS consortium, a group of over 70 academic and public libraries in Missouri and Kansas. The consortium online catalog contains over 27 million items, most of which can be requested for use by Saint Paul library users. MOBIUS partners with Prospector libraries in Colorado and Wyoming to provide access to an additional 33 million items in the collections of Prospector member public and university libraries. Requested items usually arrive within three business days. The MOBIUS online catalog is available on the internet at <http://searchmobius.org/>.

In addition to Room C134 in Building C, over 30,000 Saint Paul items are hosted on shelves of the Learning Commons Hooley-Bundschu Library at Avila University, 11901 Wornall Road, Kansas City, Missouri 64145. Current Saint Paul students, staff, and faculty are encouraged to use the Avila library (<https://www.avila.edu/academics/learning-commons>) and other MOBIUS libraries in the KC Towers cluster. The direct URL to the cluster library is changing over the 2017 summer term.

Room C134 in Building C houses three computers for research and general use, as well as a combination photocopier/printer. There is no charge for printing and copying in Room C134, however, students are asked to contribute a ream of letter-sized paper each semester. The library also has two Windows Surface tablets that can be checked out for on-campus use. The Saint Paul Library Staff provides current students, staff, and faculty with reference, instruction, and interlibrary loan services. Interlibrary Loan can obtain books and photocopies of journal articles from other libraries in the United States. Interlibrary Loan requests can be initiated by patrons, or library staff can assist in making a request. Most requests will arrive in one to three weeks; MOBIUS requests will usually arrive in one to three business days. Students, staff, and faculty at the Oklahoma City campus may also use the Church of the Resurrection and Avila University library facilities, materials, and services. Oklahoma students have access to the Saint Paul proxy server. Follow instructions at <https://ezproxy.spst.edu/login>.

Alumni of Saint Paul have circulation privileges for materials in Room C134 and also have remote online access to full-text journals from the ATLA Serials Database, also known as ATLAS for Alums. Alums are encouraged to ask library staff about access credentials for ATLAS.

## **Electronic Resources**

The Saint Paul library also offers current students, staff, and faculty, on both campuses, access to a variety of electronic resources for research. Two significant Electronic Book collections are accessible through SPST links in the online catalog.

For current students, staff, and faculty, 24/7 remote access to online databases and the ebook collections is facilitated by a proxy server. Begin at the library website <http://www.spst.edu/library/>. Under “Links” on the right-hand side of the web page click on “Database Login,” and login using your last name and password.

To access these resources you must be a current student, faculty or staff member of Saint Paul School of Theology and have a valid library card. Students on the Saint Paul at Resurrection campus need to visit the office in C132 to get their library/ID cards and bring them to the library in C134 to get their accounts set up. **Note: Database access can only be set up during open library hours, Monday through Thursday.**

**ACI Scholarly Blog Index** is an aggregation of editorially selected and curated social media and blog publications, providing current scholarly thought.

**EBSCOhost** is a powerful online reference system accessible via the Internet. This is where you will find the ATLA Religion Database® (ATLA RDB®) with ATLASerials® (ATLAS®). ATLA provides access to journal articles, book reviews, and collections of essays in all fields of religion. This database is produced by the American Theological Library Association. In addition EBSCOhost provides access to various academic databases and to multidisciplinary ebook titles found in the MOBIUS catalog.

**Proquest Ebook Central** provides access to additional ebooks from trusted publishers in all academic subject areas along with powerful research tools.

**Ministry Matters** is an online product from Abingdon Press with resources on the topics of preach, teach, worship, reach, and lead. The resources include electronic copies of commentaries from Abingdon Press such as *New Interpreter’s Bible*, *Abingdon Old Testament Commentaries*, *Abingdon New Testament Commentaries*, and *Believer’s Church Biblical Commentary*.

**Oxford Biblical Studies Online** provides a comprehensive resource for the study of the Bible and biblical history. The database provides an integration of authoritative scholarly texts and reference works with tools that provide ease of research into the background, context, and issues related to the Bible. Oxford Biblical Studies Online includes maps, images, lectionary helps, and links to other resources on the Internet.

**Oxford Reference Library** contains the eight Oxford encyclopedias of the Bible: *Oxford Encyclopedia of Biblical Interpretation*, *Oxford Encyclopedia of the Bible and Archaeology*, *Oxford Encyclopedia of the Bible and Ethics*, *Oxford Encyclopedia of the Bible and Gender Studies*, *Oxford Encyclopedia of the Bible and Law*, *Oxford Encyclopedia of the Bible and Arts*, *Oxford Encyclopedia of the Bible and Theology*, and *Oxford Encyclopedia of the Books*.

**Slavery in America and the World: History, Culture & Law** is a database from HeinOnline that provides access to full-text: periodicals on proslavery and antislavery periodicals and proceedings from the 19th century; slavery statutes from the United States and individual states; judicial cases from the US and England, from the 17th to the 20th centuries; and ebooks about slavery from the University of North Carolina Press.

## Saint Paul School of Theology at Oklahoma City University Information

2501 North Blackwelder  
Oklahoma City, OK 73106-1493  
(405) 208-5757  
Fax (405) 208-6046

## Directory

<p><b>EMERGENCY</b>          Dial 911          Dial 5911 from any OCU campus phone          Or (405) 208-5911 from other phones</p> <p>911 may be called directly, but should be followed with a call to (405) 208-5911. *Note: Calling x5911 from a campus phone allows the OCU PD to identify the phone's location, which may improve response time.</p>	<p><b>OKLAHOMA CITY UNIVERSITY          POLICE DEPARTMENT</b></p> <p>Location:          1635 NW 23<sup>rd</sup> Street</p> <p>Office telephone and email:          (405) 208-5001 (Non-Emergencies)  <a href="mailto:ocupd@okcu.edu">ocupd@okcu.edu</a></p>
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<p><b>IMPORTANT NUMBERS</b></p>			
Oklahoma City University Police	(405) 208-5911		
Suicide Prevention Lifeline	(800) 273-8255		
Oklahoma's Community Crisis Connection	(405) 848-2273		1-800-273-8255 [Statewide]
Oklahoma City University Counseling	(405) 208-7902		
OCU Campus Health Services	(405) 208-5090		
Domestic Violence Hotline	(800) 522-7233		
Rape Crisis Hotline	(405) 943-7273		

VPAAD	(405) 208-5755	SPST Email	<a href="https://mail.spst.edu">https://mail.spst.edu</a>
Admissions	(913) 253-5042	SPST Self Service	<a href="https://selfservice.spst.edu/">https://selfservice.spst.edu/</a>
Associate Dean / Contextual Edu.	(405) 208-5758	SPST Website	<a href="http://www.spst.edu">http://www.spst.edu</a>
OCU Cashier's Window	(405) 208-5146		
OCU Resident Life/Housing	(405) 208-6363		
OCU Helpdesk (Comp Tech Svcs)	(405) 208-5555	UNITED METHODIST CHURCH	
Fax (SPST at OCU)	(405) 208-6046	Oklahoma Conference	<a href="http://www.okumc.org">www.okumc.org</a>
Dulaney-Browne Library Desk	(405) 208-5065	Local	(405) 530-2000
Reference Librarian (OCU)	(405) 208-5163	Toll-free	(800) 231-4166
OCU Mail Center	(405) 208-5209	Oklahoma Indian Missionary Conference	
OCU Main Telephone Number	(405) 408-5000	(405) 632-2006	

## Office Schedules

<p><u>Chapel</u>          The W. Angie Smith Chapel at OCU is typically open 7:00 a.m. to 9:00 p.m.</p> <p><u>Cashier Window</u>          Monday-Friday 8:00 am – 5:00 pm</p> <p><u>Mail Center Window</u>          Monday-Friday 8:00 am – 5:00 pm</p> <p><u>Saint Paul School of Theology</u>          Monday-Friday 8:00 am - 4:30 pm</p>	<p><u>Dulaney-Browne Library (OCU Campus)</u>          Regular semester library hours:          Monday – Thursday 7:30 am – 12:00 am midnight          Friday 7:30 am – 7:00 pm          Saturday 10:00 am – 7:00 pm          Sunday 12:00 pm – 12:00 am midnight</p> <p>Archives Reading Room (room 509)          Monday – Friday 9:00 am to 5:00 pm</p> <p>Leichter Listening Library (Bass Center room B308)          Regular Semester Hours:          Monday - Thursday 9:00 am – 7:00 pm          Friday 9:00 am – 6:00 pm</p> <p>Library hours may be extended before finals and reduced when classes are not in session.          Check the library’s website for detailed information at <a href="http://libguides.okcu.edu/c.php?g=374763">http://libguides.okcu.edu/c.php?g=374763</a></p>
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## OCU Map and Directions

The Oklahoma City campus is located at Oklahoma City University (OCU), a campus of eighty acres in the center of Oklahoma City. It is located off I-44, north of I-40. From either direction, exit from I-44 to N.W. 23rd Street. Travel east 2½ miles on N.W. 23rd Street. The campus is located on the north side of the street.

## Oklahoma City Campus Map



## Buildings

### The Bishop W. Angie Smith Chapel (#410 on the map)

A 650-seat sanctuary, a smaller chapel seating sixty (Harris Chapel), and Saint Paul School of Theology at Oklahoma City University are housed in the Chapel.

### Dulaney-Browne Library (#421 on the map)

The theological reference books are shelved along with other reference books on the first floor. Materials in the circulating collection of Dulaney-Browne Library are shelved on the upper floors, with the Theology Collection shelved on the second floor in the Dewey Decimal 200s. The office of the SPST Librarian is located near the Theology Collection on the second floor.

### The Clara E. Jones Administration Building (#510 on the map)

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The offices of the OCU President, Provost and Vice President for Academic Affairs, Chief Financial Officer, Vice President for Student Affairs, and Vice President for University-Church Relations. The Cashier's Office is located in room # 340.

**The Aduddell Center [fitness center] (# 323 on the map)**

**Campus Health Center [located in the Kramer West Building] (# 540 on the map)**

**The Tom and Brenda McDaniel University Center (# 420 on the map)**

The Cafeteria is located on the upper level at the west end of the building, and Mail Center is at the east end. On the lower level, the Campus Store, Alvin's Café, and OCU's Information Technology are destinations that may be of student interest.

### Accessible Entrances for Persons with Disabilities

Bishop W. Angie Smith Chapel – upper level: southeast door.

Bishop W. Angie Smith Chapel – lower level: ramp, south side of building enters Watson lounge.

### Building Access

Bishop W. Angie Smith Chapel at OCU is typically open 7:00 a.m. to 9:00 p.m. Access may be gained by contacting the OCU Police Department at 405-208-5001.

### Official Events and Activities

A copy of the school's Academic Calendar is printed on the last page of the handbook. The official calendar of events and activities scheduled to occur at the seminary is maintained by the Communications Office and posted on the seminary's website for each campus at [www.spst.edu](http://www.spst.edu).

Bulletin Boards, Notices, and Distribution of Materials

**Oklahoma City University campus:** On-campus solicitation is strictly prohibited. Oklahoma City University has specific guidelines regarding materials that may be posted on campus. For approval guidelines, please contact the Associate Dean (OCU Campus). Unapproved materials will be removed. A bulletin board is located outside the Saint Paul classroom.

### Scheduling Events and Activities

Schedule and reserve the desired facilities for any event with the appropriate person(s):

- For events occurring on the OCU campus, contact the Saint Paul at OCU Administrative Assistant at 405-208-5757. Room scheduling is done in concert with OCU via their scheduling software. Space for plans made outside of this system cannot be guaranteed.
- For scheduling of facilities at Church of the Resurrection or at the Saint Paul office space at Fox Hill, contact the Saint Paul at Resurrection Office Manager, David Firman ([david.firman@spst.edu](mailto:david.firman@spst.edu)). For day-of events at Church of the Resurrection contact the SPST at Resurrection front desk at 913-253-5061.
- Scheduling of video-connected events requires communication and coordination.
- 
- between the Saint Paul at OCU Administrative Assistant, the Saint Paul at Resurrection office manager, and the schedulers of video technicians on both campuses. This coordination necessitates planning in advance.
- After confirming the availability and reservation of space for an event, seminary group meetings or programs on campus, email the details to the Director of Communications, Heather Snodgrass ([heather.snodgrass@spst.edu](mailto:heather.snodgrass@spst.edu)), to be added to the web calendar.

## Services on Campus

### Cashier Window

Students may cash one personal check per day for up to \$50.00 at the Student Accounts Office, located in the Clara E. Jones Administration Building on the third floor (# 510 on map). An ATM is located on the lower level of the University Center (# 420 on map).

### Oklahoma City University Campus Store

The Oklahoma City University Campus Store is located on the lower level of the Tom and Brenda McDaniel University Center. This store does not carry seminary textbooks.

### Computer Labs

There is a computer lab located at the Tom and Brenda McDaniel University Center. Computers are also available in the Dulaney-Browne Library. The entire campus has wireless capability. For information about accessing the wireless system, go <http://www.okcu.edu/campus/resources/technology/wireless/index>. Students may contact the Student Support Center at (405) 208-5555.

### Email

Saint Paul School of Theology provides its faculty, staff, and students with an email account for school-related communications. The use of this email account is governed by the Technology Policy included in this handbook. **Saint Paul email accounts are the official vehicle of**

**communication for the school.** Each person is responsible for checking his/her email often, setting and maintaining a password, and for keeping his/her Inbox within the permitted size. When inboxes approach size limitations, each person will receive a warning email.

### **Blue Alert: OCU Emergency / Event Notification**

Students who wish to do to so may sign up for the Oklahoma City University Emergency/Event Notification (EEN) system at <http://een.okcu.edu>. (This is in addition to Saint Paul's **School Messenger** notification system.) Blue Alert provides weather and emergency alerts specific to the OCU campus.

### **Faxing Services**

Faxing services are available at the Dulaney-Browne Library. Ask at the library information desk, or at (405) 208- 5068 for more information on printing, copying, faxing, and scanning services. Detailed information is available at: <http://starnet.okcu.edu/Academics/DBL/Policies/Fax%20Policy.pdf>.

### **Helpdesk**

The Saint Paul Helpdesk is available to respond to questions, to guide users, and can assist in diagnosis and troubleshooting malfunctioning institutional hardware. All users may contact the Computer Helpdesk via email at [helpdesk@spst.edu](mailto:helpdesk@spst.edu) or at (913) 253-5030 with Saint Paul computer/software questions or needs. Support is available Monday through Friday from 8:00 a.m. to 5:00 p.m., except holidays. If you do not reach a technician, please leave a message detailing the issue, and staff will respond as soon as possible. The Helpdesk cannot, and does not, work on computers or equipment owned by individual students, employees or campus guests.

Students on the Oklahoma City campus have access and privileges to use the OCU network and computing resources, including the services of the OCU Campus Technology Help Desk for both software and hardware support at (405) 208-7777, or email the Helpdesk at [helpdesk@okcu.edu](mailto:helpdesk@okcu.edu).

### **ID Access Card**

Saint Paul at OCU students will receive an Oklahoma City University identification card for as long as the student is enrolled in the seminary. The policy of Oklahoma City University is that the ID is to be carried at all times while the student is on campus and should be presented to the Oklahoma City University Police on request. The identification card is necessary for cashing checks at the Student Accounts Office. It is also the student's library card and is required for checking out material from the Dulaney-Browne Library or using the copy machine.

## **Mail and Mailboxes**

Students on the Oklahoma City University campus may pick up their mail from the Administrative Assistant's office 9:00 am to 12:00 pm and 1:00 pm to 4:00 pm on class days. Additionally, a full service mail center is located in the Tom and Brenda McDaniel University Center.

## **Oklahoma City University Police Department**

The Oklahoma City University Police Department is charged by the university with responsibility for maintaining conditions necessary for a safe and secure learning environment, and strives for a crime-free campus. The OCU Police Department is located at 1635 NW 23<sup>rd</sup> Street and is open 24 hours a day, 7 days a week. For questions or assistance, call (405) 208-5001. For emergencies call (405) 208-5911. More information is available at <http://www.okcu.edu/campus/police>.

## **Security and Access to Campus Facilities**

For the safety of its students, faculty, staff, and guests, Oklahoma City University seeks to maintain a closed campus and discourages trespassers. Students, faculty, and staff must carry university identification cards at all times and must present them to the OCU PD upon request. While the university strives to maintain adequate evening lighting, individuals are discouraged from walking unaccompanied during the evening and late night hours. A call to the dispatcher at 208-5001 for an escort will enhance individual safety. It is a major violation to "prop" doors open without authorization. (Adapted from <http://www.okcu.edu/campus/police/procedures/index>)

## **Student Center and Lounge Areas**

The Tom and Brenda McDaniel University Center houses the cafeteria, private dining rooms, a snack bar (Alvin's Café), faculty and student lounges, Campus Store, Post Office, Student Government Offices, and Campus Technology. A student lounge area is also provided in the lower level of the Chapel building, near the west doors.

## **Parking**

Parking is available in close proximity to all buildings and dorms on the OCU campus. Each student who owns an automobile and plans to park on campus must purchase a valid parking permit from the Police Department. The cost of the permit is \$150 annually. Permits are color coded to show which areas are available to park in. If a vehicle is found in an area other than the permitted parking zone, a parking citation will be issued. The university reserves the right to change the allocation of parking spaces at any time to meet the overall university community needs, including but not limited to, visitor parking for university special events.

More information is available at <http://www.okcu.edu/campus/police/regulations/index>.

### **Photocopying and Printing**

The Dulaney-Browne Library has a color printer/copier that can be used by anyone on campus. A student can obtain prints by paying cash or paying with money deposited to his/her OCU ID card. The copier will also scan in black and white or color and send to any email address. Ask at the library information desk, or at (405) 208-5068 for more information on printing, copying, faxing, and scanning services.

### **Recycling**

Bins for recycling aluminum cans, plastic, and paper are located on the main floor of the Chapel building.

### **Saint Paul at OCU Student Electronic Board**

A Moodle information site to access: community information and recently posted positions. To view the bulletin board go into Moodle, click on the Saint Paul Community category, select the course Student Bulletin Board, and click on the Enroll Me button.

### **Telephones**

Telephone messages for a student are placed in that student's mailbox as soon as received. When a telephone caller identifies their need to reach a student as an emergency, that message will be relayed to the student as soon as he or she can be located. Emergency phones are located on the blue posts throughout the campus. A pay phone is available at the Tom and Brenda McDaniel University Center.

### **Worship**

At the Oklahoma City campus worship is held in the Harris Chapel of the Bishop W. Angie Smith Chapel on Tuesdays at 11:00 a.m. Students are also welcome to attend OCU chapel on Thursdays at 1:00 p.m.

### **Community**

Student groups include the Evangelical Society, Women in Ministry, Sacred Worth, the Social Justice Group, and other opportunities for community formation will be developed through the office of the Associate Dean (Saint Paul at OCU)

### **Meals**

Community Meal and Other Meal Options: Oklahoma City

A community meal is provided for Saint Paul School of Theology at OCU students at noon on Tuesdays in the Watson Lounge during the fall and winter semesters.

Meals are also available in the university commons located in the Tom and Brenda McDaniel University Center. There are voluntary meal plans available for students who do not live in on-campus housing. Information about the food service can be obtained by contacting Sodexo Food Services of Oklahoma City University at <https://ocudining.sodexomyway.com/?>.

## Library

### Dulaney-Browne Library

Students enrolled on the Oklahoma City campus enjoy library privileges at the Dulaney-Browne Library (<http://libguides.okcu.edu/c.php?g=374763>) at Oklahoma City University. Lee Webb, the Saint Paul Librarian at Dulaney-Browne Library, serves the library needs of Saint Paul students and faculty. To discuss needs or to ask questions call (405) 208-5163 or email [LWebb@okcu.edu](mailto:LWebb@okcu.edu).

Saint Paul students at Oklahoma City University have full access to the collections, facilities and services of the Dulaney-Browne Library as well as to research databases and electronic resources provided by Saint Paul School of Theology. When searching databases, especially from off-campus, you may be redirected to enter your credentials from either OKCU or SPST.

To take full advantage of all resources you will need:

- OKCU network username and password to access computers and to access OKCU databases
- OKCU student ID to print or check out materials
- Saint Paul database login to access Saint Paul Databases

Saint Paul School of Theology students use their Oklahoma City University ID cards as their library cards. Most items can be checked out for a period of four weeks and can be renewed four times. Students are limited to 25 items at a time.

The Dulaney-Browne Library partners with faculty to provide an effective reserve material system to further the education of students. Reserve materials are items professors place in the library for students to checkout for class assignments. The purpose of reserves is to make limited copies of required materials available to all students who will need them for a course. All reserve materials are located at the circulation desk.

## Library Resources

### *Books and Videos (DVD and VHS)*

Students may search the online catalogs of the Dulaney-Browne Library (<http://libguides.okcu.edu/c.php?g=374763>). Most general books are in the Dulaney-Browne Library, and some art books are in the Linda Garrett Art Library.

*Full Text Online Periodical Articles, Books, Sheet Music, and More*

See the Dulaney-Browne Library online resources page at (<http://libguides.okcu.edu/c.php?g=374763>). Online journals and databases can be searched from home at <http://libguides.okcu.edu/off-campus>.

*Magazines, Journals, and Newspapers in Print, Microfiche, Microfilm, and Online*

See the Dulaney-Browne Library list available after logging in to the server at <http://atoz.ebsco.com/Titles/K12981>.

*Printed and Recorded Music*

Search the online catalog of the Dulaney-Browne Library (<http://libguides.okcu.edu/c.php?g=374763>). Printed and recorded music is located in the Leichter Listening Library (Bass Music Center B309).

*Archival Records*

See the Archives and Special Collections, 5th floor of the Dulaney-Browne Library, for archival records of Oklahoma City University, the Oklahoma Annual Conference of the United Methodist Church, the Oklahoma Indian Missionary Conference of the United Methodist Church, and other special collections.

**Saint Paul Library Resources:** <http://libguides.okcu.edu/spst>

**Theological Online Resources:** <http://libguides.okcu.edu/c.php?g=205091&p=1353117>

**Writing and Citation Resources:** <http://libguides.okcu.edu/c.php?g=205091&p=1353118>

## Library Services

### *Reference*

Librarians are available at the Reference Desk, by telephone, or through email to provide assistance in using the library and finding information through the internet. Drop by the Reference Desk, call (405) 208-5068, email [AskALibrarian@okcu.edu](mailto:AskALibrarian@okcu.edu) with questions, or access Live Chat from (<http://libguides.okcu.edu/c.php?g=374763>). Librarians can answer questions, provide an overview of research methods, or demonstrate a specific library research tool to individuals and small groups (<http://libguides.okcu.edu/c.php?g=205152&p=1362574>).

### *Circulation*

The OCU identification card is also the student's library card. Students should be sure to have it with them to check materials out of any of the libraries. Library users can renew items, place holds, and recall items through the library online catalog. To login, visit the library online catalog (<http://libguides.okcu.edu/c.php?g=374763>).

### *Interlibrary Loan*

The WorldCat database provides information about materials owned by thousands of cooperating libraries. Many databases include references to books and journal articles not owned by the Oklahoma City University Libraries. Almost any book or journal article owned by a U.S. library can be obtained through InterLibrary Loan (ILL). Most requests take from one to three weeks. Ask for more information at the Reference Desk, or to request an item via ILL please visit the ILL page (<http://libguides.okcu.edu/ILL>). Also, on this page students will find that they may request an OK-Share card that will allow them to check out materials from other cooperating academic libraries in Oklahoma. Students interested in the OK-Share card should ask at the Circulation Desk or follow the link on the ILL page.

### *Computing*

Computers for student use are available in the Dulaney-Browne Library. Students should log in **using an Oklahoma City University email username and password** to access the internet, research databases, Microsoft Word and Excel. Guests may ask at the Circulation Desk to be logged in to a computer. Dells and Macs are available at various locations throughout the library.

### *Services for Persons with Disabilities*

If special library assistance is needed because of a disability, email [AskALibrarian@okcu.edu](mailto:AskALibrarian@okcu.edu) or call (405) 208-5065 to request an appointment to discuss specific needs. Additional information about services for persons with disabilities can be found at <http://libguides.okcu.edu/c.php?g=205152&p=1364038>.

### **Additional Services and Resources**

Students can send and receive faxes at the library circulation desk. For prices contact the circulation desk at (405) 208-5068.

The library has a small classroom (maximum capacity 20-25) and study rooms of various sizes (maximum capacity 4) which can be reserved by students, faculty, or staff. There are some limitations on the use of the classroom, since it is also used for library instruction. Call the circulation desk (405-208-5068) or schedule online at <http://okcu.libcal.com/booking/study>.

The library has a room available for students to watch videos or DVDs, or listen to LPs or audio cassettes. Most of the library's computers may also be used for watching DVDs or listening to CDs. Headphones are available for checkout at the circulation desk.

The library publishes a monthly newsletter with library hours, news, a trivia contest and a Sudoku puzzle. Pick one up in the library or contact Victoria Swinney ([vswinney@okcu.edu](mailto:vswinney@okcu.edu)) or (405) 208-5072) to be added to the mailing list.



### **Library Use Guidelines**

General information about library use has been included here. For more detailed information, visit the library's web page at <http://libguides.okcu.edu/c.php?g=374763>. Food and drink are permitted with some limitations in the Dulaney-Browne Library.

## Campus Security Act and Contact Information For Oklahoma City University Campus

***The Jeanne Clery Disclosure of Campus Security Policy and Crime Statistics Act*** report is published each year by October 1. The report for Oklahoma City University discloses data on crimes committed on the OCU campus in addition to campus safety policies and procedures. This report is available online at <http://www.okcu.edu/police/home>. This webpage also provides links to other pertinent safety and security information.

The Oklahoma City University Police Department is responsible for maintaining conditions necessary for a safe and secure learning environment. The OCU Police Department is 1635 NW 23<sup>rd</sup> Street. They are open twenty-four hours per day, 365 days a year. For an emergency, students can reach Campus Police by dialing 5911 from any campus phone or by using the blue emergency posts located around campus. They can also be reached by dialing (405) 208-5911. For non-emergencies, please use (405) 208-5001. Campus Police may also be reached by email at [ocupd@okcu.edu](mailto:ocupd@okcu.edu).

Saint Paul School of Theology at Oklahoma City Campus Annual Safety Report is located at <http://www.spst.edu/campus-safety-and-security/>.

### OCU Hazardous Materials Policy

*(From the OCU Student Handbook 2015-2016)*

The possession or use of kerosene, gasoline, benzene, naphtha and similar flammable liquid is strictly forbidden. This prohibition includes but is not limited to any substance, material, or ingredient which may potentially be used for bomb making.

### Weapons and Violence Policy

*(From the OCU Student Handbook 2015-2016)*

Firearms, weapons, and explosives are not permitted on campus. No student shall have in his or her possession, including a person's motor vehicle or on-campus residence, a pistol, revolver,

rifle, shotgun, blowgun, or device that has the appearance of a firearm, including toy guns and airguns while on university property, whether loaded or unloaded. Violation of this policy may be deemed cause for suspension or expulsion from the university, or submission to the District Attorney's Office for criminal prosecution by the Oklahoma City University Campus Police.

## Admissions Requirements

Saint Paul School of Theology selects from among its applicants persons whose ability is judged equal to the demands of graduate professional education, whose personal qualifications and leadership potential are consistent with the requirements of ministry, and whose seriousness of purpose is clear. Admission is granted without regard to denominational preference, national origin, economic status, theological preference, or sexual orientation. Saint Paul School of Theology follows a policy of equal opportunity and affirmative action in its admission and financial aid policies.

No one pattern of pre-seminary studies can be prescribed to meet the breadth of understanding and skills required in the practice of ministry to the contemporary church. Ideally, a student should come to Saint Paul with a strong background in history, philosophy, literature and social sciences. These studies should equip new students to embark on seminary studies with confidence, thinking clearly and reading, writing, and speaking English effectively.

Saint Paul School of Theology has a rolling admissions policy. Degree-seeking students wanting to attend should begin the admissions process at [www.spst.edu](http://www.spst.edu) and also complete the Free Application for Federal Student Aid (FAFSA), located at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Applicants interested in student pastor appointments with The United Methodist Church should complete their application in time to receive an admissions decision by April 1. It will be critical for such applicants to be in close communication with denominational representatives.

To be considered for admission, an applicant must provide the following materials to the Admissions Office:

## Master's Degree Programs

### Application Procedures: MDIV, MACM, MA(TS) Degrees

1. A complete application for admission form. The application for admission form is found online at [www.spst.edu](http://www.spst.edu). Additionally, a PDF copy of the application form may be requested from the Saint Paul admissions office by email to [admiss@spst.edu](mailto:admiss@spst.edu). Applications are good for up to one year after submission.
2. Official academic transcripts from all colleges or seminaries attended. A bachelor's degree from a regionally accredited institution is required. Any exceptions must be approved by the Student Professional Development Committee. **A minimum grade point average of 2.8 or higher (on a 4.0 scale) is required.**
3. Three letters of recommendation are required. Recommendation forms are included in the Saint Paul on-line application. Additionally, PDF copies of the recommendation form can be requested from the Saint Paul admissions office by email to [admiss@spst.edu](mailto:admiss@spst.edu). . Recommendations from family members are not acceptable.
4. A personal statement of approximately 2 to 4 double-spaced typed pages. The essay should demonstrate writing skills appropriate to graduate work. For more information, see the Admissions form.
  - a. **Master of Divinity and Master of Arts in Christian Ministry applicants:** Applicants should describe their background in the Christian faith, especially the influences that have led to their interest in ministry. Applicants should indicate their ministry area of interest, areas with need for personal growth and development, a description of current status with their denomination in preparation for ordained ministry, as well as their plans following completion of study at Saint Paul School of Theology.
  - b. **Master of Arts (Theological Studies) applicants:** Applicants should describe their interest in advanced theological study, indicating which discipline, concentration, or competency would be their focus, and that relation to their

personal goals. Applicants should include their plans following completion of study at Saint Paul School of Theology.

5. A completed background check disclosure and authorization form.\*
6. A **\$50.00** non-refundable application fee paid online when application is submitted.

\*Background check will be conducted by a third party provider, Castlebranch.com, for all admitted students as a condition of enrollment. The cost of the background check is the responsibility of the applicant and paid directly to Castlebranch.com.

An applicant file is complete when all material listed above has been received, with the exception of the background check. The background check is completed when a student's file has been accepted and the student has been admitted. All decisions made by the Student Professional Development Committee regarding the application are final.

If an applicant's undergraduate program is deficient in any critical areas or skills, the applicant may be admitted but required to complete additional remedial work. Such requirements will be made known to the student at the time of admission or at such time as a deficiency is discovered.

All basic application materials for the degree program should be received no later than 30 days prior to the beginning of the semester. Applicants eligible for US financial aid must complete the Free Application for Federal Student Aid (FAFSA) [www.fafsa.ed.gov](http://www.fafsa.ed.gov).

Additional components of the application, including letters of recommendation, should be submitted and the application fee paid no later than 30 days prior to the start of the semester. The application will then be reviewed and the applicant notified of the Student Professional Development Committee's decision regarding admission. All decisions made by the Student Professional Development Committee are final.

Applicants admitted to the program must respond with a statement of intent to attend and payment of confirmation fee before registration can be

processed. Upon receipt of an applicant's confirmation fee, Saint Paul will provide an institutional email account and the new student may complete registration.

## Doctoral Program

Admission to the Saint Paul School of Theology Doctor of Ministry (DMin) program is granted to qualified applicants with a desire to build upon their accumulated ministerial experience and further deepen their competency in ministry. The DMin program begins in the fall semester every year with the DMin Orienting Seminar.

### Application Procedures: Doctor of Ministry

1. A completed application for admission form. The application for admission form is found online at [www.spst.edu](http://www.spst.edu). Additionally, a PDF copy of the application form may be requested from the Saint Paul admissions office by email to [admiss@spst.edu](mailto:admiss@spst.edu). Applications are good for up to one year after submission.
2. Official academic transcripts from every college, university, graduate school, and seminary from which the applicant has received a total of **fifteen** or more credit hours. An MDiv degree (or Bachelor of Divinity (BD) or equivalent professional ministerial degree) is required from a seminary accredited regionally and by the Association of Theological Schools in the United States and Canada. Applicants should have a cumulative grade point average of 3.0 or higher on a 4.0 scale. See below for additional information regarding MDiv equivalency determination.
3. Four letters of recommendation are required. Recommendation forms are included in the Saint Paul on-line application. Additionally, PDF copies of the recommendation form can be requested from the Saint Paul admissions office by email to [admiss@spst.edu](mailto:admiss@spst.edu). Recommendations from family members are not acceptable.

4. A personal statement of purpose. Briefly narrate background, positions in ministry, continuing education experiences, and future plans for ministry; with the latter comprising no more than one page of the total four double-spaced typed pages. The applicant should refer to experiences and theological resources that inform his or her interests. The applicant should state his or her purpose in pursuing the DMin degree and how pursuing the degree at Saint Paul will enhance his or her ministry.
5. A theological writing analysis of a situation in ministry (no more than four double-spaced typed pages).

There are two options for the theological writing analysis:

- a. The applicant analyzes a poignant ministerial situation from an explicitly defined theological perspective. Carefully selected biblical, historical, and theological sources should inform the applicant's thinking. Theological issues implicit in the situation should be addressed and constructive suggestions for ministry offered. This reflection should be related substantively to the applicant's primary interests in the DMin degree.

OR

- b. The applicant submits a previously written work (e.g., an academic paper or a theologically substantive sermon). If the paper or sermon exceeds the page limit, applicants should indicate the four pages that they wish the committee to read.

***Important Notice:***

The theological writing analysis will be used by the Student Professional Development Committee to evaluate the applicant's ability to:

- a. Accurately present and critically assess the argument of a text.
  - b. Develop an informed analysis of the situation vis-à-vis authoritative texts. Theological explication (e.g., how God is understood in this situation; how people are related to one another and to God; how grace and sin are manifested in the situation) and grounding in theological disciplines is especially important. Applicants should also offer constructive suggestions for future practice.
6. A completed background check disclosure and authorization form.\*
  7. A **\$60.00** non-refundable application fee paid online when the application is submitted.



\*Background check will be conducted by a third party provider, Castlebranch.com, for all admitted students as a condition of enrollment. The cost of the background check is the responsibility of the applicant and paid directly to Castlebranch.com.

An applicant file is complete when all material listed above has been received, with the exception of the background check. The background check is completed when a student's file has been accepted and the student has been admitted. All decisions made by the Student Professional Development Committee regarding the application are final.

30 days prior to the start of the semester is the recommended deadline for applicants residing in this country. All basic application materials for the degree program should be received no later than 30 days prior to the beginning of the semester. Applicants eligible for US financial aid must complete the Free Application for Federal Student Aid (FAFSA) [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Additional components of the application, including letters of recommendation, should be submitted and the application fee paid no later than 30 days prior to the start of the semester. The application will then be reviewed and the applicant notified of the Student Professional Development Committee's decision regarding admission. All decisions made by the Student Professional Development Committee are final.

Applicants admitted to the program must respond with a statement of intent to attend and payment of confirmation fee before registration can be processed. Upon receipt of an applicant's confirmation fee, Saint Paul will provide an institutional email account and the new student may complete registration.

### [MDiv Equivalency for DMin Admission](#)

Graduate work in other master's degree programs may be assessed for MDiv equivalency if the applicant does not have an MDiv degree and wants to pursue a DMin. Official academic transcripts from every college, university, graduate school, and seminary from which the applicant has received master's

program credit must be submitted for assessment of equivalency. The student will supply catalogs or catalog portions describing the courses and program of study. Additional material, such as course descriptions, syllabi, papers, or exams written for courses, may be required. The Student Professional Development Committee will assess the materials in accordance with agreed-upon policies.

## Finances

### Tuition Rates for 2017-2018

Beginning summer term 2017, tuition rates at Saint Paul School of Theology will be assessed as follows:

**\$618** per credit hour MDiv, MA(TS), and MACM

**\$618** per credit hour DMin – General Program and all other DMin Tracks

### Student Fee Descriptions and Amounts

**1. Application Fee**

Required of applicants to Saint Paul School of Theology, a fee of \$50 is required of master's level and non-degree-seeking applicants. Applicants to the doctor of ministry program must submit a \$60 application fee.

**2. Audit Fees**

Auditors receive no academic credit or faculty evaluation, but are entitled to attend Saint Paul courses for personal enrichment. Degree-seeking students currently enrolled for other credit-bearing courses may audit courses for \$75 per course. A special auditor rate of \$200 per course is offered to alumni of Saint Paul. Qualified members of the community at large are entitled to audit Saint Paul courses at a rate of \$175 per credit hour. Inquiries should be made to the Director of Admissions for further information.

**3. Confirmation Fee - \$150**

Admitted students are required to confirm their intention to attend, to reserve their place in the entering class and to secure grants and other financial aid offered by paying a non-

refundable fee of \$150. Accepted applicants may defer enrollment up to one year. Thereafter, if the applicant chooses to reapply, a new confirmation fee must be paid.

**4. Continuing Education Fee - \$200**

Courses available for continuing education credits within the master's level curriculum appear coded "CEU" on course schedules for each term. Alumni and qualified members of the community at large are entitled to take these courses for continuing education credits at a cost of \$200 per credit hour. Inquiries should be made to the Director of Admissions for further information.

**5. DMin Thesis/Project Fee - \$100**

Doctor of Ministry students in their final semester are assessed \$100 to cover administration costs.

**6. Graduation Fee - \$275**

Each graduating student at Saint Paul is assessed a \$275 graduation fee. Fees collected help to cover the costs of diploma printing, commencement speaker, additional security and food service personnel, and other costs related to graduating students and commencement. It is expected that students will participate in all facets of this important event. The fee will not be waived for non-participants.

**7. Independent Study Fees - \$100**

Students who initiate approved independent studies will be assessed a fee of \$100 to cover administration costs (in addition to regular tuition).

**8. Returned Check Fee - \$25**

A charge of \$25 will be assessed to students made for each check returned for insufficient funds. The amount of the check plus the return check charge will be billed to and carried on the student's account until paid. Persons with repeated incidents of checks returned for insufficient funds will forfeit check-cashing privileges.

**9. Student Infrastructure Fees - \$525 for 6 or more credit hours, \$300 for 5 or fewer credit hours**

A single, all-inclusive fee of \$525 (students taking 6 or more credit hours) or \$300 (students taking 5 or fewer credit hours) is charged to all students at the time of registration for each semester/term enrolled. This assessment funds a portion of campus-wide services and infrastructure that support classroom education and the community formation experience. Services include the campus computer network infrastructure equipment and services, network management and monitoring equipment and software, video conferencing equipment and services, classroom AV equipment purchase and maintenance, internet

access fees, electronic security firewalls and filters, course management software, email services, software purchases and upgrades, community meals (as outlined in this handbook), and security services.

**10. Student Council Activity Fee - \$75 for 6 or more credit hours, \$45 for 5 or fewer credit hours**

Students in any of the master degree programs are charged \$75 (students taking 6 or more credit hours) or \$45 (students taking 5 or fewer credit hours) at registration for each spring or fall semester/term. The fee may be refunded only when a student withdraws from all classes before the semester/term begins. No assessment is made for winter or summer terms.

**11. Miscellaneous Charges**

- ID Cards  
\$20 for replacement of card
- Lost Library Item Charges  
Varies up to \$120 per item, including a \$15 processing charge
- Parking pass (SPST:OCU students only) - \$150
- Official Transcript  
\$5 per transcript for graduates and former students, \$10 per transcript if expedited. No charge for currently enrolled students unless expedited, in which case the fee is \$5 per transcript.

**Student Financial Accountability**

Enrollment in courses at Saint Paul School of Theology is a privilege. Students are expected to demonstrate a level of accountability in fulfilling financial obligations to the seminary appropriate to those entrusted with ministry to the church. Students are responsible to be informed of and to observe all regulations and procedures regarding the payment of fees and the entitlement to refunds. If you are receiving financial aid, you must be enrolled at least half-time and adhere to the academic progress and Satisfactory Academic Progress (SAP) as outlined in the student handbook. Payments may be made via the web at <http://www.spst.edu/HOME> or mailed to Saint Paul's lockbox address at:

Group 1  
Saint Paul School of Theology  
P. O. Box 843740  
Kansas City, MO 64184-3740

In accordance with institutional policy, students with outstanding indebtedness to the seminary will not be permitted to register for a subsequent semester/term or receive academic records/transcripts. All prior balances must be paid in full or be current on an approved payment plan before registering for a subsequent semester/term. Students will be allowed to add classes, based on availability, only after payment is complete.

**Enrollment, Financial Aid, Billing, and Payment Cycle 2017-2018 Year-MDIV, MATS, MACM, and DMin**

	Fall 2017	Spring 2018	Summer 1 2018	Summer 2 2018
Student documents outside anticipated financial assistance on the Saint Paul form provided by the Financial Aid Office.	Monday, July 17th	Monday, Dec. 11th	Monday, May 21st	Tuesday, June 11th
Bills are sent to students at students' preferred address including all anticipated financial aid.	Monday, July 24th	Wednesday Dec. 20th	Monday, May 28th	Monday, May 28th
Letters are sent to student notifying them that they will be dropped from classes on the first day of the term if payment arrangements have not been made.	Monday, Aug. 7th	Monday, Jan. 8th	Monday, June 11th	Monday, June 11th
Deadline for students to pay bill in full or to set up payment plan for upcoming term.	Monday, Aug. 21st	Monday, Jan. 22nd	Monday, June 25th (No payment plans)	Monday, June 25th (No payment plans)
The Registrar drops the registration for students who have not paid or set up payment plan.	Monday, Aug. 28th	Monday, Jan. 29th	Monday, June 25th	Monday, June 25th

**Tuition Payment Policy**

It is expected that Saint Paul students will honor their financial commitments. Tuition and fees are due the first day of the term. If a student's church or agency is to pay tuition, a letter from the church/agency should be presented to the Financial Aid Office 25 business days prior to the first day of the semester/term. If payment is being made with a private student loan, the loan

check must be endorsed by the student before it can be credited to a student's account. Funds sent by EFT (Electronic Funds Transfer) will be credited to a student's account when received.

### **Payment Plans**

A standardized payment plan is available in the fall and spring terms for students unable to pay their account in full by the first day of these terms. A payment plan form is included in the student bill mailing for each of these terms and is also available in the Business Office. Payment plans need to be submitted to the Business Office 10 days before the term start date to allow for processing and approval. Failure to make timely payments on payment plans will make the student ineligible for future payment plans.

### **Delinquent Accounts**

A student's account will become delinquent if 1) the balance due is not paid by the first day of the term, 2) an approved payment plan is not in place 10 days prior to the first day of the term or, 3) scheduled payments for a payment plan are not made on time. Students with delinquent accounts will be dropped from their classes at the beginning of the term. During a term, if payments are not made on time, a hold will be placed on the student's account. A hold bars a student from adding additional classes and the release of academic records/transcripts. In addition, Saint Paul School of Theology reserves the right, without notice, to report student account delinquencies to the Student Professional Development Committee.

The seminary will make every effort to collect outstanding balances. After such efforts are exhausted, students who have failed to respond will be turned over to an external collection agency and assessed a collection fee. The student will be responsible for all collection costs, including agency fees, attorney fees and court costs, in addition to whatever amounts are owed to the seminary.

Accounts of graduating students must be paid in full in order to participate in commencement. In addition, diplomas will not be given to students until accounts are fully paid.

### **Withdrawals**

Any student wishing to withdraw from all classes prior to the start of the term should notify the registrar immediately. Students who withdraw during the drop/add period will receive a full refund of tuition and fees. A withdrawal becomes official on the date that the Registrar receives a completed withdrawal form. If a student withdraws from Saint Paul School of Theology, all installment payments are due in full and subject to the refund policies of Saint Paul School of Theology. The total amount owed, and any necessary payments or possible refunds will be determined by the date of official withdrawal from the seminary.

After the drop/add date, refunds or credits on balances due for students who have withdrawn are based on tuition and fees only (acceptance deposits are non-refundable). Fall and spring terms, 50% refund of tuition only if student drops after last day of drop/add date but by close of business two weeks following the drop/add date. There is No refund for summer and winter terms for any drops after first day of the TERM.

### **Unofficial Withdrawal**

In compliance with federal regulations relating to financial aid, Saint Paul will determine whether a return of Title IV federal refund is necessary when a student fails to attend or ceases to attend class and does not withdraw. This situation is referred to as an "unofficial withdrawal." Once the last date of attendance is established, the Director of Financial Aid will calculate the amount and type of funds to be returned to the federal aid programs, if any, in accordance with federal regulations. Students who attended through the 60% point of the term may be considered to have earned all federal aid.

### **Leave of Absence- Federal Financial Aid**

Saint Paul School of Theology understands some students may need to leave school for an extended period of time. Students should be aware that any leave from the institution may have an impact on current as well as future financial aid. This may include repaying a portion of funds received in the current semester. You will be billed for any amount due to Saint Paul as a result of Title IV funds that were returned that would have been used to cover Saint Paul charges. Students considering a leave of absence should meet with the Director of Financial Aid to ascertain if any funds are to be immediately returned to lenders and the impact on future financial aid.

In compliance with federal regulations, for federal financial aid purposes, a leave of absence is treated the same as a withdrawal. If you are considering taking a leave of absence, please be aware of the following:

- a) A leave of absence cannot exceed 180 days. If your leave of absence exceeds 180 days your loan will go into repayment status.
- b) You must make a written request to be granted a leave of absence.
- c) You will be required to complete exit counseling.
- d) It will be necessary to re-apply for loans upon return to school.
- e) You must notify the Director of Financial Aid upon your return to school, so that your lender can be notified.

### **Withdraw Hardship**

Students experiencing emergencies that render them unable to engage in academic work for the remainder of the semester may receive a transcript notation of Withdraw Hardship (WH),

at the discretion of the VPAAD provided they drop all of the courses for which they have registered in the semester. All institutional aid is forfeited for that semester. The VPAAD grant a WH only once to a student in his or her academic tenure. Petitions for exceptions should be directed to the VPAAD for consideration.

▪ **Students receiving a Withdrawal Hardship will:**

- a) Receive tuition credit equal to amount tuition charged during the current semester only. (Fees are non-refundable.)
- b) Receive a cash refund for any tuition fees paid by the student.
- c) Be subject to repayment terms of any used Title IV federal financial aid as mandated by the federal government.

▪ **To receive a WH designation, a student must:**

- a) Drop all classes registered for in the semester in which WH is requested;
- b) Document in writing the reason for the request and submit it to the Deans of Academic Programs;
- c) Receive approval from the VPAAD. The decision will be communicated by the appropriate dean to the student; and
- d) If approved, the decision will be communicated to the student's course instructors, who shall submit a WH as the final grade for the student.

### Federal Return of Title IV Aid Policy

For students who receive federal financial aid and who withdraw (including transfers and leaves of absence) from ALL classes on or before 60% of the term has elapsed, Saint Paul will calculate, according to federal regulations, any amounts disbursed that must be returned to the Title IV programs.

- **Step 1:** Determine the percentage of the enrollment period the student attended before withdrawing (days attended divided by total days in the period).
- **Step 2:** Determine the amount of Title IV aid earned by multiplying the total Title IV aid for which the student was awarded by the percentage of time enrolled.
- **Step 3:** Compare the amount earned to the amount disbursed. If more aid was disbursed than earned, determine the amount of Title IV aid that must be returned by subtracting the earned amount from the disbursed amount.
- **Step 4:** Allocate the responsibility for returning unearned aid between the school and the student according to the portion of disbursed aid that could have been used to cover



institutional charges and the portion that could have been disbursed directly to the student once the institutional charges were covered.

- **Step 5:** Distribute the unearned funds back to the appropriate Title IV program.

You will be billed for any amount due to Saint Paul as a result of Title IV funds that were returned that would have been used to cover Saint Paul charges.

**Order of Refunds for Students with Financial Aid**

Refunds due to students who are receiving Student Financial Assistance funds will be made in the following order:

- Unsubsidized Federal Stafford Loans;
- Other Assistance Awarded by Title IV of the HEA
- Other Federal, State, Private or Institutional Assistance
- The Student

**Tuition Refund Policy**

To receive a tuition refund, a student must drop the course(s) using (wherever possible) the online Self- Service option by the dates indicated below. Any difficulties with this system should immediately be reported to the Registrar. If internet connection is unavailable, drop/add forms can be obtained from the Registrar’s Office. The official drop date for determining a refund shall be the date the process is completed online or on which the drop/add form is received and dated by the registrar.

Tuition refunds for the all terms will be calculated according to the schedule below.

**Please note:** Dropping and adding classes after the semester/term has started may result in a reduction in the total number of hours for any semester or term. If so, it may affect current and future financial aid eligibility. Please consult with the Director of Financial Aid to avoid any unexpected financial consequences. Please see *Satisfactory Academic Policy (SAP): MACM, MA(TS), MDiv, and DMIN Satisfactory Progress for Financial Aid.*

**Master and DMin Programs**

<b>% of Tuition Refund</b>	<i>On or before date drop form must be received by Accounting and Finance Office</i>
100	<b>Fall and Spring terms-</b> refund of both tuition and fees if student drops by close of business on last day of drop/add period
50	<b>Fall and Spring terms-</b> refund of tuition only if student drops after last

	day of drop/add date, but by close of business two weeks following the drop/add date
100	<b>Summer and Winter terms-</b> refund of both tuition and fees if student drops on or before the first day of the TERM
0	<b>Summer and Winter terms-</b> No refund for any drops after the first day of the TERM

Dates specific to the 2017 – 2018 Academic Year Master Programs-MDIV, MATS, MACM, and DMin

Refund %	Fall semester 2017	Spring semester 2018	Summer semesters 2018
100	On or before Sept. 4th	On or before Feb. 5th	On or before June 25th
50	On or before Sept. 18th	On or before Feb. 19th	No refund for any drops after the first day of the term

Non-Refundable Items

Fees as listed under Fee Descriptions, Saint Paul need-based grants, and Saint Paul scholarships.

Add/Drop of Courses Contacts

Subject	Contact	Phone
Financial aid impact of adding/dropping courses	Director of Financial Aid	913-253-5050
Billing/Cost impact of adding/dropping courses	Coordinator of Student Accounts	913-253-5051
Academic degree plan impact of adding/dropping courses	Registrar	913-253-5056

## Financial Aid

### Cost of Attendance (COA)

The annually COA includes tuition, fees, supplies, transportation, and room/board. The approved costs are used in order to determine financial need for seminary awards and Federal Direct Education Loans.

### Summer 2017 Full-time COA: MDIV, MACM, and MA(TS) Students

The following has been approved for master students for 3 month summer term.

Tuition (6 hours * \$618)	\$3,708	
Misc. (fees)	300	
Books & Supplies	300	

Transportation	1,002
Room & Board	3,666
3 month total COA	\$8,976

**Summer 2017 Part-time COA: MDIV, MACM, and MA(TS) Students**

The following has been approved for master students for 3 month summer term.

Tuition (3 hours * \$618)	\$1,854
Misc. (fees)	300
Books & Supplies	150
Transportation	1,002
Room & Board	3,666
3 month total COA	\$6,972

**Full-time COA: MDIV, MACM, and MA(TS) Students**

**Kansas and Oklahoma Campuses**

The following has been approved for master students for 8 month fall and spring semesters academic year 2017-2018.

Tuition (30 hours * \$618)	\$18,540
Misc. (fees)	4,000
Books & Supplies	2,500
Transportation	4,500
Room & Board	11,000
8 month total COA	\$40,540

**Part-time COA: MDIV, MACM, and MA(TS) Students**

**Kansas and Oklahoma Campuses**

The following has been approved for master students for 8 month fall and spring semesters academic year 2017-2018.

Tuition (15 hours * \$618)	\$9,270
Misc. (fees)	4,000
Books & Supplies	2,500
Transportation	4,500
Room & Board	11,000
8 month total COA	\$30,270

**Full-time COA: DMIN Students**

**Kansas and Oklahoma Campuses**

The following has been approved for DMIN students for 7.5 month fall and spring semesters academic year 2017-2018.

Tuition (11 hours * \$618)	\$6,798
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Misc. (fees)	600
Books & Supplies	630
Transportation	2,800
Room & Board	<u>10,200</u>
7.5 month total COA	\$21,028

**Part-time COA: DMIN Students**  
**Kansas and Oklahoma Campuses**

The following has been approved for DMIN students for 7.5 month fall and spring semesters academic year 2017-2018.

Tuition (7 hours * \$618)	\$4,326
Misc. (fees)	600
Books & Supplies	450
Transportation	2,800
Room & Board	<u>10,200</u>
7.5 month total COA	\$18,376

The Financial Aid Office provides assistance to students to make theological education affordable. The Financial Aid Office provides assistance to students through two programs: Saint Paul scholarships/grants, and Stafford loans under the Federal Direct Loan Program. All Saint Paul scholarships/grants and the loan program require enrollment in at least half-time status. Enrollment status is considered as follows:

**Full-time enrollment per Fall and Spring Semesters**

Master students: 9 or more credit hours  
Advance Course of Study: 9 or more credit hours  
Certificate in Theological Formation: 9 or more credit hours  
DMIN student: 4 or more credit hours

**Part-time enrollment per Fall and Spring Semesters**

Master students: 6 - 8 credit hours  
Advance Course of Study: 6 - 8 credit hours  
Certificate in Theological Formation: 6 - 8 credit hours  
DMIN students: 2 - 3 credit hours

**Full-time Summer Terms**

Master students: 4 or more credit hours  
Advance Course of Study: 4 or more credit hours  
Certificate in Theological Formation: 4 or more credit hours  
DMIN student: 4 or more credit hours

### **Part-time Summer Terms**

Master students: 2 - 3 credit hours

Advance Course of Study: 2 - 3 credit hours

Certificate in Theological Formation: 2 -3 credit hours

DMIN student: 2 - 3 credit hours

## Saint Paul Scholarships and Awards

### **General Endowed Scholarships**

Saint Paul offers a range of general endowed scholarships available to entering master's students. The scholarships come from donors that have no requirements. Once you have been officially accepted into Saint Paul, your undergraduate transcripts will be reviewed to determine eligibility for a general endowed scholarship. As a returning student to maintain the Saint Paul scholarship, the student must meet the GPA requirement of the scholarship. Saint Paul scholarships for returning students do not increase over time. The scholarship stays the same as when the student entered into Saint Paul.

### **Named Endowed Scholarships**

Saint Paul offers a range of named endowed scholarships available to entering master's students. These are scholarships available only for students that meet the donor's requirements. Once you have been officially accepted into Saint Paul, your undergraduate transcripts will be reviewed to determine eligibility for a named endowed scholarship. As a returning student to maintain the Saint Paul scholarship, the student must meet the GPA requirement of the scholarship. Saint Paul scholarships for returning students do not increase over time. The scholarship stays the same as when the student entered into Saint Paul.

### **Full Tuition Scholarship Fellows Program**

Entering fall semester new master student full-time tuition scholarship that prepares exceptional students for creative leadership and service. The Fellows Program provides for three years of funding to receive a master's degree in addition to covering seminary books and educational fees.

### **Endowed End of Year Awards**

Awards are given at the end of the academic year for students who have achieved a superior level of excellence in designated areas of study or contribution to the Saint Paul community. The awards are selected by the faculty and credited to a student's account toward a future term's tuition.

### **Advance Course of Study Award**

Based on need an award will be offered.

### **Certificate in Theological Formation Award**

Based on need an award will be offered.

## Scholarships and Grants from Outside Sources

The Financial Aid Office provides information to applicants and current students about potential outside sources of educational support. Students should also check with their denomination and local church to see what assistance may be available.

### **Loan Programs**

#### **United Methodist Student Loans**

United Methodist students in a degree program are eligible to apply for this loan. The maximum amount available is \$5,000 per calendar year. The principal is deferred until six months after dropping below half-time status. Interest accrues while the student is enrolled. You can apply for the loan at [www.gbhem.org](http://www.gbhem.org).

#### **Federal Direct LOAN Program**

As of July 1, 2012, The Department of Education eliminated the graduate subsidized loan. Graduate students will still have loan funding available as an unsubsidized loan. The U.S. Department of Education will continue to be the lender of this low-interest loan offered by the federal government. The interest rate for the unsubsidized loans is a fixed rate. There is a small loan origination fee that the federal government charges for each loan. This fee will be deducted by the Department of Education before the loan funds are sent to the school. Master and DMIN students must be enrolled at least half-time to participate in this loan program. This loan amount will be based on your cost of attendance minus estimated family contribution (EFC) off of the FAFSA results and any other financial aid that you will receive, such as scholarships. You may receive less than the maximum amount if you receive other aid that covers a portion of your cost of attendance. **Advance Course of Study or Certificate in Theological Formation students are not eligible for federal unsubsidized loans at Saint Paul.**

The total debt you can have for all outstanding Direct and FFELP Stafford Loans (including prior schools) combined is \$138,500 as a graduate student. The graduate debt limit does not include Graduate PLUS amounts.

**Note:** The interest rate is not set by Saint Paul, but is set by the federal government. You may repay your loan early, as there is no early loan repayment penalty. The federal

unsubsidized loans are guaranteed by the federal government. Only one application is needed and no cosigner is required.

## Applying for a Federal Stafford Loan

### Steps to Complete

- a) Request a Federal Student Aid ID (fsa ID) from the U.S. Department of Education at <https://fsaid.ed.gov/npas/index.htm>
- b) Complete the required Free Application for Federal Student Aid (FAFSA) at <https://fafsa.ed.gov/>
  - Have your tax information available or use the IRS Data Retrieval Tool that allows students to access the IRS tax return information needed to complete the FAFSA by transmitting data directly into their FAFSA.
  - If you are eligible to use the IRS Data Retrieval Tool, we recommend using this tool as it's the easiest way to ensure your FAFSA has accurate information.
  - Saint Paul's federal code is G02509.

### Award Notice

You will receive a financial aid award notice in the mail listing the following:

- Cost of Attendance:  
Estimated cost of attendance including tuition, fees, books, and living expenses.
- Your Financial Aid Package may include the following:  
Saint Paul Award/Scholarship  
Federal Direct Stafford Loan

### Disbursements of Federal Financial Aid

All federal loan proceeds are received via electronic funds transfer (EFT). Before each disbursement is made, the student's eligibility will be reviewed to ensure that he or she remains eligible for the disbursement. If you are receiving financial aid, you must be enrolled at least half-time and adhere to the academic progress and Satisfactory Academic Progress (SAP) as outlined in the student handbook. We normally begin disbursing funds after the fourth week of add/drop period. You should be prepared to cover your expenses, i.e., food, rent, books, transportation, etc. until federal funds are disbursed and applied to your outstanding charges. After your charges have been paid, Saint Paul will refund remaining funds to you by check. All refund checks will be sent by US Post, no exceptions.

### Satisfactory Progress for Financial Aid

- **(Part A) General Information**

Federal regulations require that financial aid recipients maintain SAP for continued eligibility of Title IV funding. Funding under this title includes the Federal Direct Loan program (unsubsidized loans for graduate students). This policy also includes all funding from Saint Paul School of Theology's institutional scholarships. The Director of Financial Aid will determine the SAP of each student receiving assistance at the completion of the fall and spring semesters for **Master and Doctoral graduate** students. All credits accepted by Saint Paul School of Theology from other institutions will be used to calculate eligibility. After grades are posted each fall and spring semesters, the Director of Financial Aid will review all students' current academic standing. Any student who fails to meet the following standards will be notified by mailed. SAP for financial aid eligibility should not be confused with the institution's Academic Probation and Dismissal Policy.

#### *Financial Aid Warning*

Students who do not meet the SAP standards (see Part B) will be placed on Warning as a notice that their academic work is below the standard. While on Financial Aid Warning a Master graduate student must receive a 2.50 GPA for the semester as well as meet the requirements of the pace and the time frame standards. A Doctoral graduate student must receive a 3.00 GPA for the semester as well as meet the requirements of the pace and the time frame standards. If a student corrects the deficiency by grade changes or meeting the standards by work on his/her own, he/she will be removed from warning. Warning status cannot be appealed. Students are still eligible to receive Financial Aid while on Financial Aid Warning status

#### *Financial Aid Suspension*

Students who do not meet the terms of their warning will be suspended and prohibited from receiving future aid until all standards are met. In addition, any graduate financial aid recipient who receives all failing grades, all incomplete grades, or totally withdraws from classes will **automatically be suspended (no warning period will be granted)**. A student on Financial Aid Suspension is not eligible to receive financial aid.

#### *Appeal for Financial Aid Suspension*

Students may appeal financial aid suspensions to the Director of Student Financial Services. Reasons for an appeal may include, but are not limited to: death of a relative, an injury or illness of the student, or other special circumstances. An appeal will not be heard if there is an unpaid balance on the student's account.

To appeal, a student needs to submit a Financial Aid Appeal form along with a typed appeal letter explaining their situation. Letters of support from doctors, teachers, family members, etc. are encouraged.



All appeal decisions addressed by the Director of Financial Aid are final and not subject to further review. Appeals will not be considered for prior semesters. Reinstatement of any aid originally awarded to a suspended student is at the director's discretion.

*Re-establishing Federal Financial Aid Eligibility*

Students with no extenuating circumstances or students with denied appeals may reestablish eligibility for federal financial aid. To re-establish eligibility students must, at their own expense, enroll in an academic semester at Saint Paul School of Theology or elsewhere and successfully complete all credit hours enrolled. Students must also meet all of the academic progress requirements outlined in Part B.

▪ **(Part B) Graduate Student Standards**

*Time Frame:* The maximum time frame for graduate aid eligibility is **MDIV** 79 credit hours, **MA(TS)** 49 credit hours, **MACM** 54 credit hours, and **DMIN** 30 credit hours, attempted at Saint Paul School of Theology. The time frame considers all hours attempted regardless of whether or not the student has ever received financial assistance or has completed a prior degree.

*Grade Point Average:* Master graduate students must have a cumulative GPA of a 2.50 and Doctoral graduate students must have a cumulative GPA of a 3.00 or higher at the end of their spring (Master students) and summer (DMIN students) semesters each year. This GPA must be maintained until graduation to meet SAP.

*Attempted Hours/Credit Hour Pace:* Attempted hours include any credits a student is enrolled in at the time aid is disbursed. Financial aid recipients who receive all failing grades at the end of any term will automatically be placed on suspension. The following table indicates how many hours must be completed in relation to a student's attempted hours per semester and which grades will be counted as completed and incomplete at the end of the semester.

Hours attempted per semester/ term	Hours completed per semester/ term
12+	9 Master Level
9	6 Master Level
5	3 Doctoral Level
4	2 Doctoral Level
Completed Credits	Non-Completed Credits
A – Superior	F – Failing
B – Above Average	I – Incomplete
C – Average	W – Withdrawal
D – Below Average	

*Example:* If John as a Master graduate student originally enrolled in 12 hours (9+ = Full-time status) at the beginning of the semester and received aid at that enrollment level, he would be expected to complete at least 9 hours successfully regardless of whether he dropped, withdrew or failed classes. On the other hand, if John originally enrolled in 9 hours, and then dropped to 6 (6-8 = Part-time status) before his aid was disbursed, he would only be expected to complete 6 hours and his aid would be adjusted to the appropriate enrollment level.

*The pace requirement* for SAP requires you earn credit for at least **67%** of the credits you attempt. Pace is defined as the number of credits earned divided by the number of credits attempted. If that percentage is less than 67%, your eligibility for aid will be suspended.

## Degree Programs

Saint Paul School of Theology offers four degree programs: Master of Divinity, Master of Arts in Christian Ministry, Master of Arts (Theological Studies), and Doctor of Ministry.

All degree programs have expected student learning outcomes that are assessed throughout the programs using the rubrics established by the faculty. Graduates of our programs demonstrate satisfactory achievement of these student learning outcomes.

### Master of Divinity

The Master of Divinity (MDiv) degree, a professional degree for ministry, prepares persons for leadership in the church. In many denominations, the MDiv is the approved academic preparation for ordination. Students who complete the MDiv degree may enter ordained ministry in parishes, institutional chaplaincy, church-related agencies, or other forms of specialized ministry. Students are encouraged to work closely with their own denominational officials regarding requirements and steps toward ordination. A baccalaureate degree is required for admission.

**Purpose:** To prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings.

**Goal:** The Master of Divinity degree forms persons for innovative, creative ministry through rigorous academic life; the exploration of Scripture, tradition, and ministry practices; and diverse, contextual experience.

#### **Student Learning Outcomes (SLOs):**

1. Demonstrate a critical and informed understanding of the biblical, historical, and doctrinal traditions of the Church.
2. Exhibit competence in integrating theory and practice related to skills for ministry.
- 3: Analyze critically diverse cultural contexts and social issues and their significance for ministry
- 4: Demonstrate emotional and spiritual maturity and moral integrity for sustaining ministerial leadership.

See the full Assessment Plan for rubrics and further information.

### Duration of MDiv Program

Work completed within the eight years prior to graduation may be counted toward the MDiv degree. Students may opt to complete the degree on a part-time basis, as long as they complete the degree within eight years of matriculation. Exceptions are made only by written petition to and approval by the Student Professional Development Committee.

### Curricular Components

The MDiv degree program requires the completion of 79 credit hours. Three- and four-year plans for degree completion are available from faculty advisors or the Registrar's office.

Requirements	Credit hours required	How Is The Requirement Fulfilled?
Introduction to Ministry	3	MIN 301
Preparing for Local Ministry I&II (.5 ea)	1	CTX 301 and CTX 302
Spiritual Formation Retreat (2 req. .5 ea)	1	SFR 30*
Ministry Practicum (4 req. .5 ea)	2	PCM ***
Ministry Collaboration Group (3 req. .5 ea)	1.5	CTX 4**
Mid-degree Seminar	1	ASR 401
Summative Seminar	2	ASR 42*
Introduction to the Hebrew Bible	3	HBS 301
Upper Level Hebrew Bible	3	HBS 4**
Introduction to the New Testament	3	NTS 301
Upper Level New Testament	3	NTS 4**
Introduction to Christian Ethics	3	ETH 301
Christian Religious Education	3	CRE ***
Traditions I	3	HST 301
Traditions II	3	HST 302

Introduction to Systematic Theology	3	THL 301
Upper Level Theology	3	THL 4**
Upper Level History or Upper Level Theology	3	HST 4** or THL 4**
Church Leadership	3	CHL ***
Introduction to Pastoral Theology and Care	3	PCR 301
Introduction to Preaching	3	PRE 401
Worship	3	WOR 4**
Church and Society or Upper Level Ethics	3	CHS *** or ETH 4**
Engaging World Religions	3	EWR 3**
Evangelism	3	EVN 3**
<b>Electives</b> (may include Denominational Studies)	<b>13.5 credit hrs</b>	
<b>Total Hours</b>	<b>79 credit hrs</b>	

### Specializations

Specializations enable students who demonstrate strength and potential to focus in a particular area of interest and expertise, provided they have a satisfactory overall level of academic achievement. MDiv students may apply for a specialization in: Black Church Ministries; Evangelism; Restorative Justice and Prison Ministry; Wesleyan Studies; Women, Society, and Church Studies; or Prophetic Witness and Service. Application forms are available at <http://www.spst.edu/registrar>.

A specialization in Evangelism may meet the academic requirements for Evangelism in The United Methodist Church. Students should consult with faculty in the area of specialization to

complete application materials for specializations. Whenever possible, students approved for specializations will be assigned the faculty member in that area as their academic advisor.

<b>Specialization in Black Church Ministries- MDiv</b>	<b>Semester Credit Hours</b>
Faculty Advisor: Angela D. Sims Curricular Components- <i>15 credit hours</i> <i>*approval of course choices by specialization advisor is required</i>	
I. Required Course: <b>(3 credit hours)</b> CHS 349 The Black Church in the USA II. Supporting Courses: <b>(6 credit hours)</b> Choose courses in CHL, EVN or PCR III. Required Content Areas: choose upper level courses <b>(6 credit hours)</b> and include a course project related to specialization ETH 4*, HBS 4*, HST 4*, NTS 4*, PRE 4*, or THL 4*	
Total Hours	=15

<b>Specialization in Restorative Justice and Prison Ministry – MDiv</b>	<b>Semester Credit Hours</b>
Faculty Advisor: James Brandt Curricular Components – <i>15 credit hours</i> <i>*approval of course choices by specialization is required</i>	
I. Required Courses: <b>(6 credit hours)</b> CHS 346 American Criminal Law and Restorative Justice CHS 347 Prison Industrial Complex and Systemic Sin IMM 338 Immersion: Prison Ministry Integrative Seminar II. Required Content Areas: <i>choose upper level courses (6 credit hours)</i> and include a course project related to specialization HBS 4* or NTS 4* or THL 4* Bible or Theology III. Supporting Courses: <i>choose a 3 credit course, approved by the RJ &amp; PM Advisor, and in that course arrange for a paper or project to engage issues of Restorative Justice and Prison Ministry). Courses may come from any discipline other than</i>	1 2 2 1  3 3

<b><i>Bible or Theology.</i></b>	
Total Hours	=15

<b>Specialization in Wesleyan Studies- MDiv</b>	<b>Semester Credit Hours</b>
Faculty Advisor: Henry H. "Hal" Knight Curricular Components - <i>15 credit hours</i> <i>*approval of course choices by specialization advisor is required</i>	
I. Primary Courses: <i>choose (9 credit hours)</i> CRE 364 Uncovering an Ecology of Faith Formation (3) DST 311 United Methodist Doctrine (2-3) DST 312 The Means of Grace in the Wesleyan Tradition (3) DST 313 Wesley and the Movements of the Spirit (3) DST 320 United Methodist History (2) DST 332 African American Methodism (3) HST 470 John Wesley's Theology and Ethics (3) HST 472 Wesley, Edwards, and the 18th Century Awakening (3) HST 474 Early American Methodism (3) THL 444 Pentecostal and Charismatic Theology (3) THL 450 Studies in a Particular Theologian: John Wesley (3) CRE 528 A Ministry of Christian Formation in the Wesleyan Tradition (2) THL 527 Theology and Spirituality in the Wesleyan Tradition (2- 3) OR, other similar courses as approved by the specialization advisor II. Supporting or Additional Primary Courses: <i>choose (6 credit            hours)</i>	
Total Hours	=15

<b>Specialization in Women, Society, and Church Studies – MDiv</b>	<b>Semester Credit Hours</b>
Faculty Advisor: Kris Kvam Curricular Components - <i>15 credit            hours</i>	





Choose upper level courses 4*** CHL, CHS, ETH, HBS, HST 4, NTS, or THL in consultation with advisor and include a course paper or project related to specialization	
Total Hours	=15

**Contextual Education**

Saint Paul School of Theology has a long tradition of integrating experience in ministry with work in the classroom to prepare persons for leadership in the church. Contextual Education courses provide opportunities for students to integrate their academic study of faith and ministry with their actual experience and practice in a ministry setting.

Contextual Education courses provide students with opportunities to experience diverse settings and contexts for ministry. In small group settings students reflect together on experiences in ministry. In the classroom setting students develop a rich contextual understanding of churches, communities, and ministry. Students also reflect on the theological significance of their experiences and on ways that theology and practice inform each other.

**Courses**

**Preparing for Local Ministries (PLUM)** is a two-semester sequence of courses (CXT 301-302) that functions as the introduction to Contextual Education in the Master of Divinity (MDiv) and Master of Arts in Christian Ministry (MACM) curriculum. In PLUM a small group of students reflect together on their experience in ministry and seminary with the guidance of an experienced practitioner of ministry (PLUM Leader). PLUM provides an opportunity that is unique in the Saint Paul MDiv curriculum: students are together in the same group and with the same experienced practitioner of ministry for two complete semesters. Two consecutive semesters of Preparing for Local Ministries are required for MDiv students. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

**Ministry Collaboration Groups** are a place where students reflect on experience in life and ministry in small groups facilitated by a faculty member. Collaboration Groups attend to theological reflection on matters of identity and role in ministry, specific practices of ministry, relation to the church and its mission, and growth in ability for constructive participation in small group processes. Collaboration Groups focus on processing experience through group conversation and writing assignments. Work for the course and group discussions may include

case studies, learning goals, written assignments, short readings, self-reflection, and a final self-evaluation. Three semesters of Ministry Collaboration Groups are required for MDiv students. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

**Practicums** are short, workshop style courses which focus on experiential learning in a particular practice of ministry. Practicums are taught by practitioners in ministry with expertise in particular areas, such as social ministry, preaching, youth ministry, budgeting and finance. Four practicums are required for MDiv students.

### **Ministry Settings**

All students enrolled in a PLUM group or Ministry Collaboration Group are required to serve in an approved ministry setting for a minimum of four hours per week. The ministry setting may be paid or volunteer. The hours logged in a ministry setting are a co-requisite, no-credit requirement for Contextual Education classes.

### **Time Logs**

Students provide time logs documenting their work in the ministry setting. Logging fewer than required number of hours may result in receiving No Credit for the course.

### **Finding a Ministry Setting**

It is the student's task to find an appropriate setting for ministry, and the student's responsibility to make timely contact with potential employers or volunteer coordinators.

The Director of Contextual Education(Resurrection) or Associate Dean (OCU) is able to assist students in locating possible settings for ministry. Students are encouraged to begin their search for a ministry setting as early as possible.

- Information on open part-time positions is available on the Moodle Student Electronic Board or the Associate Dean's office in OCU. These typically include pastoral, youth, children, and Christian education positions. The Contextual Education office sends notices out via e-mail when new positions arrive and posts them on the electronic student bulletin board on Moodle. For information on current opportunities refer to the Student Electronic Board on Moodle or Rick Burns (OCU Campus) [rick.burns@spst.edu](mailto:rick.burns@spst.edu).
- Employment or appointment as a part-time pastor of a congregation is a qualified ministry setting.
- Information about volunteer agencies and programs willing to work with Saint Paul students is available on the Student Electronic Board or Rick Burns. These locations can provide excellent learning experiences.
- Students may also propose innovative opportunities for approval as ministry settings. Approval

of ministry settings is based on meeting the educational needs of Contextual Education courses and the standards of Saint Paul School of Theology. Decisions are made by the Director of Contextual Education.

### **Ministry Setting Requirements**

Ministry setting assignments for PLUM require students to have at least two areas of ministry on the Areas of Ministry list below. Ministry Collaboration Group students are expected to have responsibilities in three areas. The position can be paid or volunteer, and in a church or agency. Students in appointments or serving a church may use that as their ministry setting as long as the Areas of Ministry requirements are met.

MACM students are expected to have a ministry setting appropriate for their specialized area of ministry.

### **Areas of Ministry**

- *Preaching/Leadership in Worship:* Responsibilities for proclaiming the Gospel publicly and having leadership roles in public or small group worship.
- *Pastoral Care Giving:* Responsibilities for leadership in caring ministries with individuals, with small groups or with larger communities.
- *Teaching and Learning:* Responsibilities for leadership in the educational/formational ministries of the church or other ministry setting.
- *Outreach Ministries:* Responsibilities for leadership in ministries that reach beyond the congregation or agency in evangelism or social witness
- *Administration:* Responsibilities for leadership in oversight of committees or boards, organizing and reporting on the work of ministry to keep it moving forward
- *Program Development:* Responsibilities for leadership in designing, evaluating, and carrying out ministry programs.

### **Feedback Providers**

Students in Contextual Education small groups are required to obtain feedback from a person in their ministry setting who observes their work in the setting. Students propose a Feedback provider who completes a Contextual Education Feedback Form near the end of the spring and fall semesters. Students are to select someone in their ministry setting who can observe them firsthand and provide feedback on the student's learning and performance in the ministry setting. The person proposed must be approved by the Director of Contextual Education.. A final grade for the course cannot be given until the feedback form is received. The completed feedback forms will be turned in to the registrar along with the grade form for the class, and will be added to the student's official academic file. Students may utilize the forms during the

Mid-program Seminar and the Summative Seminar to reflect on their growth and progress toward preparedness for ministry.

The person observing the students and providing the feedback is to be:

- a) Someone who is “on site” at the ministry setting and who has regular opportunities to observe the student carrying out ministry responsibilities. This person can be the student’s on-site supervisor (if the student has one), a PPR chair, or a member of the congregation or agency who has some standing. Thoughtful, experienced lay members who are official or unofficial persons of authority can also provide good insights into the student’s learning and growth in the ministry setting. Relatives, close friends, and other seminary students may not be nominated.
- b) The individual should be supportive and thoughtful about the practice of ministry, but also honest in giving feedback about areas where growth and improvement are needed. We strongly encourage the student and feedback person to meet to share and discuss the observations in the completed feedback form.
- c) He or she should be willing to complete a Ministry Setting Feedback Form sent near the end of the spring and fall semesters and return it to the Director of Contextual Education before the end of classes. A signature is required.

## Master of Arts in Christian Ministry (MACM)

**Purpose:** To provide theologically informed and competent lay and ordained leaders in specialized ministry for the local church and the church at large. May also provide the academic requirements for ordination as Deacon in the United Methodist Church.

**Goal:** The Master of Arts in Christian Ministry degree forms persons for an innovative, creative specialized ministry in the church and/or the world through rigorous academic life; the exploration of Scripture, tradition, and ministry practices; and diverse, contextual experience.

### **Student Learning Outcomes (SLOs):**

1. Demonstrate a critical and informed understanding of the biblical, historical, and doctrinal traditions of the Church.
2. Exhibit competence in integrating theory and practice in the area of specialization.
3. Articulate vocational identity in the area of specialization.
4. Analyze critically diverse cultural contexts and social issues and their significance for the ministry specialization

5. Demonstrate emotional and spiritual maturity, and moral integrity for sustaining ministry in the specialization

See the full Assessment Plan for more details.

### Duration of the MACM Program

Work completed within the six years prior to graduation may be counted toward the MACM degree. Exceptions are made only by written petition to and approval by the Student Professional Development Committee.

### Curricular Components

The MACM degree program requires the completion of 54 credit hours and is equivalent to two years of full- time study.

Requirement		How Is The Requirement Fulfilled?
Introduction to Ministry	3	MIN 301
Preparing for Local Ministry (.5 each)	1	CTX 301 & 302
Spiritual Formation Retreat	.5	SFR 30*
Introduction to the Hebrew Bible	3	HBS 301
Introduction to the New Testament	3	NTS 301
Upper Level Hebrew Bible or New Testament	3	HBS 4** or NTS 4**
Traditions I	3	HST 301
Traditions II	3	HST 302
Introduction to Systematic Theology	3	THL 301
Upper Level Theology	3	THL 4**
Ministry Collaboration Group	.5	CTX 4**
Intro to Christian Ethics	3	ETH 301
<b>Specialization</b>		
Courses in Specialization	12	Approved by advisor
Praxis Project Proposal	1	MACM 401
Praxis Project and Conference	2	MACM 402
Practica (4 required, .5 each) †	2	PCM ***
<b>Electives</b>		

(may include Denominational Studies)	8	
<b>Total Hours</b>	<b>54 credit hours</b>	

### Specialization

The specializations for the MACM degree program provide for complementary combinations of disciplines so that the specializations can be tailored to a student’s ministry goals. These specializations have been designed in light of the mission of Saint Paul and the strengths of the faculty. A specialization is to be declared within the first ten hours of the program. Specializations are offered in: Deacon Ministries, Pastoral Care and Health and Welfare, and Prophetic Witness and Service.

<b>Specialization in Prophetic Witness and Service- MACM<sup>1</sup></b>	<b>Semester Credit Hours</b>
Faculty Advisor: TBD Curricular Components- <i>12 credit hours</i> <i>*approval of course choices by specialization advisor is required</i>	
I. Required Courses: <b>(6 credit hours)</b> CHS *** Prophetic Witness and Service CHS 350 Restorative Justice and Systemic Sin in the Prison Industrial Complex  II. Supporting Courses: <b>(6 credit hours)</b> Courses selected from CHL, CHS, ETH, HBS, HST, MIN 340, MIN 341, NTS, THL, or another area of study related to the area of focus in consultation with the advisor.	
Total Hours	=12

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<sup>1</sup> Approved by the faculty April 21, 2016, this specialization is intended for those who do not intend to serve within the structure of the local church, but may be taken by students pursuing ordination.

## **Contextual Education**

Saint Paul School of Theology has a long tradition of integrating experience in ministry with work in the classroom to prepare persons for leadership in the church. Contextual Education courses provide opportunities for students to integrate their academic study of faith and ministry with their actual experience and practice in a ministry setting.

Contextual Education courses provide students with opportunities to experience diverse settings and contexts for ministry. In small group settings students reflect together on experiences in ministry. In the classroom setting students develop a rich contextual understanding of churches, communities, and ministry. Students also reflect on the theological significance of their experiences and on ways that theology and practice inform each other. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

## **Courses**

**Preparing for Local Ministries (PLUM)** is a two-semester sequence of courses (CTX 301-302) that functions as the introduction to Contextual Education in the Master of Divinity (MDiv) and Master of Arts in Christian Ministry (MACM) curriculum. In PLUM a small group of students reflect together on their experience in ministry and seminary with the guidance of an experienced practitioner of ministry (PLUM Leader). PLUM provides an opportunity that is unique in the Saint Paul MDiv curriculum: students are together in the same group for two semesters and with the same experienced practitioner of ministry for two complete semesters. Two consecutive semesters of Preparing for Local Ministries are required for MACM students. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

**Ministry Collaboration Groups** are a place where students reflect on experience in life and ministry in small groups facilitated by a faculty member. Collaboration Groups attend to theological reflection on matters of identity and role in ministry, specific practices of ministry, relation to the church and its mission, and growth in ability for constructive participation in small group processes. Collaboration Groups focus on processing experience through group conversation and writing assignments. Work for the course and group discussions may include case studies, learning goals, written assignments, short readings, self-reflection, and a final self-evaluation. One semester of Ministry Collaboration Groups are required for MACM students. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

**Practicums** are short, workshop style courses which focus on experiential learning in a particular practice of ministry. Practicums are taught by practitioners in ministry with expertise in particular areas, such as social ministry, preaching, youth ministry, budgeting and finance. Four practicums are required for MACM students.

### **Ministry Settings**

All students enrolled in a Plum group or Ministry Collaboration Group are required to serve in an approved ministry setting for a minimum of four hours per week. The ministry setting may be paid or volunteer. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

### **Time Logs**

Students provide time logs documenting their work in the ministry setting. Logging fewer than required number of hours may result in receiving No Credit for the course.

### **Finding a Ministry Setting**

It is the student's task to find an appropriate setting for ministry, and the student's responsibility to make timely contact with potential employers or volunteer coordinators. The Director of Contextual Education is able to assist students in locating possible settings for ministry. Students are encouraged to begin their search for a ministry setting as early as possible.

- Information on open part-time positions is available in the Director of Contextual Education at the Fox Hill location or the Associate Dean's office at the OCU Campus. These typically include pastoral, youth, children, and Christian education positions. The Director of Contextual Education sends notices out via e-mail when new positions arrive. For information on current opportunities refer to the Student Electronic Board on Moodle or Rick Burns (OCU Campus) [rick.burns@spst.edu](mailto:rick.burns@spst.edu).
- Employment or appointment as a part-time pastor of a congregation is a qualified ministry setting.
- Information about volunteer agencies and programs willing to work with Saint Paul students is available from Rick Burns. These locations can provide excellent learning experiences.
- Students may also propose innovative opportunities for approval as ministry settings. Approval of ministry settings is based on meeting the educational needs of Contextual Education courses and the standards of Saint Paul School of Theology. Decisions are made by the Contextual Education Office.

### **Ministry Setting Requirements**

For approval, Plum students are expected to have at least two areas of ministry on the Areas of Ministry list. Ministry Collaboration Group students are expected to have responsibilities in



three areas. The position can be paid or volunteer, and in a church or agency. Students in appointments or serving a church may use that as their ministry setting as long as the Areas of Ministry requirements are met.

MACM students are expected to have a ministry setting appropriate for their specialized area of ministry.

### **Areas of Ministry**

- *Preaching/Leadership in Worship*: Responsibilities for proclaiming the Gospel publicly and having leadership roles in public or small group worship.
- *Pastoral Care Giving*: Responsibilities for leadership in caring ministries with individuals, with small groups or with larger communities.
- *Teaching and Learning*: Responsibilities for leadership in the educational/formational ministries of the church or other ministry setting.
- *Outreach Ministries*: Responsibilities for leadership in ministries that reach beyond the congregation or agency in evangelism or social witness
- *Administration*: Responsibilities for leadership in oversight of committees or boards, organizing and reporting on the work of ministry to keep it moving forward
- *Program Development*: Responsibilities for leadership in designing, evaluating, and carrying out ministry programs.

#### **Feedback Providers**

Students in Contextual Education small groups are required to obtain feedback from a person in their ministry setting who observes their work in the setting. Students propose a Feedback provider who completes a Contextual Education Feedback Form near the end of the spring and fall semesters. Students are to select someone in their ministry setting who can observe them firsthand and provide feedback on the student's learning and performance in the ministry setting. The person proposed must be approved by the Contextual Education Office. A final grade for the course cannot be given until the feedback form is received. The completed feedback forms will be turned in to the registrar along with the grade form for the class, and will be added to the student's official academic file. Students will utilize the forms during the Mid-program Seminar and the Summative Seminar to reflect on their growth and progress toward preparedness for ministry.

The person observing the students and providing the feedback is to be:

- a) Someone who is "on site" at the ministry setting and who has regular opportunities to observe the student carrying out ministry responsibilities. This person can be the student's on-site supervisor (if the student has one), a PPR chair, or a member of the congregation or agency who has some standing. Thoughtful, experienced lay members

who are official or unofficial persons of authority can also provide good insights into the student's learning and growth in the ministry setting. Relatives, close friends, and other seminary students may not be nominated.

- b) The individual should be supportive and thoughtful about the practice of ministry, but also honest in giving feedback about areas where growth and improvement are needed. We strongly encourage the student and feedback person to meet to share and discuss the observations in the completed feedback form.
- c) He or she should be willing to complete a Ministry Setting Feedback Form sent near the end of the spring and fall semesters and return it to the Director of Contextual Education before the end of classes. A signature is required.

### **MACM Praxis Project**

The summative component of the MACM degree, called a Praxis Project, is based upon a theologically-informed practice of specialized ministry. The components of the Praxis Project include a Praxis Project Proposal, a specialized ministry project, and a Praxis Project paper. The Praxis Project paper is discussed in a two-hour Conference with an assigned faculty MACM Praxis Project Committee.

*All forms referenced below are available online at [www.spst.edu/forms](http://www.spst.edu/forms).*

#### **▪ MACM Advising and Praxis Project Committee**

Each MACM student must complete MACM Form A: Declaration of Specialization and submit it to the Registrar early in the first term of study. The student will be assigned an academic advisor in the declared field of specialization before the student has completed 10 semester hours of study. Student and advisor should meet as soon as possible thereafter to establish a ministry setting and plan for specialization courses.

Two faculty members serve on each student's MACM Praxis Project Committee. The student's academic advisor is the committee chair. In the semester prior to the student's final year of study, student and advisor meet to discuss and jointly complete MACM Form C: MACM Committee Recommendations, listing up to three potential praxis project committee members in order of preference. Form C is submitted to the VPAAD who assigns the second member of the student's MACM Committee from the list submitted or from the faculty at large. A copy of Form C, with the VPAAD's notation of assigned committee member, is sent to the Registrar.

#### **▪ MACM 401: The Praxis Project Proposal**

This course represents the first step in the summative evaluation for the MACM degree and is developed in consultation with the two Praxis Project committee members and the Ministry Supervisor for the student's pre-approved ministry setting.

*The Praxis Project Proposal Process:*

Student registers for MACM 401 Praxis Project Proposal (1 credit hour) in the final year of study. In consultation with both members of the MACM Committee and the Ministry Supervisor of the student's predetermined ministry setting, the student develops a proposal of no more than ten pages (excluding annotated bibliography).

*Components of the Praxis Project Proposal:*

1. a working thesis and a clear statement of the ministry issue, topic, or problem to be addressed by the project
2. a discussion of the student's vocational identity in ministry and a sense of what sustains them in ministry as these relate to denominational identity, as appropriate
3. an outline of the structure of the Praxis Project
4. a brief discussion of the method to be used
5. a literature review and initial annotated bibliography that demonstrate an awareness of historical development of perspectives, as well as different points of view
6. a plan for a ministry project to be tested and evaluated including:
  - proposed project format and justification of the chosen medium
  - areas of expertise needed by the committee or an external consultant
  - timeline for completion of the ministry project
  - criteria for evaluation
7. a discussion of how the theory and the ministry project will be integrated
8. a timeline for completion of the Praxis Project

▪ **MACM 402: The Praxis Project and Conference**

In this course, students write a Praxis Project paper and receive summative evaluation during a two-hour MACM Conference, in which the paper is discussed.

*The Praxis Project Process:*

**1. Writing and Ministry Project**

- a) The student registers for MACM 402 Praxis Project and Conference (2 credit hours) in the term following successful completion of the MACM 401 Praxis Project Proposal.
- b) Using the approved Praxis Project Proposal as a guide, and in consultation with the two assigned members of the MACM committee, the student writes the Praxis Project paper.
  - i. Components of the Praxis Project:
    - integrated academic paper including a ministry project informed by scholarship in all of the disciplines in the student's theological education
    - discussion of the student's vocational identity in ministry and a sense of what sustains them in ministry, as these relate to denominational identity, as appropriate
    - cultivate knowledge of the biblical, historical, and theological foundations of faith

- reflected understanding of the social, historical, and cultural contexts of ministry
  - clearly defined and articulated method appropriate to the area of specialized ministry
  - demonstrated capacity for scholarship within the area of specialized ministry
  - demonstrated effectiveness in the area of specialized ministry
  - demonstrated ability to articulate one's ideas in conversation with faculty in the field of specialized ministry
- ii. Components of the Praxis Project – Format:
- 25-50 pages
  - Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7th edition.
  - typed, double-spaced (250 words/page)
  - Three clearly readable copies (one for the library and one for each committee member)
- c) The student engages in the approved ministry project and completes it:
- i. *MACM Form E*: Ministry Supervisor's Report – due by last day of semester
  - ii. *MACM Form F*: Ministry Project evaluation – student must complete the ministry project, including any public presentation, and receive Ministry Supervisor's evaluation.

## **2. Acceptance of Praxis Project Paper for Evaluation and Conference Scheduling**

- a) The student completes the Praxis Project paper and provides *well in advance* two clearly readable copies to the MACM Committee for evaluation and approval. *The student is responsible for making sure that the committee is able to accept the Praxis Project for conference by the due date established by the Committee, no later than the last day of the term.*
- i. The MACM Committee chair schedules a date and room for the MACM Conference and notifies the other committee member and the student. Participants in the MACM Conference include the MACM Committee and the student.
  - ii. The student may invite a silent peer to attend the conference (i.e., a student currently registered for classes at Saint Paul, not the student's spouse or significant other). A silent peer offers non-verbal support during the conference. It is the student's responsibility to notify the silent peer of the date, place, and time of the conference and to instruct the silent peer in his/her role. The name of the silent peer should be given to the MACM committee chair at least one day prior to the conference.
  - iii. Occasionally, the VPAAD or Registrar may ask that a new faculty member be allowed to observe the conference process but not to participate.

### 3. MACM Conference

- a) The two-hour evaluative MACM conference begins with a short session during which the committee meets in private and plans an approach to the conference that will be creative and sensitive to the student. The student is then asked to join the committee.
- b) A major portion of the conference time will be dialogue between the MACM Committee and the student. Using the Praxis Project as a basis for reflection, the student and committee discuss:
  - i. the Praxis Project, its sources, and method;
  - ii. the student's ministry project; and
  - iii. implications of both for the field in question.

### 4. Grading Criteria for Praxis Project and MACM Conference

- a) At the conclusion of the two-hour conference, the MACM Committee convenes without the student present to evaluate the student's performance in relation to Praxis Project and Conference Expected Student Outcomes:
  - demonstrates informed theological understanding and expertise in literature from the area of specialized ministry
  - a discussion of the student's vocational identity in ministry and a sense of what sustains them in ministry, as these relate to denominational identity, as appropriate
  - identifies significant issues within that specialized ministry
  - thinks critically and coherently about the specialized ministry
  - reflects understanding of the social, historical, and cultural contexts of ministry, particularly in the area of specialized ministry
  - integrates theological understanding with creative expression in the Praxis Project and Conference
  - formulates and sustains a proposal about the practice of specialized ministry in written and oral communication
  - makes a constructive contribution to the area of specialized ministry
  - demonstrates creativity and effectiveness in ministry through the ministry project and the Ministry Supervisor's Report
  - displays openness to diversity
  - discusses the Praxis Project in a critical and informed manner
  - demonstrates originality, authenticity, and integrity in written and oral communication
- b) The MACM Committee decides whether the Praxis Project and Conference has been completed satisfactorily.
- c) *MACM Summative Assessment Form* – on the basis of the expected student outcomes, the committee completes this form by assigning a rating for the Praxis Project (which includes evaluation of the ministry project), MACM Conference, and overall achievement of the SLOs during student's program. The student and committee

members are required to sign the form. This form is submitted to the Assessment and Compliance Coordinator, who will process the necessary data and forward the original form to the Registrar's office for filing.

## 5. Post-Conference Process

- a) Successful Conference
  - I. An MACM Committee may deem a project to be acceptable without revision. A frontispiece with faculty signatures should be attached to the final document and submitted to the Registrar (see MACM Form J below). The student must also submit an electronic copy to the Registrar.
  - II. An MACM Committee may request revisions or a student may choose to revise the Praxis Project paper on the basis of conversation that occurs in an otherwise acceptable conference. Once any revisions have been made to the committee's satisfaction, a frontispiece should be attached to the final document. After collecting committee members' signatures, the student submits the final document to the Registrar and the Librarian no later than the date graduate grades are due
- b) Unsuccessful Conference
  - I. A student may make two attempts to complete MACM 402 Praxis Project and Conference satisfactorily. For a second attempt, the student must re-register in MACM 402 and complete all course requirements during the semester immediately following the semester of the first attempt.
  - II. A final grade no higher than B will be given to a student successfully completing a second attempt at a Praxis Project and Conference.
  - III. Failure to complete the Praxis Project successfully on the second attempt results in referral of the student to the Student Professional Development Committee for termination of enrollment.

## Master of Arts (Theological Studies)

The Master of Arts (Theological Studies) or MA(TS) is an academic degree in religion and theology.

**Purpose:** To provide a basic understanding of theological disciplines for further graduate study or for rigorous general educational purposes. A baccalaureate degree is required for admission.

**Goal:** The Master of Arts (Theological Studies) degree educates people for disciplinary understanding of Scripture, tradition, or theology through rigorous academic life.

**Student Learning Outcomes (SLOs):**

1. Demonstrate a critical and informed understanding of the biblical, historical, and doctrinal traditions of the Church within a defined field of study.
2. Exhibit scholarly competence within a defined field of study.

**Duration of MA(TS) Program**

Work completed within the six years prior to graduation may be counted toward the MA(TS) degree. Exceptions are made only by written petition to and approval by the Student Professional Development Committee.

**Curricular Components**

The MA(TS) degree program requires completion of 49 credit hours and is equivalent to two years of full-time study.

The requirements for the MA(TS) include focused study of a theological discipline in depth and in the context of broader theological disciplines, a summative evaluation, and the study of languages as appropriate.

BASIC REQUIREMENTS		How Is the Requirement Fulfilled
Introduction to the Hebrew Bible	3	HBS 301
Introduction to the New Testament	3	NTS 301
Introduction to Christian Traditions I	3	HST 301
Introduction to Christian Traditions II	3	HST 302
Introduction to Systematic Theology	3	THL 301
Introduction to Christian Ethics	3	ETH 301
Information Literacy in Theological Education	1	MIN 231
Upper Level Hebrew Bible	3	HBS 4**
Upper Level New Testament	3	NTS 4**
Upper Level History or Upper Level Theology or Upper Level Ethics	3	HST 4** or THL 4** or ETH 4**
Upper Level Theology	3	THL 4**
CONCENTRATION COURSES		
		Approved by advisor
SUMMATIVE		
MATS 401 or 403 Thesis Proposal	1	
MATS 402 or 404 Thesis Conference	2	
<b>Total Hours</b>	<b>49 credits</b>	

## **Concentrations**

A concentration (15 credit hours) is to be declared upon matriculation in the degree program and no later than the completion of ten credit hours. Concentrations offered are: Biblical Studies, Ethics or Church and Society, Historical Studies, Theological Studies, and Wesleyan Studies. Students may shape the MA(TS) degree program in consultation with their faculty advisors by incorporating related courses from other disciplines into their declared concentration.

## **Thesis Process**

The summative component of the MA(TS) degree program is a Thesis (or Thesis and Creative Project) and Conference at which the student's faculty MA(TS) Committee evaluates the student's informed appropriation of theological study for vocational and personal functioning and theoretical and theological depth in the student's area of concentration. Students in general theological studies may choose to complete either a thesis or thesis/creative project, making their choice known in the proposal completed early in their final year of study.

*All required forms referenced below are available online: [www.spst.edu/forms](http://www.spst.edu/forms).*

## **MA(TS) Advising and Thesis Committee**

Each MA(TS) student must complete MA(TS) Form A: Declaration of Concentration and submit it to the Registrar early in the first term of study. The student will be assigned an academic advisor in the declared field of concentration before the student has completed 10 semester hours of study.

Two faculty members serve on each student's MA(TS) Committee. The student's academic advisor is the committee chair. In the semester prior to the student's final year of study, student and advisor meet to discuss and jointly complete MA(TS) Form C: MA(TS) Committee Recommendations, listing up to three potential committee members in order of preference. Form C is submitted to the VPAAD, who assigns the second member of the committee from this list or from the faculty at large. A copy of Form C, with VPAAD's notation of assigned committee member, is sent to the Registrar for information.

## **MATS 401/403: Thesis Proposal or Thesis and Creative Project Proposal**

The Thesis Proposal or Thesis and Creative Project Proposal represents the first step in the summative evaluation for the MA(TS) degree, in which a written proposal for either a thesis or thesis and creative project is developed in consultation with the two Thesis Committee members.



**MA(TS) Summative Assessment Form** – on the basis of the expected student outcomes, the committee completes this form by assigning a rating for the Praxis Project (which includes evaluation of the ministry project), MA(TS) Conference, and overall achievement of the SLOs during student’s program. The student and committee members are required to sign the form. This form is submitted to the Director of Institutional Effectiveness, who will process the necessary data and forward the original form to the Registrar’s office for filing.

### **The Thesis Proposal/Thesis and Creative Project Proposal Process**

- Writing or Writing and Completion of Creative Project
  - a) Preparation: Student registers for MATS 401 or MATS 403 (1 credit hour) in the final year of study. In consultation with both members of the MATS Committee, the student develops a proposal of no more than ten pages (excluding annotated bibliography).
  - b) Formal Submission: Upon receiving approval of both members of the committee, the student submits the Thesis Proposal and a signed copy of MA(TS) Form D: Approval of Thesis Proposal or Thesis and Creative Project Proposal to the Registrar.

### **Components of the Thesis Proposal:**

- A working thesis and a clear statement of the issue, topic, or problem to be addressed
- A literature review and initial annotated bibliography that demonstrate an awareness of historical development of perspectives, as well as different points of view
- A brief discussion of the method to be used
- An outline of the structure of the Thesis
- A timeline for the completion of the Thesis

### **Components of the Thesis and Creative Project Proposal**

- A working thesis and a clear statement of the issue, topic, or problem to be addressed

A literature review and initial annotated bibliography that demonstrate an awareness of historical development of perspectives, as well as different points of view.

- A brief discussion of the method to be used
- An outline of the structure of the Thesis and Creative Project paper
- A plan for a Creative Project to be presented and evaluated including
  - a) A description of a proposed format for the Creative Project and a justification for the selection of this medium
  - b) Any areas of expertise unique to the project that will be needed by the committee or an external consultant

- c) A timeline for the Creative Project's completion
- d) Criteria for evaluation of the Creative Project
- A timeline for the completion of the Thesis and Creative Project

### **MATS 402 or 404 Thesis/Thesis and Creative Project and Conference**

In this course, MA(TS) students write a Thesis or Thesis and Creative Project and receive a summative evaluation during the course of a two-hour MA(TS) Conference, in which the thesis or thesis and creative project are defended. The Thesis is an academic research paper informed by biblical, historical, and theological foundations within the student's disciplines of study. The Thesis and Creative Project is an academic research paper accompanied by original art or other approved media.

### **The Thesis or Thesis and Creative Project Process**

- Thesis Writing (or Thesis Writing and Creative Project)
  - a) The student registers for MATS 402/404: Thesis or Thesis and Creative Project and Conference (2 credit hours) in the term following successful completion of the MATS 401/403 Thesis/Thesis and Creative Project Proposal.
  - b) Using the approved Thesis/Thesis and Creative Project Proposal as a guide, and in consultation with the two assigned members of the MA(TS) committee, the student completes the Thesis.
- Components of the Thesis – Expectations:
  - a) An academic paper (or academic paper and creative project) informed by scholarship within the student's defined field of study
  - b) Clearly defined and articulated method appropriate to the disciplines informing the Thesis (or Thesis and Creative project)
  - c) Demonstrated capacity for scholarship within a defined field of study
  - d) Demonstrated ability to articulate one's ideas in discourse with specialists in the field of the concentration
  - e) When the summative evaluation includes a creative component such as a film or curriculum, the Thesis must provide a theoretical interpretation of the Project
- Components of the Thesis – Format:
  - a) 25-50 pages
  - b) Turabian, A Manual for Writers of Term Papers, Theses and Dissertations, 7th edition
  - c) Typed, double-spaced (250 words/page)
  - d) 3 clearly readable copies (one for the registrar and one for each committee member)

- Where applicable, the student completes the approved creative project:
  - a) The Creative Project Evaluation: The Creative Project, MA(TS) Form E, including any public presentation, is to be completed and evaluated by the MA(TS) Committee by the date established by the Committee.
- Acceptance of Thesis or Thesis and Creative Project for Evaluation and Conference Scheduling
  - a) The student completes the Thesis and provides it well in advance to the MA(TS) Committee for evaluation and approval. The MA(TS) Committee must deem the written Praxis Project acceptable before a conference proceeds. The student is responsible for making sure that the committee is able to accept the Thesis for conference by the due date established by the Committee and no later than the last day of the term .
  - b) The chair of the MA(TS) committee schedules a date and room for the conference as soon as the Thesis is accepted and notifies the other committee member and the student.
    - Participants in the evaluative conference include the student and the MA(TS) Committee.
    - The student may invite a silent peer to attend the conference (i.e. a student currently registered for classes at Saint Paul, not the spouse or significant other of the student). A silent peer offers non-verbal support during the conference. It is the student's responsibility to notify the silent peer of the date, place, and time of the conference and to instruct that person in the role of silent peer. The name of the silent peer should be given to the MA(TS) committee chair at least one day prior to the conference.
    - Occasionally, the VPAAD or the Registrar may ask that a new faculty member be allowed to observe the conference process, but not to participate.

- MA(TS) Conference

The Thesis and Creative Project and Conference must be successfully completed by April 15 of a given year if the student wishes to graduate in that same academic year.

- a) The two-hour conference begins with a brief fifteen-minute session during which the committee plans an approach to the conference that will be creative and sensitive to the student. The student is then asked to join the committee.
  - MATS Form G: Student File Review: The committee chair summarizes the student's work throughout the degree program, using this form. The student also completes Form G prior to the conference as a means of reflecting on her/his own academic work and vocational readiness.
  - During this review segment of the conference, the student may offer additional comments regarding her/his previous work.

Students are advised to declare their specializations as early as possible and to work closely with faculty advisors when choosing appropriate course work.

## Doctor of Ministry Degree

The Doctor of Ministry is the highest degree in professional ministry and seeks to provide an advanced level of leadership for the church. It is expected that applicants will have earned a theological master's degree prior to admission.

**Purpose:** To enhance this practice of ministry for persons who hold the MDiv or its educational equivalent and who have engaged in substantial ministerial leadership.

**Goal:** The Doctor of Ministry degree provides leaders with an advanced understanding of ministry through rigorous academic life; the exploration of Scripture, tradition, and ministry practices; and diverse, contextual experience.

### **Student Learning Outcomes (SLOs):**

1. Exhibit advanced competency in integrating theory and practice in service of ministry.
2. Demonstrate advanced methodological competence for the study of the Church and practice of ministry.
3. Analyze critically diverse cultural contexts and social issues, develop creative ministry practices informed by that analysis.

Demonstrate spiritual and vocational maturity and moral integrity for faithful and innovative leadership in ministry.

### **Curricular Components**

*(Approved by Faculty Council May 10, 2012; revised August 2015 to comply with Department of Education guidelines; revised May 2016 to reflect an emphasis on Prophetic Witness and Service)*

The Doctor of Ministry (DMin) degree is a 30 semester-hour program completed in a minimum of three years or a maximum of six years. Coursework is offered during the fall and spring semesters. The minimum full-time enrollment for a Doctor of Ministry student is two semesters a year with a minimum of four (4) semester credit hours per academic year.

This DMin is a collaborative model that builds on Saint Paul's heritage of prophetic witness and service, intentional relationships, team teaching and student centered learning. Our integrated approach incorporates foci specific learning experiences that represent Saint Paul's long standing commitment to a theological action reflection model. Students admitted to a specific collaborative foci in a given year take their coursework in an established orders with no electives. Students enrolled in a non specific collaborative foci work with faculty advisors

to identify learning experience that complement our curriculum.

**DMIN 510: Orienting Seminar**

*(Approved by Faculty Council, March 2009)*

This seminar introduces students to the DMin Program and forms a learning community of experienced persons in professional ministry. This seminar is usually offered only in the fall semester.

Students are introduced to practical theological methods by which theory and practices are integrated for the purpose of transforming praxis. This course aims to help students investigate and assess their vocation in ministry, cultural context (including how it is shaped by attitudes and practices regarding gender, sexual orientation, class, disabilities, ethnicity and race) and ecclesial tradition. Students will complete an in-class writing assignment (such as a case study) which will be assessed for diagnostic purposes, so that students needing assistance with their theological writing skills are identified early and offered appropriate assistance.

**Courses Permitted Prior to Completion of DMin Orienting Seminar**

Students normally begin the DMin degree with DMIN 510 DMin Orienting Seminar. After being admitted to the program, students may (with approval from the instructor(s) of the courses) take a maximum of six semester credit hours before enrolling in DMIN 510.

**Ministry Seminars**

The three ministry seminars offered in this program are usually held in winter and summer terms. Delivered in a hybrid format, the seminars require advanced level work in biblical, historical, doctrinal, and pastoral studies. Each seminar is a two-credit hour class, and all three seminars are required. The three seminars include:

- CHS 515 Prophetic Ministry (Every other Spring, even years)
- HST 514 Spiritual Traditions and Ministry (Every other Spring, odd years)
- THL 512 Theology and the Church’s Ministry (Every other Fall, odd years)

**DMin in Prophetic Witness and Service (approved by faculty May 2016)**

Area of Focus: Spiritual Formation (in partnership with The Academy for Spiritual Formation)

Course	Course #	Semester Offered	Credit Hours
DMin Orienting Seminar	DMin 510	Fall	2.0

Prophetic Ministry	CHS 515	Spring (even years)	2.0
Spiritual Traditions & Ministry	HST 514	Spring (odd years)	2.0
Theology & the Church's Ministry	THL 512	Fall (odd years)	2.0
Foci specific course & learning experience	TBD based on foci	Fall-Year One	3.0
Foci specific course & learning experience	TBD based on foci	Spring-Year One	3.0
Foci specific course & learning experience	TBD based on foci	Fall- Year Two	3.0
Foci specific course & learning experience	TBD based on foci	Spring -Year Two	3.0
Pre-Praxis Thesis Evaluation & Assessment	DMN ***	Fall- Year Two	1.0
Praxis Thesis Seminar	DMIN 550	Spring- Year Two	2.0
Praxis Thesis Proposal & Conference	DMIN 552	Fall- Year Three (contingent upon decision regarding Praxis Thesis Seminar)	1.0
Praxis Thesis & Conference	DMIN 554	Spring-Year Three Praxis Thesis & Conference	6.0
	<b>OR</b>		
	DMIN 555a	Praxis Thesis Writing	3.0
	DMIN 555b	Praxis Thesis Writing	2.0
	DMIN 556	Praxis Thesis Conference	1.0

Total Hours			30
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**General Program (students enrolled prior to Fall 2016 who did not transition to DMin in Prophetic Witness and Service)**

General DMin Program	Semester Credit Hours
I. Orientation	
DMin Orienting Seminar (DMIN 510)	2
II. Ministry Seminars	
THL 512 Theology and the Church's Ministry	2
HST 514 Spiritual Traditions and Ministry	2
CHS 515 Prophetic Ministry	2
III. Electives (see below)	
IV. Praxis Thesis and Field Project	16
DMIN 550 Praxis Thesis Seminar	1.5
DMIN 552 Praxis Thesis Proposal Conference	0.5
DMIN 555 Praxis Thesis and Conference	4
[option one]	
OR	
DMIN 555a Praxis Thesis Writing	1
DMIN 555b Praxis Thesis Writing	1.5
DMIN 556 Praxis Thesis	1.5
Conference	
<b>Total Hours</b>	<b>30</b>

**Focus-Specific Program**

<b>Revitalizing Congregations DMin Cohort (not accepting new students)</b>	<b>Semester Credit Hours</b>
Faculty Advisors: Mike Graves and Shannon Jung <i>*Cohort started January 2012</i>	
I. Orientation	
● DMIN 510 DMin Orienting Seminar	2
II. Ministry Seminars	
● THL 512 Theology and the Church's Ministry	2
● CHS 515 Prophetic Ministry	2
● HST 514 Spiritual Traditions and Ministry	2
III. Cohort Specific Courses	
● CHL 523 Ministry Leadership	3
● CHS 517 Locating Social Justice Ministries: Sociopolitical and Cultural Contexts	3
● CHS 516 Contextualizing the Vital Church	2
● PRE 501 Rethinking Biblical Preaching	3
● WOR 501 The Worshiping Church	3
● CHS 518 Models of Diversity and Community	2
IV. Praxis Thesis and Field Project	
● DMIN 550 Praxis Thesis Seminar	1.5
● DMIN 552 Proposal Conference	0.5
● DMIN 555 Praxis Thesis Conference	4
<b>Total Hours</b>	<b>30</b>

### **Praxis Thesis Committee**

A DMin Thesis Committee is composed of two faculty members whose areas of specialization makes it appropriate for them to guide the student. For more information about the appointment and functions of the committee, please see *Doctor of Ministry Praxis Thesis Guidelines*.

### **Changing Focus Emphasis**

*(Approved by Faculty Council, April 2011)*

Admission to the DMin in Prophetic Witness and Service requires prospective students to indicate their area of study and is contingent upon approval of the Student Professional Development Committee Chair and an additional faculty member whose area of specialization overlaps with the prospective student's interests. This faculty member advisor is identified and appointed by the VPAAD.



Admission to a focus-specific partnership is closed when the application deadline has passed for that program. Students in a focus-specific program are expected to complete all curricular components of the program. Students unable to enroll in a focus-specific required learning experience should consult with the faculty advisor and Dean of Academic Programs to discuss options for completing DMin degree program requirements.

DMin students may petition the Student Professional Development Committee for a change of focus. For example, if a student is unable to complete the curricular requirements for a focus-specific program, the student may petition the committee to change to another area of focus. The written petition should include the reasons for the request, a statement regarding the Praxis Thesis topic area, and a plan for completing the degree in the requested area of focus. The Student Professional Development Committee will not approve a change of focus unless a faculty advisor is available in the requested area of focus. Students may be assigned to topic-specific areas of focus only with the permission of the lead faculty.

If a student is unable to complete the approved requirements for the degree in the area of focus to which she or he was admitted and a change of focus is denied, the student will be discontinued.

### **Responsibility for Learning**

The DMin program provides a context and resources for creative and reflective learning meant to empower the student for a lifetime of self-directed learning. Saint Paul School of Theology provides the support for students to take responsibility for their learning and to deepen their understanding of their vocation.

### **Expectations for Writing**

In all writing, the following elements should be demonstrated:

- Analytical/critical grasp of theory and acquaintance with the current literature and highly informed discussion of the issues concerned
- Praxeological orientation: thinking and writing with attention to context, self, and theoretically- informed, reconstructed practices
- Critical and creative reconstruction of ministerial/ecclesial practice in light of an explicit theoretical/theological framework and normative principles
- Logical coherence, conceptual clarity, and papers error-free in grammar, syntax, and vocabulary

### **Setting for Ministry**

Saint Paul School of Theology has a long-standing tradition of utilizing an action/reflection model of theological education in preparing persons for advanced leadership in the ministry of

the church. Students are expected to integrate the academic study of faith and ministry with their actual experience and practice in a ministry setting. Because a student's setting for ministry is an integral part of the entire DMin curriculum and is an assumed background for reflection and integration in every course offered, all persons registering for DMin courses must have an approved setting for ministry. **Criteria used for determining the acceptability of a setting for ministry include the following:**

- Defined field of ministry. This may include appointment or employment as pastor or staff member of a local church, denomination or church-related agency, or as a chaplain.
- Description of responsibilities. This should include some responsibility for initiating programs or ministries through which the student can experience a leadership role. A clear description should be negotiated with the student's supervisor – e.g. local church personnel committee, denominational official, agency/hospital director of staff, or personnel director.
- Accountability structure. The student will designate the person or group in the setting for ministry with whom the student will have regular interaction and evaluation regarding the impact and influence of the DMin educational process on the student's quality of ministry.
- Special circumstances. Special settings for ministry may be negotiated with the Doctor of Ministry Degree Committee.

### **Maintaining Good Standing in the DMin Program**

Work completed within six years prior to graduation may be counted toward the DMin degree. Exceptions are made only by written petition to and approval by the Student Professional Development Committee. Under ordinary circumstances, Doctor of Ministry students are expected to maintain continuous registration throughout their studies.

### **Praxis Thesis Process**

#### **Pre-Praxis Thesis Evaluation and Assessment**

*(Approved by Faculty Council, March 2009; Revision approved by faculty April 21, 2016 to reflect new degree program structure)*

(No credit hours are attached to this program requirement for students enrolled in program prior to Fall 2016; 1.0 credit hours for students who enroll or transition to new degree program structure on or after Fall 2016 .)

After the completion of sixteen credit hours in the program, but well before the beginning of the Praxis Thesis Seminar, the lead faculty in the student's track (or the Faculty Advisor in the General Track) should initiate this process for students who enrolled prior to Fall 2016. **N.B.** Students who enroll or transfer to the new degree program structure, will register for this course upon completion of 10 credit hours. **N.B.** For students enrolled in the program prior to Fall 2016 who do not transfer to the new degree structure, the Pre-Praxis Thesis Evaluation and

Assessment form can be found on the SPST webpage, under the Registrar's tab, under DMin forms <http://www.spst.edu/forms-and-documents/>. Faculty will distill the basic information provided in the student's academic file and assess general academic progress as well as progress regarding the DMin Program's Student Learning Outcomes. Students are encouraged to complete a copy of this form as a pre-evaluation worksheet for self-assessment purposes, and bring it to this discussion. (NB: The student's self-assessment does not become part of an academic file.) Faculty will discuss their file review with the student. Following this discussion, the faculty and student will complete and sign the form and then faculty will submit it to the Director of Institutional Effectiveness & Research, who will make a digital copy for assessment archives and forward the original to the Registrar for placement in the student's permanent academic file. Thus, copies should be given to the student and the Registrar. If the lead faculty (or the Faculty Advisor, for those in the General Track) have serious reservations about the student's ability to complete the program successfully, a copy of the form is also submitted to the VPAAD. They will investigate the matter further.

For additional information about this stage of the degree program, please consult *Doctor of Ministry Praxis Thesis Guidelines*.

### **Praxis Thesis Preparation and Writing**

Students who receive approval to continue to the Praxis Thesis portion of the Doctor of Ministry program at the time of their Pre-Praxis Thesis Evaluation should consult the *Doctor of Ministry Praxis Thesis Guidelines* and work closely with their faculty advisors to fulfill their remaining degree requirements.

DMIN 550 Praxis Thesis Seminar (1.5 semester hours) is the final classroom course in the program. Thereafter, students are expected to register in the following term for DMIN 552 Praxis Thesis Proposal Conference (0.5 semester hours). DMIN 552 may be repeated only once if the initial attempt to pass this course is not successful.

### **Praxis Thesis Proposal Guidelines**

#### Components of the Praxis Thesis Proposal

The proposal is not a mini praxis thesis, although if the structure described for the praxis thesis includes a succinct substantive discussion of each part, it will provide a guide for writing the larger document. So, for example, if the student were going to use a feminist theology as a way to name the dynamics of gender-bias in a particular context, the student would not detail a feminist perspective in the proposal. Rather, the student would name the type of theory (feminist) he or she plans to employ, tell why it is especially relevant, and say a bit about the salient features of a feminist perspective that will be particularly useful.

The proposal is usually about ten to fifteen pages total in length. Individual sections of the proposal may vary in length depending on what the faculty committee believes would be most helpful for the student to develop in detail. The proposal may be written so that almost everything in the proposal could be included in the actual praxis thesis.

#### Suggested Praxis Thesis Proposal Outline:

- I. Introduction
  - Introduce the central focus or problem that will be addressed, that is, identify the practice of ministry under investigation and the basic form this investigation will take (e.g., development and testing of a new model of ministry, development of a strategic response to a context-specific, yet previously unidentified need, analysis of an existing practice or need in the Church, etc.)
  - Include thesis and ministerial identity statements
  - Specify why this issue is of importance, perhaps with an opening vignette that concretizes your interest
  - Identify a working title, critical concepts and projected audience
- li. Contextual Analysis
  - Setting and its characteristics
  - Persons and organizations involved
  - Methods by which demographics will be ascertained and the context is analyzed
  - Scope -what will be included and what will not
  - Resources used
- lii. Theological and Theoretical Touchstones
  - Identifies the primary biblical, theological, historical and theoretical grounding for the student's practice of ministry in general, and for the field project in particular. Note: The praxis thesis is larger than the field project so the beginning sections will provide this larger discussion that will demonstrate the grounding for one's ministry, not just the field project.
  - Name the specific theological theories and resources that will be used (e.g., biblical, historical, and systematic theological, etc.). Explain the reasons for using them.
  - If appropriate to the particular Praxis Thesis Project, the proposal should also specify any other theories and resources the student plans to employ (e.g., psychology, sociology, artistic, etc.). Explain the reasons for using them from among a range of possible resources.
  - In a short narrative, detail the logic of the thesis/argument.

Iv. Originality/ Innovation Statement

- DMin praxis theses must make a "contribution to both our thinking about and the practice of ministry." Specify this contribution.
- Through a review of the relevant literature and/or an analysis of related field activities, locate the particular investigation comprised in this thesis in relation to relevant field(s) of ministerial practice.

V. Limitations

- Name the gaps in his/her theoretical and contextual preparedness for undertaking this project (e.g., in theology, social science, demographics, etc.) and indicate how these problems will be addressed in the coming months.
- Set parameters around their investigation, if it is part of a larger life question: "In order to fully complete this, I would have to ...but for the purposes of this thesis, I will only ..."

Vi. Structure Outline for Praxis Thesis

- Sketch a projected chapter-by-chapter outline, with one paragraph describing each chapter.

Vii. Preliminary Annotated Bibliography

Viii. Work Timetable

- Map out a work schedule, identifying by when specific components of the project including needed coursework, Human Subjects Research (HSR) review, chapter drafts, etc.- will be completed.
- A student must have an approved proposal and HSR application before proceeding with her or his Praxis Thesis Project

Upon successful completion of DMIN 552 Praxis Thesis Proposal Conference, students are expected to register for one of two options:

DMIN 554 Praxis Thesis & Conference. This course – during which the praxis thesis and project are completed – is ordinarily taken in two sequential terms (DMIN 555A and DMIN 555B, valued at 2 semester hours each), but it may be completed in one term with faculty advisor approval. In cases where DMIN 554 is completed in one term, it will be valued at 4 semester hours' credit. **N.B. Effective Fall 2016, DMIN 554 is 6.0 credit hours AND DMIN 555A 3.0 credit hours, DMIN 555B 2.0 credit hours and DMIN 556 1.0 credit hours for students who enroll or transition to new degree program structure.**

Students who need additional time to complete the Praxis Thesis after making satisfactory progress toward completion of the thesis must register for DMIN 556 Thesis Writing

Continuation (valued at 1 semester hour for each term until the praxis thesis is completed with the approval of the faculty advisor). DMIN 556 may be repeated as often as needed, within the published time limits for the degree. A minimum of two terms of registration must be maintained for each full year beyond completion of DMIN 555A and DMIN 555B in which a student is engaged in Praxis Thesis work under supervision of faculty. A credit/no credit grade based on achievement of satisfactory progress toward completion of the thesis is submitted each term by the faculty advisor.

### **OPTION ONE**

#### **DMIN 554 Praxis Thesis and Conference**

**(4 credit hours (students enrolled prior to Fall 2016) AND 6.0 credit hours (students enrolled or transitioned to new degree program structure on or after Fall 2016): Graded)**

In this option, DMIN 554, the student completes the human subjects research or ministry design for the praxis thesis and writes the praxis thesis in one term with the approval of the Praxis Thesis Committee chair. In cases where DMIN 554 is completed in one term, it will be valued at four credit hours **(students enrolled prior to Fall 2016) AND 6.0 credit hours (students enrolled or transitioned to new degree program structure on or after Fall 2016)** and graded. A minimum grade of B- is required for the thesis and conference.

Details of the process for the “Praxis Thesis Conference” are described below. This is a three-hour meeting in which the student and his or her Praxis Thesis Committee discuss and evaluate the completed praxis thesis. At the conclusion of the conference, the chair of the Praxis Thesis Committee will assign a grade for the praxis thesis conference and give to the student (as well as the Registrar) the completed **DMIN Praxis Thesis Form B: Praxis Thesis Conference Evaluation**. Passing the Praxis Thesis Conference is contingent on any needed revisions being completed by a date set by the Praxis Thesis Committee. The Praxis Thesis Committee should indicate on DMIN Praxis Thesis Form B whether the praxis thesis conference warrants a notation of Fail, Pass or Pass with Distinction. (The title of the thesis is entered onto the student’s transcript under DMIN 555 Praxis Thesis Conference. If warranted, a notation of pass with distinction is indicated on the student transcript as well. A student may not earn a Pass with Distinction during a second Praxis Thesis Conference.)

At the end of the Praxis Thesis Conference, the Praxis Thesis Committee will complete the **DMin Summative Assessment Form**. After it is discussed, signed and dated, the chair of the Praxis Thesis Committee will give the form to the Assessment and Compliance Coordinator, who will provide the student with a digital copy and forward a copy to the registrar.

If the student fails his or her conference with a grade lower than B-, there can be a second, final attempt to schedule a Praxis Thesis Conference. To do this, the student should register for

**DMIN 556 Praxis Thesis Conference** the following term and address the issues raised in the initial conference. A student may not earn a Pass with Distinction during a second Praxis Thesis Conference.

### **OPTION TWO**

#### **DMIN 555A Praxis Thesis Writing**

**(1 credit hour (students enrolled prior to Fall 2016) AND 3.0 credit hours (students enrolled or transitioned to new degree program structure on or after Fall 2016); Credit /No Credit)**

After the successful completion of the DMIN 552 Praxis Thesis Proposal Conference, most students register to take DMIN 555A the following term. DMIN 555A and B are normally taken in two sequential terms. DMIN 555A is part one of the final phase of the DMin program, in which the student conducts human subjects research, conceives a ministry design or tests a model of ministry in a specific setting and begins to write the praxis thesis, a written report that explicates the context, theory, and practice of the student's ministry design or tested model of ministry that can be used by others to further the church's ministry in the world.

At the end of DMIN 555A, the chair of the Praxis Thesis Committee will assign a grade of Credit or No Credit and give to the student (as well as the Registrar) the grade narrative form detailing the work that remains to be done. If the student has made satisfactory progress and is given a grade of Credit for the course, the student should register to take DMIN 555B during the next term. If the student has not made satisfactory progress and is given a grade of No Credit for the course, the student should register to repeat DMIN 555A during the next term before registering for DMIN 555B after successfully completing DMIN 555A.

#### **DMIN 555B Praxis Thesis Writing**

**(1.5 credit hours (students enrolled prior to Fall 2016) AND 2.0 credit hours (students enrolled or transitioned to new degree program structure on or after Fall 2016); Graded)**

After successfully completing DMIN 555A, students enroll in DMIN 555B as the final phase of the DMin program, in which the student completes the writing of a praxis thesis that then needs to be determined ready for conference by the Praxis Thesis committee. The Praxis Thesis is the written report that explicates the context, theory, and practice of the student's ministry design or tested model of ministry that can be used by others to further the church's ministry in the world.

At the conclusion of DMIN 555B, the chair of the Praxis Thesis Committee, in consultation with the reader will assign a grade and give to the student (as well as the Registrar) the grade narrative form detailing the work that was done. A grade of B- or higher signifies that the praxis thesis is ready for conference.

If the student is given a grade lower than B- for the course, the student must repeat DMIN 555B during the next term at the discretion of the Praxis Thesis Committee. Students must stay in continuous registration (registering in two terms each year: summer, fall, winter, spring) in order to remain in good standing at Saint Paul School of Theology. So a student who receives a grade lower than B- for DMIN 555B must continue to register in DMIN 555B at the discretion of the Praxis Thesis Committee until the praxis thesis is ready for conference. Students may repeat this course as often as needed within the six-year time limit for the degree in order to complete a praxis thesis that is ready for conference with the approval of the Praxis Thesis Committee.

### **DMIN 556 Praxis Thesis Conference**

**(1.5 credit hours (students enrolled prior to Fall 2016) AND 1.0 credit hours (students enrolled or transitioned to new degree program structure on or after Fall 2016). Graded)**

Successful completion of the conference with a grade of B- or higher is a degree requirement (see deadlines for graduation).

### **Scheduling the Praxis Thesis Conference**

Students must submit the penultimate copy of the entire praxis thesis to the Praxis Thesis Committee by the due date determined by the Committee during the year of graduation. (The second reader may have read early chapter drafts, but not the manuscript as a whole.) After both faculty have read the praxis thesis, they determine whether it is appropriate to schedule the Praxis Thesis Conference. If so, they consult with the student about appropriate dates. To graduate, the student must have successfully passed the Praxis Thesis Conference no later than the last day of the term of the. (**N.B.** The Application for Graduation should be submitted to the Registrar by the appropriate due date.)

Students not registered continuously must seek a leave of absence to remain in good standing.

## **Non-Degree Certificate Programs**

### **Certificate in Theological Formation (CTF)**

**Purpose:** To provide graduate-level learning opportunities for persons interested in lay Christian leadership, personal spiritual growth, or faith-based community service. Courses completed in the Certificate program may be eligible for transfer credit in a degree program.

**Goal:** The Certificate in Theological Formation forms persons for ministry through academic study in the exploration of Scripture, tradition, and ministry practices.



**Student Learning Outcomes (SLOs):**

1. Demonstrate an academically informed basic knowledge of the biblical, historical and doctrinal traditions of the church.
2. Demonstrate a basic comprehension of the practice of ministry

**United Methodist Church Course of Study School**

Licensed local pastors who receive their theological training through Course of Study School serve many United Methodist congregations. The Course of Study School is a year-round experiential and classroom learning process. The maximum number of courses a student can take in the Course of Study program is four courses per year. The maximum amount of time to complete all courses is ten (10) years.

Full-time pastors are required to take four (4) classes per year. All twenty (20) courses of the basis course of study program are offered in the summer during two 2-week sessions. Additionally, courses from years 2, 3 and 4 of the basis course of study program are offered in January in a 2-week session. In unusual circumstances, students may be granted permission to take additional courses with the approval of the Conference Board of Ordained Ministry, the Director of the Course of Study School, and the Division of Ordained Ministry. Send requests in writing to Lynn Daye, P.O. Box 340007, Nashville, TN 37203.

Part-time pastors are required to take a minimum of two (2) classes per year. Part-time local pastors may use the weekend format, which consists of one weekend in each of two consecutive months in the fall (October, and November) and in the spring (March, and April). Part-time local pastors in the southern part of Missouri may choose to attend the Springfield Saturday School. It is held at Kings Way United Methodist Church, Springfield, MO, for 7 hours on each of 3 Saturdays in the fall (September, October and November) and in the spring (February, March and April). Saturday classes are also available for part-time local pastors at Oklahoma City in the spring and fall. Fall classes are one Saturday each for September, October and November and spring classes are one Saturday each in January, February and March.

The Course of Study School represents a close relationship between the seminary, the Saint Paul Course of Study School Board of Advisors, and the United Methodist General Board of Higher Education and Ministry.

Please consult the Course of Study page on the Saint Paul website or contact the Course of Study office to learn which of the 20 required classes are offered in a particular format in a particular year.

### **Advanced Course Of Study**

The purpose of the Advanced Course of Study for Ordained Ministry is to provide a curriculum which will enable a local pastor to meet the educational requirements for full conference membership and ordination as elder.

“Local pastors may fulfill the requirements for provisional membership when they have...

c) Completed the five-year Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet...

d) An **Advanced Course of Study** consisting of **thirty-two semester hours of graduate theological study** offered by a seminary recognized by the University Senate; or its equivalent as determined by the GBHEM that shall include United Methodist history, doctrine and polity. ¶324.6”

1. Undergraduate Requirement:

A candidate for provisional membership shall have completed a bachelor’s degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultations with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit... ¶324.3

2. Local pastors need to complete a total of 32 semester hours of graduate theological studies at a University Senate approved school; or an equivalent as determined by the General Board of Higher Education and Ministry.

3. Advanced COS students shall be encouraged to enroll in the Master of Divinity curriculum courses. GBHEM offers scholarships for ACOS students at \$300 per credit hour for students enrolled in a Master’s degree program. The scholarship is sent to the seminary once the student is enrolled.

4. Advanced Course of Study courses will not duplicate those included in the five-year Course of Study curriculum.

5. Each student shall have courses recorded by the General Board of Higher Education and Ministry. These become a part of their permanent educational record for Boards of Ordained Ministry.

6. Candidates for elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses should be included within the 32 hours of the Advanced Course of Study. These basic graduate theological studies (BGTS) include:

- a) Old Testament
- b) New Testament
- c) Theology;
- d) Church history
- e) Mission of the church in the world
- f) Evangelism

- g) Worship/liturgy
  - h) United Methodist doctrine
  - i) United Methodist polity
  - j) United Methodist history (§324.4a)
7. A minimum of six semester hours of credit are required for United Methodist history, doctrine and polity. These may be taken at any United Methodist Seminary or any University Senate approved theological school. They may be taken by correspondence through the COS office of GBHEM; UM history and polity are also available online through the COS office.
  8. One basic unit of Clinical Pastoral Education may be recognized as the equivalent of six semester hours in the Advanced Course of Study.
  9. Graduate studies not taken in a theological school, which parallel courses offered for advanced studies, may be approved by the GBHEM up to a maximum of nine (9) semester hours. Such studies must have been taken with the last 10 years.
  10. Students may complete no more than 10 hours of online or correspondence courses within the Advanced COS.
  11. Individual students are responsible for ensuring they meet particular Advanced Course of Study requirements established by the annual conference in which they are pursuing membership and ordination.

### **Continuing Education**

Saint Paul School of Theology recognizes that education for leadership in the ministry of the church is a lifelong process. Saint Paul offers learning opportunities for both clergy and laity through lectures, conferences, selected courses, and a variety of special continuing education events. Participants may apply for CEU credits through many of these events. In addition, courses labeled “CEU” in the Master’s curriculum are open to qualified students seeking continuing education credits. More information is available online at <http://www.spst.edu>.

### **Lectureships and Seminars**

Non credit bearing lectureships and seminars established through the years enrich theological education at Saint Paul. Regular lectureships include:

- Wertsch Lecture on the Work of the Church
- Harrington Seminar for Contemporary Issues
- Stover-Ward Lecture on United Methodism
- Slater-Willson Lecture to Stimulate Spiritual and Intellectual Life
- Cleaver Program in Religion and Public Life
- Peace Lecture

*\*See [www.spst.edu](http://www.spst.edu) for further details and for the current lecture schedule.*

*\*Course Listing By Department*

A list of courses can be found on page 148 of this handbook.  
 Additional projected courses can be found online at [www.spst.edu](http://www.spst.edu).

### Independent Study

An independent study is initiated by a student in consultation with a faculty member. The purpose is further exploration of a given subject area with guidance provided by a faculty member. The student and faculty member develop a plan for a 1-3 hour independent study and record the plan on the form available online: <http://www.spst.edu/forms-and-documents/>. It must then be approved by the VPAAD. Students will be registered for an independent study only after their submitted independent study proposal form and syllabus is approved by the VPAAD. It is assumed that independent studies require a large degree of flexibility depending on the subject matter, the student’s needs and abilities, and the instructor’s time and creativity. However, general guidelines are that an independent study may require 56 total hours of work (including a minimum of four hours consultation between faculty and student), 210-420 pages of reading, and 7-10 pages of written work per credit hour.

Students should note that an independent study fee in addition to the usual cost of tuition is assessed for each credit hour of independent studies taken. Specific information about this fee can be found in the “Finances” section of this Handbook.

Ordinarily, a faculty member will not contract for more than three independent studies and three independent readings in one academic year for students in all degree programs (MACM, MATS, MDiv, DMIN). Course numbers are assigned by level and subject area below:

IND 230	Independent Study: Church Leadership
IND 231	Independent Study: Church and Society
IND 232	Independent Study: Christian Religious Education
IND 233	Independent Study: Denominational Studies*
IND 234	Independent Study: Ethics
IND 235	Independent Study: Evangelism
IND 236	Independent Study: Engaging World Religions
IND 237	Independent Study: Hebrew Bible Studies
IND 238	Independent Study: Historical Studies
IND 241	Independent Study: New Testament Studies
IND 242	Independent Study: Pastoral Care
IND 243	Independent Study: Preaching

IND 244	Independent Study: Theological Studies
IND 245	Independent Study: Worship
IND 530	DMIN Independent Study: Church Leadership
IND 531	DMIN Independent Study: Church and Society
IND 532	DMIN Independent Study: Christian Religious Education
IND 534	DMIN Independent Study: Ethics
IND 535	DMIN Independent Study: Evangelism
IND 537	DMIN Independent Study: Hebrew Bible Studies
IND 538	DMIN Independent Study: Historical Studies
IND 541	DMIN Independent Study: New Testament Studies
IND 542	DMIN Independent Study: Pastoral Care
IND 543	DMIN Independent Study: Preaching
IND 544	DMIN Independent Study: Theological Studies
IND 545	DMIN Independent Study: Worship

## Academic Policies and Procedures

### Grading Policy and Course Evaluative Categories

The seminary's work derives from its mandate from the church to prepare people for ministry by providing theological education. The seminary fulfills its task in part by engaging a teaching faculty who, by professional qualifications and established responsibility, evaluate students' theological growth. Assigning grades for coursework is a part of their responsibility. Students entering Saint Paul School of Theology do so with the understanding that it is the instructor's responsibility to provide these evaluations. Saint Paul follows AAUP<sup>2</sup> principles in assigning grades: the faculty has the responsibility for the assignment of grades; students should be free from prejudicial or capricious grading; and no grade may be assigned or changed without faculty authorization. In extreme circumstances, such as the incapacity of an instructor, the VPAAD may assign a grade of Credit/No Credit for a course.

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<sup>2</sup>American Association of University Professors 1940 Statement of Principles on Academic Freedom and Tenure, <http://www.aaup.org/reports-publications/aaup-policies-reports/academic-freedom-and-tenure-investigative-reports>. It should be noted that in this policy the term, faculty, refers to the faculty as a whole. The term, instructor, refers to the teaching faculty member(s) whose grade is being appealed.

Faculty members have academic freedom, within institutional guidelines, to constitute their own course grades as they see fit. The final grade for a course may embrace, as deemed appropriate by the course instructor(s), not only academic but also professional and personal dimensions. The criteria by which students are to be evaluated should be just, measurable, and clearly identified. **A course syllabus will clearly indicate from the outset of the course how the final grade is to be constituted.**

For all degree programs, Saint Paul School of Theology utilizes a GPA-correlated, A-F grading system, along with narrative commentary (on designated classes) on a student's work:

A	4 . 0 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence <b>significantly above normally acceptable for graduate theological education</b> at that stage in the student's curricular program.
A-	3 . 7 5	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence <b>well above that normally acceptable for graduate theological education</b> at that stage in the student's curricular program.
B+	3 . 5 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence somewhat <b>above that normally acceptable for graduate theological education</b> at that stage in the student's curricular program.
B	3 . 2 5	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence that is <b>somewhat above normally acceptable for graduate theological education</b> at that stage in the student's curricular program.
B-	3 . 0 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence that is <b>slightly above normally acceptable for graduate theological education</b> at that stage in the student's curricular program.
<b>3.00 Minimum cumulative GPA to maintain good standing in the doctoral program.</b> <b>2.50 Minimum cumulative GPA to maintain good standing in master's degree programs.</b>		
C+	2 . 7 5	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence that is <b>acceptable for graduate theological education</b> at that stage in the student's curricular program.

C	2 . 5 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence <b>marginally acceptable for graduate theological education</b> at that stage in the student’s curricular program. <b>The minimum acceptable grade for a distribution requirement or MACM or MA(TS) summative evaluation in a master’s degree program.</b>
C-	2 . 2 5	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence <b>below that which is acceptable for graduate theological education</b> at that stage in the student’s curricular program.
D	2 . 0 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence that is <b>well below that which is acceptable for graduate theological education</b> at that stage in the student’s curricular program.
F	0 . 0 0	Has demonstrated understanding and functioning in the area(s) of the course at a level of competence <b>significantly below that which is acceptable for graduate professional work</b> at that stage in the student’s curricular program.

### Academic Progress

The policies described below do not address eligibility for financial aid, only a student’s enrollment status at Saint Paul. Policies regarding satisfactory academic progress (SAP) for financial aid eligibility can be found on page 64 of the *Finance* section of the handbook.

### Consecutive Registration

Master’s degree students are required to register for consecutive fall and spring semesters, and may also take intensive courses in summer terms. Master’s degree students will be administratively withdrawn if they do not register or fail to attend any required (fall or spring) semester unless a leave of absence has been granted.

Doctor of Ministry degree students are required to register for fall and spring semesters each academic year. Some Praxis Thesis components may be offered in the winter and summer terms at the discretion of the VPAAD and Faculty Council. Following their semester of matriculation, doctoral students will be administratively withdrawn on the first day of any required (fall or spring) session for which they fail to register or fail to attend and have not been granted a leave of absence. With faculty advisor approval, doctoral students who need additional time to complete the thesis may register for a one- credit Thesis Writing Continuation course for consecutive semesters, not to exceed the six-year limit for completion of the degree.

Any student who cannot register for the consecutive semesters prescribed for his/her degree program may arrange for a leave of absence (see below) with the appropriate academic officer on the campus with which the student is affiliated.

The Academic Program Committee determines the status of each degree student upon admission and reviews the status of students in each program at the end of each fall and spring semester.

- Satisfactory Academic Progress (SAP)  
Saint Paul defines SAP as maintaining a cumulative GPA of 2.5 or higher for master's level students and 3.0 or higher for doctoral level students. If a student's cumulative GPA falls below the required GPA, he or she has failed to meet the standards of satisfactory academic progress.
- Probation: Failure to Meet SAP Standards  
Students who fail to meet SAP standards are administratively placed on probation and are required to submit a written plan, in consultation with the academic advisor, for their semester on probation to the Student Professional Development Committee (APC). Each student case is reviewed by APC, which may make further recommendations to the student.
- Failure To Resolve Probationary Status  
Once on academic probation, students have one main term (fall or spring semesters) to raise their cumulative GPA at or above the appropriate level for their degree program. If a student on probation fails to raise his or her GPA to the acceptable level by the end of the designated term, the student will be dismissed and receive a written notification from the VPAAD. The Academic Program Committee will also review the student's case at its next meeting.
- Academic Dismissal  
The student, in consultation with their advisor, may submit a formal appeal of their dismissal to the Academic Program Committee. The appeal should:
  - describe the student's extenuating circumstances,
  - describe any progress made on issues leading to unsatisfactory academic progress,
  - identify methods for ensuring that academic progress will be met if the appeal is approved.



The granting of an appeal does not guarantee eligibility for financial aid. Students should review the *Finances* section of the handbook and consult with the Director of Student Financial Services on their financial aid eligibility.

### **Readmission after Dismissal**

Students who are dismissed for failure to meet satisfactory academic progress standards may apply for readmission to the program no sooner than one semester and no later than one year after their dismissal. The student's readmission application must include a statement describing their extenuating circumstances, progress made on issues leading to unsatisfactory academic progress, and should identify methods for ensuring that academic progress will be met if readmitted. Members of the Academic Program Committee reviewing the readmission file will aid admissions in determining what, if any, special conditions the student will be admitted under (e.g. probation, completion of a particular course, limit on enrolled hours per term, etc.)

The granting of an appeal does not guarantee eligibility for financial aid. Students should review the *Finances* section of the handbook and consult with the Director of Student Financial Services on their financial aid eligibility.

### **Submission of Grades**

Dates by which grades are due will be noted on the annual academic calendar. The registrar's office will provide a list of students who have applied to graduate AND names of students on probation to faculty for submission of grades approximately one week prior to commencement. The exact date will be noted on the annual academic calendar.

### **Acceptable Course Grades and Repeated Courses**

#### **Master's Degree Students**

Courses taken by master's degree students to fulfill degree requirements must be completed with a minimum grade of C. For a master's degree a GPA of 2.5 is required for successful completion of the program. Students who do not attain a grade of C or higher must repeat the course or take a replacement course that meets the requirement. Only the last repeated course credit will count towards graduation requirements.

If a student in a master's degree program receives a grade of F (or C- or D for distribution requirements as noted above), and repeats the course (or an equivalent course as determined in discussion with the student's faculty advisor) receiving a higher grade, the F grade will continue on the transcript.

A grade of C (2.50) is the minimum grade required for passing the summative evaluations in the MACM and MA(TS) degrees. A student cannot submit any summative evaluation while on probation.

### **Doctoral Degree Students;**

Courses taken by doctoral students to fulfill degree requirements must be completed at the minimum acceptable course grade of B-. If a grade lower than B- is received for a required DMin course, the student must repeat the course. If a grade lower than B- is received for an elective course, the student may substitute another course. Grades below B- will appear on the student's record, but will not be included in the calculation of GPA once the course has been repeated or substituted. Students may repeat no more than five hours of coursework and remain in the DMin degree program.

For the DMin degree, a grade of B- (3.0) is required for successful completion of the Praxis Thesis and conference.

### **Withdrawals**

A student may request to withdraw from a course before its completion. All withdrawals must be approved by the VPAAD. In such cases, a non-punitive notation of "W" (Withdrawal) is entered on the student's transcript. In extenuating circumstances, the VPAAD may grant permission for a Withdrawal for Hardship ("WH") when a student must withdraw from **all** courses in a given term. Students should consult the financial policies and procedures section of this Handbook and consult with the Office of Financial Aid to explore financial implications whenever any withdrawal option is considered.

### **Policy for Changing Degree Program**

Students accepted into one master's degree program at Saint Paul may transfer to another master's degree program. Students should meet with their currently assigned faculty advisors and in consultation with the Registrar, determine how courses from the current degree program will transfer to the new degree program. Students changing from MDiv to the MACM or MA(TS) degree program should also meet with a faculty member in a chosen area of concentration or specialization and complete the appropriate forms.

Students wishing to make such degree transfers must notify the Registrar in writing of their request to change degree programs. Such requests must include the approval of current and anticipated faculty advisor(s). The Registrar's office processes the request for change of degree program, notifies the student in writing, and records any degree change in students' permanent records. Students who transfer from one master's degree program to another are responsible

for degree requirements published in the catalog for the year when the transfer is completed. Time limits for applying courses toward degrees (eight years for MDiv; six years for MACM or MATS ) begin at the date courses were taken, not the date of the degree change.

## Advising

Upon admission, students are assigned a member of the faculty for advising and counseling. A student may request a change of advisor at any time by filing a new preference in writing with the Registrar. That choice will be honored, subject to a balance of advisees among members of the faculty. Students with a specialization or concentration will have an advisor assigned in the appropriate related curricular area. When faculty members are on sabbatical, an interim advisor will be assigned to that faculty member's advisees.

### **Role of the Advisor: Master's Degree Programs**

Faculty advisors are assigned for the benefit of their student advisees. Advisors work with their advisees to design their class schedules. The student may initiate a meeting with the advisor when the student feels it would be useful, but it is also appropriate for the advisor to take the initiative. Advisors are available for counseling on curricular matters, denominational requirements, governance policy, and personal concerns. Advisors may play an active role in monitoring and providing supportive counseling of students on probation or those who are having academic/professional difficulty. Advisors also provide invaluable assistance to students identifying their vocational strengths. Students should take requests for recommendations for ordination to their faculty advisors.

### **Role of the Advisor: Doctor of Ministry Program**

Application to the DMin program requires students to indicate their area of study, and admission is contingent upon the Student Professional Development Committee securing the agreement of a faculty member able to serve as DMin advisor and DMin Thesis Committee Chair in the student's area of interest. A student may request a change of advisor at any time by filing a new preference in writing with the VPAAD . That choice will be honored, subject to a balance of DMin students among members of the faculty. Faculty advisors work with their student advisees to design their class schedules, and must approve these schedules before the students may register. The advisor must also approve any subsequent course changes requested by the student. In addition, the student may initiate a meeting with his or her advisor when the student feels it would be useful, but it is also appropriate for an advisor to take the initiative. Advisors are available for guidance on curricular matters, institutional policy, denominational relationships, and professional or personal concerns. Advisors will play an active role in monitoring and giving supportive guidance to students on probation, those who have been admitted provisionally, or those who are having academic/professional difficulty.

## Registration

Dates of registration for the academic year are published on the academic calendar. The details of any specific registration period will be announced a week or more in advance. Course schedules prepared annually by the Registrar are available online at <http://www.spst.edu/registrar/>. Upon admission to Saint Paul, students receive registration information from the Registrar and complete their course schedules in consultation with their assigned academic advisors. It is recommended that students register at their earliest opportunity, because class sizes are limited.

Master's degree students are required to register for consecutive fall and spring semesters, and may also take short courses in January and summer terms. Following matriculation, master's degree students will be administratively withdrawn if they do not register or fail to attend any required (fall or spring) semester and have not been granted a leave of absence.

### Enrollment in Classes for Academic Credit

Students are officially registered for a class only when the instructor has the student's name on the class roster and when the student has met financial obligations to the seminary. Students should verify their inclusion on the class roster as early in the term as possible. Rosters are furnished to professors on the first day of class in a term and are updated at close of the drop/add period.

### Calendar for Masters and Doctor of Ministry Degree Students

Masters and Doctor of Ministry students enroll in two fifteen-week semesters in Fall and Spring. Two six-week summer terms are available to Masters and DMIN students.

### Change in Registration

- **Summer courses:** A master's student may add a Summer course no later than the last day of registration or (with the approval of the professor) prior to the first day of on-campus class meetings. A student may drop a summer class, without penalty, no later than the first day of class. Withdrawal after the first day will be recorded on the transcript with a Withdrawal (W) or Withdraw Hardship (WH) designation.
- **Semester courses:** A student may add a semester course through the semester's "Add" deadline. A student may drop a semester course without academic penalty or record at any time before the "Drop" deadline. If a student is permitted to withdraw from a course after the "Drop" deadline, a non-punitive notation of W will be entered on the student's transcript next to the course title. In extenuating circumstances, a student may receive a WH if he/she is withdrawing from all courses in a semester or term and if he/she has received approval from the VPAAD. (See Withdraw Hardship policy under Finances)

The academic calendars list the exact dates for adding and dropping courses and are available online at <http://www.spst.edu/registrar/>. Any change in registration may affect tuition, fees, financial aid, and grants (see Finances and Refund Policy for possible implications). Students are encouraged to complete registration transactions via the Self-Service portal on line.

*\*Students are responsible for completing administrative steps to drop or add their chosen courses. Students who neglect to drop a course may be charged tuition and receive a failing grade.*

### Course Load - General Guidelines

#### Master's degree programs

- 1 credit hour equals:
  - 56 hours total work per term, in and out of the classroom
  - 210-420 pages reading per term
  - 7-10 pages written work per term
- *A 3 credit hour course may then require between 660 and 1260 pages of reading per term, 44 -84 pages of reading per week.*

#### Doctor of Ministry

- 1 credit hour equals:
  - 56 hours total work per term, in and out of the classroom
  - 500-800 pages reading per term
  - 10 and 15 pages written work per term
  - *A 3 credit hour course may require between 1500 and 2400 pages of reading per term, 100 - 160 pages of reading per week.*

**Master's Degree programs:** A full-time course load for one semester is nine to fifteen hours. A full-time load for the summer term is three to six hours. A half time course load is six to eight hours in a fall or spring semester, one hour in the winter term, and two hours in summer term. Registration for more than the number of hours indicated above will be permitted only with the approval of a written petition submitted to the VPAAD. The petition should first be approved by the student's faculty advisor and should indicate the reasons for the overload, the reasons the student believes such an overload is manageable, and the total number of hours desired for the academic year.

**Doctoral Program:** DMin students should register for at least one and not more than six semester hours in Fall and Spring semesters. A full-time course load is four or more hours per fiscal year (July 1 - June 30). Half-time enrollment is two or three semester hours per fiscal year (July 1 - June 30). Less than half-time enrollment is one semester hour.

### **Prerequisite Courses**

A student may register for a course prior to completion of a prerequisite only with the permission of the course instructor. The faculty advisor is responsible for conferring with a student on the feasibility of registering for a course before the prerequisite work is completed. It is the student's responsibility to obtain the written permission of the course instructor and submit it to the Registrar's office.

### **Enrollment in Classes for Auditors**

Saint Paul School of Theology encourages members of the community to audit courses deemed suitable for the general public. Audit fees can be found in the Finances section of this Handbook.

Graduates of Saint Paul may audit courses open to the community or (with faculty permission) other courses of personal or vocational interest. A special tuition rate (listed in the Finances section of this Handbook) is available to our alumni/ae. Faculty will not grade, evaluate, or provide such evaluations to any auditor for any purpose. Audits are intended only for continuing education or educational enrichment. If a student wishes to receive evaluation, they must register as a non-degree seeking student and pay regular tuition rates.

Currently enrolled degree-seeking students may audit classes of interest to them. Typically, a student registered for audit credit must attend all class sessions and complete all assigned reading. Other requirements may be made at the instructor's discretion. Students who wish to audit should be careful to inquire about the professor's requirements and expectations of auditors before the term begins. Audited courses appear on the transcript, but do not affect credit hours or the grade point average.

### **Cross-Registration in Kansas City Area Seminaries**

Full-time master's degree students in good standing may take courses at Central Baptist Theological Seminary, Midwestern Baptist Theological Seminary, and Nazarene Theological Seminary through cross-registration. Students must be, at least, half-time students at Saint Paul during the semester in which cross-registration occurs. Master's degree students may cross-register for summer or winter intensive courses if they were half-time students in the previous semester. Doctoral students may cross-register for courses at area seminaries only with prior approval by faculty advisor (see below). The student pays tuition at Saint Paul.

Master's degree students may cross-register for a total of six elective credit hours in one seminary degree program. A student may cross-register for courses to meet distribution requirements only if permission has been given by the VPAAD **and** the professor in that field of study at Saint Paul.

Doctoral students must have prior faculty advisor approval for cross-registration in elective coursework. Substitutions of cross-registration courses for required doctoral courses must be approved by the Student Professional Development Committee.

Grades for cross-registered course work will be sent to the Saint Paul Registrar and will appear on the Saint Paul transcript. Courses may be counted as electives if a passing grade is received; courses previously approved to meet distribution requirements (see above) must be passed at a level of C or better for master's students and a B- or better for doctoral students.

According to the agreement among Kansas City schools accredited by the Association of Theological Schools, United Methodist denominational studies are not eligible for cross-registration.

Students wishing to cross-register should contact the Saint Paul Registrar's office to make arrangements.

### **Visiting Students**

A full-time student in good standing in a degree program at an ATS accredited seminary may enroll for classes at Saint Paul as a "visiting student." A letter from the registrar at the seminary of primary enrollment certifying the student's status should be directed to the Admissions Office for approval. The Saint Paul Registrar's Office will contact the visiting student with registration information upon approval by the Admissions Office. Visiting students are not eligible for financial aid.

## **Transfer Credit**

### **Assessing Transcripts and Credits from Other Seminaries or Graduate Programs**

#### MDIV, MACM, and MATS Degrees

- A student seeking an MACM, MA(TS), or MDiv degree from Saint Paul must complete at least two-thirds of his or her work at Saint Paul: for the MDiv degree, 53 credit hours, and for the MACM or MA(TS) degrees, 33 credit hours.

- The time limits for applying courses toward degrees -- eight(8) years for the MDiv; six (6)years for the MACM or MA(TS) -- apply to transfer credits as well as to work taken at Saint Paul.
- Courses from seminaries accredited by the Association of Theological Schools (ATS) seminaries and Higher Learning Commission (HLC) may be credited toward the Saint Paul degree or certificate programs. Any exceptions must be approved by the VPAAD and the professor of the relevant field of study.
- Work completed at a grade of B or above from seminaries accredited by ATS may be considered for transfer toward Saint Paul degrees, if these courses are congruent with Saint Paul course offerings. Courses with a grade of B- or lower, pass/fail, or credit/no credit grades will not transfer. Transferred courses will appear on Saint Paul transcripts with a grade of TR.
- If the student's transcript or the catalog indicates that courses were not graduate-level seminary or theological school courses, the request for transfer credit will be denied. Graduate level work in fields that might parallel fields of study at Saint Paul may be considered, with a maximum of six semester hours accepted in any one field. It is understood that such work is not likely to have any theological component, and this will be taken into account in the assessment.
- In the case of a student who has earned the MACM or MA(TS) degree later deciding to pursue the MDiv, all requirements unique to each degree program must be met and at least 120 hours completed. In the case of a student who has earned the MDiv later deciding to pursue the MACM or MA(TS) degree also, all requirements unique to each degree program must be met and at least 120 hours completed.
- It is the student's responsibility to apply for transfer credit and to provide necessary supporting documentation.

#### DMin Degree

- The six-year (6) time-limit for applying courses toward the DMin degree applies to transfer credit as well as to work taken at Saint Paul.
- In a non foci specific program, students may transfer up to eight elective credit hours. In other words, a student seeking a DMin degree from Saint Paul must complete at least 22 credit hours of their work at Saint Paul.



- Only doctoral work from a university or seminary accredited by the Higher Learning Commission (HLC) may be accepted for transfer toward the Saint Paul degree. Transfer credits will be recorded as electives and will not substitute for core courses.
- Normally work at a grade of B or above from seminaries accredited by ATS (the Association of Theological Schools in the United States and Canada) is credited toward the Saint Paul degree, provided these are courses congruent with Saint Paul course offerings and do not duplicate courses offered by Saint Paul. Such courses appear on Saint Paul transcripts with a grade noted as TR.
- All graduation requirements, or their equivalents, must be met through work done at Saint Paul or at other graduate schools attended.
- Doctoral courses in fields that supplement study at Saint Paul can be considered for transfer as elective hours. Transfer courses cannot duplicate Saint Paul course offerings. Approval of transfer credit cannot be assumed before the student has taken the course; thus, it is imperative that the student consult with the faculty committee and the director about the viability of transferring credit for the course to the DMin program.
- It is the student's responsibility to apply for transfer credit and to provide necessary supporting documentation.

**Note:** *These policies and procedures are for assessing transcripts and courses. They do not guarantee that credit will be transferred into Saint Paul.*

## Transcripts

Saint Paul transcripts are provided upon the request and authorization of the student, former student, or graduate. Requests for transcripts are made through Parchment credential service. Students requesting official copies of their record will receive them via secured email or in a sealed envelope with the Registrar's signature on the seal. A fee of \$5 is charged for each copy provided to current students and \$7 for alumni. Transcript fees can be paid via Parchment. Transcript orders are usually processed within five days from receipt of request. If a student, former student, or graduate has an unpaid account, a transcript will not be released. Saint Paul does not provide copies of other institutions' transcripts that may be held in a student's Saint Paul file.

## Advanced Placement

*(Approved by Faculty Council October 15, 2015)*

1. Students admitted to Saint Paul School of Theology master's programs with a prior theological or religious studies program of study may request advanced placement in the areas of Bible, Church History, Theology and Ethics. The purpose of advanced placement is to waive the introductory course in a particular discipline so that student can take an advanced elective in that discipline instead. Note: the waiver of an introductory course does not reduce the total number of graduate credits a student must complete for his or her degree. Students seeking advanced placement must petition the VPAAD within the first 30 credit hours of study. A maximum of 4 courses (regardless of credit hours) can be approved for advanced placement.

### 2. Eligibility

Prior courses must meet the following eligibility requirements to be considered for Advanced Placement:

- a. Course must be an upper division undergraduate course.
- b. Course in which the student attained a grade of at least 3.7 (= A-)
- c. Course for which the student can provide a syllabus with evidence of readings and assignments.
- d. Course must have been taken within five years before admission to SPST.

### 3. Procedure

- a. Upon admission to a degree program, a student may petition the VPAAD for permission to waive the introductory degree requirement in a field in order to take an advanced elective in that field.
- b. The VPAAD, in consultation with the Registrar, will determine that all eligibility requirements have been met.
- c. If eligibility criteria are not met, the Registrar notifies the student that advanced placement is denied.
- d. If eligibility criteria are met, the VPAAD contacts the student to provide relevant syllabus.

- e. In addition, the VPAAD contacts the faculty member in that field to make a determination on advanced placement. This determination is normally made by the faculty member through examination of the relevant syllabus and personal interview of the student.
- f. If the faculty member approves the student for advanced placement, the faculty writes a letter (email is sufficient) to this effect to the VPAAD.
- g. The VPAAD notifies in writing the student, the student's academic advisor, and the Registrar of this advanced placement.
- h. The student may register for an upper level (400 level) course in that field.
- i. A specific approval for advanced placement for a student in one field expires after 3 years.
- j. If the faculty member does not approve the student for advanced placement, the faculty writes a letter to this effect to the VPAAD.
- k. The VPAAD notifies, in writing the student, the student's academic advisor that the petition for advanced placement was denied. This decision is final.

## Student Status Categories

*(Approved by Faculty Council April 28, 2011)*

Students are admitted to degree programs at Saint Paul School of Theology with the expectation that they will achieve proficiency in the academic areas required for their degrees. To do this, they must complete their course requirements at acceptable grade levels and within the time limits prescribed for each degree program.

### **Conditionally Admitted Students**

Conditionally admitted students are permitted to study at Saint Paul School of Theology under specific conditions enumerated in their letter of admission. Such conditions may include a requirement to achieve an adequate GPA in the first semester of study or other requirements specified by the Student Professional Development Committee. Such conditions must be met by the end of a student's first semester of study. Students who fail to meet their specified conditions will be dismissed from Saint Paul.

### **Good Standing**

Good Standing indicates that a student has been certified by the Registrar to have a cumulative GPA of 2.5 or above (master's students) or 3.0 or above (doctoral students) and is making

satisfactory progress (see Satisfactory Progress for Financial Aid) toward degree completion. Further, the student is not currently subject to any disciplinary sanctions initiated by the Student Professional Development Committee. Students may graduate only while in good standing.

### **Academic Probation**

Academic Probation indicates that a student's GPA has fallen below 2.5 (master's students) or 3.0 (doctoral students). Students on probation must raise their GPA to the level of good standing by the end of **the subsequent main term** (fall or spring) after being placed on probation. If good standing is not achieved within the stated time limit, the student will be suspended from Saint Paul. A student who has been suspended from Saint Paul for failure to achieve good standing may apply for readmission at any time. Students on probation at the conclusion of their final term of enrollment are not eligible to graduate.

The Student Professional Development Committee is responsible for monitoring the progress of all degree program students and for determining when the concerns that resulted in probation have been satisfied.

### **Academic Sanction**

Academic Sanction indicates that the Student Professional Development Committee has determined that questions exist concerning the capability of a student to maintain satisfactory personal and/or professional progress in the student's degree program. When academic sanction is applied, the Student Professional Development Committee will require certain limitations or other actions deemed useful for the student's academic, professional, or personal progress. In such circumstances, limits may be placed on the student's academic load, employment, financial aid, or extracurricular responsibilities. Students who fail to meet requirements specified by the Student Professional Development Committee will be subject to dismissal.

The Student Professional Development Committee is responsible for monitoring the progress of all degree program students and for determining when the concerns that resulted in academic sanction have been satisfied.

### **Leave of Absence**

Leave of Absence indicates that a student has been given permission to take up to one year of leave from academic study at Saint Paul School of Theology. Students must submit a completed copy of the Leave of Absence form (located on the Forms and Documents page of the Saint Paul website <http://www.spst.edu/forms-and-documents/>) to the Registrar. All request for Leave of Absence must be approved by the Director of Financial Aid and the VPAAD.

Students may begin a leave of absence without financial penalty if their written request is received by the appropriate dean before the drop/add deadline in any required semester. Students who request a leave of absence after the drop/add deadline for a required semester will be assessed the appropriate amount of tuition for the courses from which they are withdrawing and their leave of absence will officially commence on the first day of the next full semester. A year-long leave of absence will be calculated from the first day of the semester in which the leave begins to the first day of that same semester in the following year. Students are not required to reapply for admission upon their return. Time taken on leave of absence will not be counted against the total time limits for completing a degree. If no registration is received at the end of the leave of absence, the student will be administratively withdrawn from Saint Paul.

A student whose leave has expired may reapply for admission at any time. Students who have received federal loans should always inquire with the Director of Financial Aid before taking a leave of absence. Most loan programs provide for a leave of no more than 180 days before repayment is required.

### **Non-degree status**

- **Master's Level Courses:** Non-degree status for individuals wishing to take master's level courses indicates that a student has been admitted for the purpose of taking a limited number of hours (up to 30) of graduate study at Saint Paul. This category may include applicants who desire continuing education credits; qualified applicants who wish to explore seminary education; and applicants who do not meet the usual undergraduate degree requirements for admission. Non-degree students are not eligible for financial aid.
- **Doctoral Level Courses:** Non-degree status for individuals wishing to take doctoral-level courses is granted to those students not seeking a degree and usually taking a limited number of hours. Non-degree students at this level must submit an application for non-degree status and meet the minimum requirements for admission to the DMin program. A non-degree student may take no more than a total of 11 credit hours and is not eligible for financial aid.

### **Coursework Extensions**

Students are expected to complete all required work for a course as assigned. Students may request extensions only for events out of the control of the student, such as a major student illness or hardship or illness within the student's immediate household or family. Extensions are never to be assumed, but are given only in the most extenuating circumstances at the discretion of the instructor(s).

Students must consult with course instructor(s) carefully to determine the terms of the extension. During the consultation, the instructor(s) and student complete an Extension Request Form, which must include the reason for the request, assignments required in order to complete the course, date incomplete work is due, and grade to which the Incomplete will convert if work is not completed by the deadline. Next, a student must notify his/her faculty advisor and obtain a signature on the Extension Request Form. A student must initiate, complete, and file a request for an extension by the last day of classes. Forms for making the request are available online at [www.spst.edu/forms](http://www.spst.edu/forms).

Students granted an extension are given a grade of Incomplete "I" until the final grade is determined, no later than the extension grade due date published in the academic calendar. In the event that work is not submitted to the instructor by the agreed upon date, the grade will automatically convert to the grade designated on the extension request form by the instructor. The instructor(s) evaluate the student's work and turn in the final grade by the date published on the academic calendar. The instructor(s) is responsible for returning the written work to the student.

In some cases, withdrawing from the course is more appropriate than an extension.

Any change in registration may affect tuition, fees, financial aid and grants (see Finance and Refund Policy for possible implications). Add-Drop forms are available in the Registrar's office and online: [www.spst.edu/forms](http://www.spst.edu/forms).

### Process for Appealing a Final Course Grade

*(Approved by the Academic and Professional Development Committee, Fall, 2008)*

When a student is convinced that a final grade for a course was assigned with inappropriate or inadequate criteria or graded in error, the student may appeal the course grade using the following steps:

1. As soon as possible after the course grade is assigned, the student consults with the instructor and attempts in good faith to resolve the issue.
2. If a student, having first consulted with the instructor(s), wishes to appeal the grade further, and the student requests in writing a consultation with the VPAAD by the end of the subsequent fall

or spring semester after the grade is officially posted. If the instructor is the VPAAD, the student will proceed from step 1 to step 4.

3. The VPAAD will consult with the student, who provides a detailed rationale for a specific grade and evidence in support of her/his view (such as verbatim reports, papers, exams, syllabus, written evaluations by peers, etc.). The VPAAD may meet with the student and the involved instructor together or separately and may request a rationale for the grade. The goal is to work toward mutual understanding and resolution between the student and instructor.
4. If no resolution is achieved, the student may appeal to the Student Professional Development Committee by a written petition to the Chair of the Student Professional Development Committee, providing full documentation and rationale for a specific grade (as in step 3).
5. The Student Professional Development Committee will meet to consider the student's written petition for a specific course grade. The Student Professional Development Committee will request a written rationale for the assigned grade from the instructor. The Student Professional Development Committee may request that the student and/or the instructor attend its meeting on the matter. The student and instructor may be counseled, advised, and represented before the Committee by a Saint Paul faculty member, administrator, or student of their choice who agrees to serve.
6. In its deliberations, the Student Professional Development Committee may consult other faculty at Saint Paul. The decision for or against the petition will be rendered by vote of those members of the Student Professional Development Committee with faculty status, and therefore are authorized by the faculty. The conclusion of the Student Professional Development Committee, which is final regarding this course grade, will be communicated in writing to the instructor and student. American Association of University Professors, <http://www.aaup.org/>

## Student Suspension and Reinstatement Process

In accepting admission to or registering for any class at Saint Paul School of Theology, students agree to conduct themselves in a way that is consistent with the school's mission, policies, and procedures. Students who show unsatisfactory academic, professional, or personal progress or behavior, or who evidence a lack of seriousness of purpose, or who violate seminary regulations may be suspended from Saint Paul.

### **Suspension Process for Students Formally Admitted**

### **Recommendation by the Student Professional Development Committee**

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The suspension process for students formally admitted to Saint Paul begins with the decision by the Student Professional Development Committee to recommend the suspension of a student's registration privileges. This decision can be made at either a regular or ad hoc meeting of the Student Professional Development Committee. The VPAAD, President, or the Student Professional Development Committee can suspend registration privileges while the suspension process is pending.

### **Written Notice to Student and Faculty Council**

On behalf of the Student Professional Development Committee, the VPAAD will notify in writing both the student and the Faculty Council of the recommendation, providing written explanation of the reason or reasons for the action. In the case of termination based upon failure to achieve the required GPA, only the student will be notified in writing.

### **Student Appeal or Consultation**

A student can appeal or request consultation about the decision to recommend termination of registration privileges if he or she 1) disputes the accuracy of the information on which the decision to recommend termination was based, or 2) has further information relevant to the situation. The appeal or request for consultation must be made in writing, and must be received by the Student Professional Development Committee no later than ten calendar days from the date of the VPAAD's written notice. The VPAAD or designated agent will schedule a meeting within ten calendar days of receiving the appeal/request. The meeting may involve the student, the VPAAD, the Student Professional Development Committee chair, a student member of the Student Professional Development Committee, and other members of the committee that the committee deems appropriate. If the student does not request a consultation or appeal the recommendation within the stipulated period of time, the process moves to step 4.

### **Ratification by Faculty Council**

After steps 1-2 (and step 3 if it is requested in the time limits set forth above), the Faculty Council will vote on the recommendation, considering all material relevant to the situation. The vote can be taken at a regular or special Faculty Council meeting or by individual polling of Faculty Council members. The majority decision of the Faculty Council is final and is communicated to the student in writing by the VPAAD.

### **Reinstatement**



A former student whose registration has been suspended may apply for reinstatement to the Student Professional Development Committee after one year has elapsed from the time that the termination was ratified by the Faculty Council. He or she writes a letter to the VPAAD explaining how the situation giving rise to the suspension has been remedied and giving evidence to document the claim. The VPAAD forwards the letter and evidence to the Student Professional Development Committee.

The application is reviewed by the committee, which will make a recommendation to the Faculty Council. The Faculty Council will vote on the recommendation, considering all material relevant to the situation. The vote can be taken at a regular or special Faculty Council meeting or by individual polling of Faculty Council members. The majority decision of the faculty council is final and will be communicated to the student in writing by the VPAAD.

### **Suspension Process for Students Not Formally Admitted**

#### **Decision by the VPAAD**

The VPAAD or designated agent has authority to suspend the registration of a student taking a class from, but who has not been formally admitted to, Saint Paul School of Theology. The class registration can be suspended because of unsatisfactory academic, professional, or personal behavior or progress.

#### **Written Notice to Student**

The VPAAD will provide the student with written notice of the intent to suspend privileges to attend Saint Paul.

#### **Student Appeal or Consultation**

The student may appeal or request consultation about the decision to suspend privileges to attend Saint Paul if he or she 1) disputes the accuracy of the information on which the decision to recommend suspension was based; or 2) has further information relevant to the situation. The appeal or request for consultation must be made in writing within ten calendar days of the date of the VPAAD written notice. The appeal will be heard by a subcommittee of at least three members of the Student Professional Development Committee within ten calendar days of

receiving the student's written appeal/request for consultation. The subcommittee's decision is final and will be communicated to the student in writing by the VPAAD.

### Reinstatement

A former student whose registration has been suspended may apply to the Student Professional Development Committee after one year has elapsed from the time that the suspension was ratified by the Faculty Council. He or she writes a letter to the VPAAD explaining how the situation giving rise to the suspension has been remedied and giving evidence to document the claim. The VPAAD forwards the letter and evidence to the Student Professional Development Committee.

The application is reviewed by a subcommittee of at least three members of the Student Professional Development Committee, whose decision is final and will be communicated to the student in writing by the VPAAD.

### Withdrawal from School

A student wishing to withdraw from Saint Paul School of Theology will indicate in writing to the Dean of Students and VPAAD the intention to withdraw. The Dean of Students or VPAAD will acknowledge in writing the student's message and will copy the student's faculty advisor and the registrar to confirm that all parties are aware of the student's intent. When the student's intentions have been confirmed, the registrar withdraws the student's registration and notifies need-to-know administrative offices. Students who withdraw will be notified that no transcript will be issued for them until any balance owed on their Saint Paul account has been paid.

### Graduation Requirements

MACM, MA(TS), and MDiv students require a grade point average of 2.50 for graduation. All required courses for the degree (including repeated or replacement courses for required courses receiving a grade below C) must be completed with a minimal grade of C in each course. A grade of C is the minimum grade required for passing the summative evaluations in the MACM and MA(TS) degrees. Students may not submit the summative theses while on probation and cannot graduate on probation (with a GPA below 2.50). Master's students, with six or less credit hours to complete, who wish to participate in commencement in the spring and complete remaining hours the summer following commencement **must indicate on application for graduation** summer course[s] for which they have enrolled. Final requirements, without exception, must be completed by the summer term following graduation.

For DMin students, a minimum cumulative GPA of 3.0 is required for graduation. All required courses for the degree must be completed with a minimal grade of B- in each course. A grade of B- is the minimum grade required for passing the Praxis Thesis and Conference.

To receive a final transcript, a student must comply with all of the following graduation requirements, regardless of whether he or she will participate in Commencement Convocation exercises:

- Complete coursework with minimal GPA requirements as listed above
- Complete the ATS Graduating Student Questionnaire online following instructions from the Assessment office
- Pay all student accounts (including library account). This includes the Graduation Fee, as listed in Tuition and Fees. All accounts (including OCU balances) must be paid in order for the student to participate in Commencement and/or to receive his/her diploma.

### Graduation with Honors

- Recognition of Excellence in the Master's Programs
- Students in the Master's programs graduate with honors by completing all credit hours with a cumulative grade point average (GPA) of 3.75 or above.
- Recognition of Excellence in the Doctoral Program

**Graduating with Honors:** Students in the Doctor of Ministry degree program graduate with honors by completing all credit hours with a cumulative grade point average of 3.85 or above. Graduation with honors will be designated on the transcript.

**Praxis Thesis with Distinction:** To signify special recognition for superb academic performance and special contribution to the church, the student's faculty committee can assign a student's summative work the mark of "Praxis Thesis with Distinction" on DMIN 555 Form C: Designation of Praxis Thesis with Distinction, which will be noted on the transcript.

### Integrity of Work Submitted/Plagiarism

#### Student Self-Citation

Students are required to submit original work for each course. Students using previous academic work in subsequent courses are expected to cite their previous work as they would cite sources from other authors. This includes actual sentences and paragraphs as well as ideas. Students seeking exceptions to this policy should consult with the individual instructors. (For example, a student wishing to rework a previous paper for a subsequent course should consult with the instructor.)

## Student Citation of Others

All students are expected to properly document the sources they use in their written work. All words from the source should be quoted and cited even if it is only one unique word, a phrase, or model and typology headings. The use of a concept, idea, or fact must also be given recognition. All of these instances would require a reference with a full citation.

## Plagiarism

All written work submitted by students is assumed to be their own work prepared for the assignment intended and without unauthorized assistance. Students shall neither give nor receive such assistance. Alexander Lindey defines plagiarism as “the false assumption of authorship: the wrongful act of taking the product of another person’s mind, and presenting [it] as one’s own.”<sup>3</sup>

Any violation of the seminary’s policy on plagiarism will be referred to the Student Professional Development Committee and may result in disciplinary action against the student, including, but not limited to, termination of the student’s registration privileges.

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## Research with Human Subjects Guidelines

In April 2017, Oklahoma City University agreed to provide review and oversight of research with human subjects on behalf of Saint Paul School of Theology. It is expected that all persons (faculty, administrators, and students) who conduct research under the auspices of Saint Paul, with review and oversight provided by Oklahoma City University’s IRB, will treat everyone involved in their research with respect and care. The following guidelines are intended to assure this effort:

- [Oklahoma City University’s IRB procedures and guidelines](#) apply to all Saint Paul students, faculty and staff.
- Saint Paul faculty who chair master’s or Doctor of Ministry students’ thesis projects whose methodology requires IRB approval must complete Oklahoma City University’s required NIH training and forward a copy of the completion certificate to Oklahoma City University’s IRB Chair.

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<sup>3</sup> Alexander Lindey, *Plagiarism and Originality* (New York: Harper, 1952), 2. Consult Joseph Garibaldi, *MLA Handbook for Writers of Research Papers*, (New York: The Modern Language Association of America, 1995), Section 1.7 on Plagiarism for examples of when citation is necessary, and Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th edition, (Chicago: University of Chicago Press, 2013) for the proper form of citation required at Saint Paul School of Theology.

- Anyone who proposes work that involves research with human subjects must complete NIH human participant modules and forward a copy of the completion certificate to Oklahoma City University's IRB Chair.
- A copy of the proposal must be submitted with the IRB application. Student proposals must be reviewed and approved by their respective Saint Paul Committee Chair prior to submitting a completed IRB application for review.

Forms and policies for research with human subjects can be found on Saint Paul's website at <http://www.spst.edu/forms-and-documents/> or on OCU's website at <http://starnet.okcu.edu/groups/InstitutionalReview/default.aspx>.

### Accessibility Policy (for Persons with Disabilities)

*(Affirmed by the Board of Trustees, October, 2007)*

As part of its commitment to equal opportunity, the Seminary is committed to providing qualified individuals with disabilities, reasonable accommodation. It is the policy of Saint Paul School of Theology's not to discriminate against qualified individuals with disabilities in regard to application procedures, enrollment, hiring, advancement, discharge, compensation, training or other terms, conditions and privileges of employment or study. We commit to non-discrimination in regard to applicants and individuals with disabilities and, when needed, to provide reasonable accommodations to applicants, students, and employees who are qualified for theological education or a job, with or without reasonable accommodations, so that they may perform the essential job duties of the position or the responsibilities of a student.

The Seminary will reasonably accommodate qualified individuals with a disability so that they can perform the essential functions of being a student or employment unless doing so causes a direct threat to these individuals or others in the workplace and the threat cannot be eliminated by reasonable accommodation and/or if the accommodation creates an undue hardship to Saint Paul School of Theology. Qualified individual means an individual who, with or without reasonable accommodation, can perform the essential functions of the employment position that such individual holds or desires.

Saint Paul School of Theology will not retaliate against any individual for making a request for accommodation.

Saint Paul School of Theology policies and procedures insure the full participation of persons with disabilities in the life of Saint Paul. No otherwise qualified person shall be subject to discrimination in employment due to any disability, and otherwise qualified students with documented disabilities will be afforded an equal opportunity to participate in and benefit from all education programs and activities at Saint Paul. These policies are in accordance with biblical

concerns for justice and are grounded in the acknowledgement of the worth, dignity, and rights of all the people of God.

This policy is also in accordance with Section 504 of the Rehabilitation Act of 1973, which states that: “No otherwise qualified person with a disability in the United States . . . shall, solely by reason of . . . disability, be denied the benefits of, be excluded from participation in, or be subjected to discrimination under any program or activity receiving federal financial assistance.” Because Saint Paul students are eligible for loans that are federally insured, Saint Paul is covered by this Act.

### **Needs and Limitations**

Saint Paul provides reasonable accommodations for known physical and mental limitations of students and employees; therefore, persons seeking accommodations need to communicate the limits relevant to their situation via the procedures described in this section.

### **Information and Support**

Students seeking accommodation should contact the Associate Dean of Students (Resurrection Campus) or the Associate Dean and Associate Director of Contextual Education (OCU Campus); employees seeking accommodation should contact Human Resources. These offices maintain the forms necessary for medical documentation of disabilities, which are required before any accommodation can be considered. All disability services and accommodations for persons connected with Saint Paul School of Theology at Oklahoma City University campus will be approved by Saint Paul personnel.

Following receipt of medical documentation from the student, reasonable accommodations for specified needs will be determined by the Associate Dean of Students (Resurrection Campus) and/or the Associate Dean and Associate Director of Contextual Education (OCU Campus). Employees will submit medical documentation to Human Resources who will determine reasonable accommodations for specific needs. These individuals will work with the student or employee to provide reasonable accommodations for documented needs. This includes identifying persons to whom this information will be released.

If needs change, the additional medical documentation of this need should be communicated as soon as possible to the Associate Dean of Students (Resurrection Campus) or the Associate Dean and Associate Director of Contextual Education (OCU Campus). An employee should submit their additional documentation to Human Resources (Resurrection Campus).

Any continuing concerns regarding disabilities and reasonable accommodations are to be communicated to these same offices/personnel. More information regarding the Oklahoma City University Student Health Clinic and Disability Services can be found at

<http://www.okcu.edu/campus/resources/disability/index> and  
<http://www.okcu.edu/students/health/index>

## **Doctoral Students**

Doctoral students should be aware that the doctoral program has standards and expectations that are different from and higher than those of Master's level degrees. Accommodations used in other degree programs may not be considered reasonable at the doctoral level, or may apply differently to work at the doctoral level.

## **Testing**

If a student is required by the seminary to have testing done (e.g., to test for learning disabilities), the seminary will pay the costs. If a student initiates a request for testing, the student will ordinarily pay the costs.

## **Responsibility for Learning and Codes of Conduct**

Saint Paul School of Theology seeks to prepare students for a lifetime of self-directed learning in service to the church. Students are responsible for their learning while in seminary and encouraged to make full use of the resources offered by the institution for their benefit.

Students at Saint Paul will conduct themselves in a manner appropriate to those who represent the Christian faith and serve the church. The following policies provide guidelines for student conduct in various situations:

- Student Conduct and Status of Enrollment
- Contextual Education Code of Conduct
- Electronic Devices in the Classroom
- Financial Accountability
- Integrity of Work Submitted/Plagiarism
- Policy for a Drug-Free Campus
- Prohibiting Harassment/Intimidation
- Consensual Romantic Relationships
- Hazardous Materials
- Weapons and Violence
- Smoke-Free Environment
- Technology
- Conflict Resolution
- Procedures for Investigating Complaints of Serious Misconduct Against Employees and Students

Procedures for disciplinary action are outlined in specific policies. “Conflict Resolution Guidelines” and “Investigating Complaints of Serious Misconduct Against Employees and Students Guidelines” sections of this handbook may apply.



## Conduct Policies

### Policy on Student Conduct and Status of Enrollment

*(Affirmed by the Board of Trustees, October, 2007)*

Admission to Saint Paul School of Theology or registration for any class is a privilege. To maintain registration privileges, students agree to conduct themselves in a way that is consistent with the school's mission, policies, and procedures. Students who show unsatisfactory academic, professional, or personal progress or behavior, or who evidence a lack of seriousness of purpose or violate seminary regulations may be subject to disciplinary action.

In accepting admission, students of the seminary agree to conduct themselves academically, personally, and professionally in a manner that is consistent with fitness for continuing enrollment. In accepting admission, students also agree to abide by the regulations included in this handbook and other regulations published through the official channels of the seminary. Failure to exhibit such conduct may result in disciplinary action determined by the Student Professional Development Committee, or other persons designated under Investigating Complaints of Serious Misconduct Against Employees and Students Guidelines.

The legal statutes of states and municipalities, as well as all federal laws, apply to the Saint Paul campuses. A student must abide by the statutes of any city in which that student may be pursuing studies including regular classes, immersion courses, distance learning settings, contextual education settings, or class trips. Whenever a student is engaged in an official Saint Paul function, the provisions of this Code of Conduct and procedures for disciplinary action apply.

Students may be requested to refrain from and may be held responsible for other conduct that inhibits learning in the Saint Paul community, including disruptions of the orderly conduct of classes, study groups, meetings, or worship services.

Saint Paul School of Theology has the authority to determine a person's fitness for continuing enrollment. It reserves the right through the assessment of a student's conduct to determine whether a student's enrollment privileges continue or whether the student must take corrective action in order to continue.

### Electronic Devices in the Classroom

*(Affirmed by the Board of Trustees, October, 2007)*

The purpose of Saint Paul School of Theology is classroom preparation of persons for ministry and leadership in the church. To that end, the classroom must be an environment conducive to learning. When using laptop computers and carrying cell phones, all members of the community should reduce noise as a courtesy to others (for example, turning off the sound on computers and cell phones and asking others whether keyboarding noise would interfere with hearing lectures and class discussion). Calls should not be answered in the classroom. In emergency situations, persons should inform others that they might need to leave the classroom to answer a call.

### Inclusive Language: Its Use and Implications

*(Affirmed by the Board of Trustees, October, 2007)*

Saint Paul School of Theology is committed to carrying out its mission in a community of learning and formation, which honors and engages a diversity of perspectives. We seek to be and to model the hospitable and welcoming community that the church is called to be.

Saint Paul is a community founded on the revelation of God disclosed in the witness of scripture and the life of the church. As a Christian community, we seek to be a faithful and relevant witness to that revelation through language that speaks truthfully of God and of humanity created in God's image.

People of faith may differ in their understanding of the necessity of using inclusive language in the learning and worshipping community. The following principles are provided for the purpose of informing our understanding of inclusiveness and shaping our practice.

- We covenant to model in our common life the kind of Christian love regarding language that we are committed to bring about in all the ministries of the church:
  - because we are seeking to bring the Gospel to all God's people
  - because we recognize the importance of language in articulating and shaping our understanding of what is revealed to us about God and God's people
  - because in naming our hurts, healing may begin
- We covenant to celebrate unity in our common belief in Christ Jesus and the gift of our diversity:
  - because we see our diversity as a strength, informing serious and sustained dialogue concerning issues crucial to our common faith
  - because our commitment to this dialogue manifests our unity in Christ
- We covenant to show honor and respect as we engage in the critical task of dialogue among our different perspectives, reexamining our own assumptions and discovering new understandings:

- because we encounter one another as persons for whom Christ died
- because we continue to see in a glass dimly, and do not, ourselves, possess the whole truth
- because we are limited by our finitude and our various cultural and social perspectives
- because our speaking of God and humanity requires the sharing of insights and ongoing critical reflection within a community
- We covenant to be inclusive in our language about people and avoid stereotypes and language that is pejorative or demeaning:
  - because we recognize the dignity and worth of every human being
  - because we seek language that is not only truthful but expressed with Christian love
- We covenant to speak our God-language with humility as well as assurance:
  - because we recognize the limitation of human language in our speech about God
  - because, while the revelation of God makes our speech possible, the infinite mystery of God, at the same time, transcends our language
  - because language about God always points beyond itself
- We covenant together to seek language in our worship that shows an awareness of and sensitivity to our differing perspectives and cultures:
  - because we are one body, with diverse member
- We covenant to practice inclusiveness in our own writing and speaking in accordance with the preceding principles.
- We covenant to search for ways to be inclusive when we use materials written by others. (See *Appendix B* for ways to make language inclusive.)

### **Commitment to Anti-Harassment, Anti-Discrimination and Anti-Retaliation (CCP 14)**

Saint Paul School of Theology is committed to education and prevention of sex crimes and sexual harassment at all seminary sites. The purpose of this policy is to uphold Saint Paul School of Theology's commitment to preserving the fundamental dignity and rights of all individuals involved in Seminary activities. Harassment based on race, color, creed, religion, sex, pregnancy status, sexual orientation, genetic information, marital status, national origin or ancestry, age, gender, disability, citizenship or intending citizenship status, gender identity, veteran status, or any other status protected by law ("protected status") will not be tolerated. Prohibited discrimination, harassment and retaliation are contrary to the education and employment values of Saint Paul School of Theology.

All members of the Saint Paul community have the right to a be free from harassment, discrimination, and retaliation from anyone – students, faculty, staff, supervisors, co-workers or others, including clergy, congregation members, vendors, suppliers, and contractors with whom the employee or student has contact as a result of the individual's' employment, study, or contextual education ministry setting while at Saint Paul, whether on the property or off property at a Saint Paul related event.

Preventing prohibited discrimination, harassment and retaliation is the responsibility of all members of the Saint Paul community. Possible violations of this policy (a "Concern") should be reported as soon as

possible to the Equity Compliance Officer or other designated personnel. Every effort will be made to respond to concerns of perceived prohibited conduct in a reasonable, thorough, and timely manner. If anyone feels that the Seminary has not met its obligations under this policy, that person should contact the Equity Compliance Officer.

a) Discrimination

It is a violation of this policy to discriminate on the basis of race, creed, color, religion, national origin, sex, gender, age, disability, pregnancy status, sexual orientation, veteran status or any other status protected by law, in any employment programs, experiences, activities, and opportunities.

b) Sexual Harassment

Sexual harassment of any form or nature constitutes discrimination under the law and will not be tolerated. As part of the above-stated policy, no student, faculty, staff or any person may sexually harass another individual. Prohibited sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical or other non-verbal conduct of a sexual nature when (1) submission to or rejection of such conduct is made either explicitly or implicitly a term or condition of employment; (2) submission to or rejection of such conduct by an individual is used as a basis for employment decision affecting such individual; or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating or hostile working environment. Sexual violence is a prohibited form of sexual harassment.

Sexual violence includes physical sexual acts perpetrated against a person's will or where a person is incapable of giving consent due to use of drugs and/or alcohol or to an intellectual or other disability. Some examples of sexual violence may include rape, sexual assault, sexual battery, and sexual coercion. Other examples include, but are not limited to:

- Unwelcome or offensive sexual innuendo
- Subtle pressure for sexual activity or coercion to date
- Sexist remarks or jokes about a person's body, physical appearance or private life
- Degrading remarks, posters, pictures, photographs, cartoons, drawings, graffiti or other objects in the workplace that contribute to an intimidating work environment
- Touching, making improper or unwelcome advances or propositions
- Abusive, crude or vulgar language with sexual implications

c) Harassment Based on Other Protected Characteristics

Harassment based on other protected characteristics is also strictly prohibited. Saint Paul School of Theology prohibits unwelcome verbal or physical conduct that denigrates or shows hostility or aversion toward an employee or person because of race, color, religion, age, national origin, disability, pregnancy status or any other protected status protected by law and that 1) has the purpose or effect of creating an intimidating, hostile or offensive work environment; 2) has the purpose or effect of unreasonably interfering with an individual's work performance; or 3) otherwise adversely affects an individual's employment opportunities. This prohibition applies to all individuals who work for or with the Seminary, or other persons conducting business with Saint Paul.

Examples of conduct prohibited by this policy include, but are not limited to

Visual forms of harassment, such as markings, cartoons, graffiti and drawings;  
Verbal harassment, such as racial remarks, jokes, epithets, slurs or negative stereotyping;  
Threatening, intimidating or hostile acts;  
Written or graphic materials that denigrates or shows hostility or aversion toward an individual or group;  
Denigrating remarks and jokes or pranks related to a protected class;  
Actions against or actions that tend to exclude persons due to their association with a protected class.

Saint Paul School of Theology has zero tolerance for any prohibited behaviors or conduct and violators will be disciplined, up to and including termination.

#### d) Reporting

Any employee who has a question, concern, or complaint of discrimination, including harassment based on his/her protected status, or retaliation is encouraged to bring the matter to the immediate attention of the Equity Compliance Officer. Any Saint Paul School of Theology official who becomes aware of any complaint of harassment should contact the Equity Compliance Officer. Any individual who believes that he or she has been the subject of conduct or has witnessed conduct prohibited by this policy, whether it is conduct of students, faculty, staff, supervisors, co-workers or others, including clergy, congregation members, vendors, suppliers, and contractors with whom the employee or student has contact as a result of the individual's employment, study, or contextual education ministry setting while at Saint Paul, or anyone else associated with the organization, should report the incident(s) immediately to the Equity Compliance Officer or the Director of Human Resources. Individuals are urged to use this procedure to report any incidents so that a prompt investigation can be conducted. Every effort will be made to respond to Concerns of perceived prohibited conduct in a reasonable, thorough and timely manner. If any one feels that the Seminary has not met its obligations under this policy, that person should contact the Equity Compliance Officer.

#### e) Investigation

Saint Paul School of Theology has a compelling interest in protecting the integrity of the investigation and endeavors to protect witnesses from harassment, intimidation and retaliation, to keep evidence from being destroyed, to ensure that testimony is not fabricated, and to prevent a cover-up. In some instances, Saint Paul School of Theology may decide that to achieve these objectives, those involved must maintain the investigation and any person's role in said investigation as confidential to the extent necessary to protect the investigation. Employees are expected to cooperate fully in any investigation. False and bad faith complaints of harassment, discrimination or retaliation will be subject to disciplinary action. More information on formal investigation process can be found on the shared computer drive.

#### f) Retaliation

Saint Paul School of Theology prohibits retaliation against anyone for reporting discrimination/harassment, assisting in making a complaint, or cooperating in an investigation as a witness or in a related role. Retaliation prohibited by this policy includes, but is not necessarily limited to, disparaging comments, uncivil behavior, or other negative treatment of an employee because a complaint was made pursuant to this policy or otherwise cooperated with Saint Paul's investigation.

Anyone who believes he/she has experienced or witnessed retaliation should immediately notify the Equity Compliance Officer.

## Policy Regarding Bullying

Saint Paul School of Theology defines bullying as “repeated inappropriate behavior, either direct or indirect, whether verbal, physical or otherwise, conducted by one or more persons against another or others, on any location where seminary conducts educational activities or has employees and/or in the course of employment or study.” Such behavior violates the institution’s conduct policy, which clearly states that all students and employees will act with the utmost integrity.

The purpose of this policy is to communicate to all students and employees, including supervisors, managers and executives, that the institution will not tolerate bullying behavior. Bullying may be intentional or unintentional. However, it must be noted that where an allegation of bullying is made, the intention of the alleged bully is irrelevant and will not be given consideration when meting out discipline. As in sexual harassment, it is the effect of the behavior upon the individual that is important, rather than the intent. Saint Paul School of Theology considers the following types of behavior examples of bullying:

- Verbal bullying: Slandering, ridiculing or maligning a person or his/her family; persistent name calling that is hurtful, insulting or humiliating; using a person as the butt of jokes; abusive and offensive remarks.
- Physical bullying: Pushing, shoving, kicking, poking, tripping, assault or threat of physical assault; damage to a person’s work area or property.
- Gesture bullying: Non-verbal threatening gestures or glances that convey threatening messages.
- Exclusion: Socially or physically excluding or disregarding a person in work-related activities.

Student or employees found in violation of this policy will be disciplined up to and including termination.

Anyone who believes he/she has experienced or witnessed retaliation should immediately notify the Equity Compliance Officer.

## Policy on Consensual Romantic or Sexual Relationships between Members of the Saint Paul Community (CCP 15)

Although close personal relationships may exist or develop between members of the Saint Paul Community, including but not limited to consensual romantic relationships, appropriate limitations on such relationships are to be observed as follows.

- Romantic or sexual attention by any adult toward any minor child is absolutely prohibited. Any sexual abuse of a child will be reported according to applicable laws.

- Unsolicited, non-consensual, or coercive romantic or sexual attention between or among adults is strictly prohibited in all circumstances as detailed in the Policy Prohibiting Harassment/Intimidation.
- Any sexual relationships between or among adults are prohibited when:
- One party has power over the other party and/or is responsible for making decisions regarding the other party's participation in/with the Saint Paul Community, such as directing, supervising, hiring, promoting, evaluating, grading, advancing, or developing the academic or employment experience of the other party to the behavior.
- One party has a position of confidence, authority or spiritual guidance over the other party.
- One party is a subordinate under the other party's supervisory line of authority.
- One party is a faculty or staff member and the other is a student.
- One party is a student in a contextual education ministry setting and the other is a congregant within the same ministry setting and they were not spouses or partners prior to being assigned to the ministry setting.
- There is a potential for significant interference with either party's work or academic performance or ability to conduct himself/herself in a professional manner.
- A conflict of interest may be created by the relationship.
- Other situations as determined.

Students may enter into and create relationships with other students that do not violate the criteria set forth above and/or do not otherwise adversely affect the Community environment, and comply with the "Policy Regarding Consent."

Consensual romantic or sexual relationships between employees (administrators, faculty and staff) of Saint Paul School of Theology may be permissible if they are not otherwise prohibited by any criterion set forth above, and/or that would not otherwise adversely affect the Community environment.

Consent is defined in SPST Policy CCP 16. Its provisions determine the use of "consent" or "consensual" relationships in this policy.

All Community members – employees and students alike – should consider carefully the potential problems inherent in such relationships. At the earliest stage of a relationship between community members where there is a power differential, or the appearance of such, that may raise questions regarding its appropriateness, the persons involved shall disclose the relationship and dialogue with their supervisor and/or vice-president level administrator for guidance on appropriate precautions to protect the interests of all parties.

Failure to follow this policy may result in disciplinary action, up to and including dismissal from employment and/or the Saint Paul Community. Saint Paul representative(s) will address any incidents or situations that are reported to them using the tools and processes detailed in the

“Policy Regarding Conflict Resolution” and “Policy Regarding Investigating Complaints of Serious Misconduct against Employees and Students Guidelines.”

Any violations of this policy should be reported immediately to the Equity Compliance Officer (ECO).

## Conflict Resolution Guidelines

It is Saint Paul’s belief and expectation that members of the Saint Paul community will act in good faith and with consideration and respect for one another at all times, and will avoid intentionally engaging in behavior that violates its policies.

All Concerns will be held in confidence to the extent practicable. However, confidentiality cannot be guaranteed. All participants in any concern are encouraged to respect confidentiality to protect the privacy and reputations of all individuals involved. Individuals may have appropriate and confidential discussions with the Equity Compliance Officer (ECO) or Campus Security Authority (CSA) regarding the matter.

Although Saint Paul School of Theology cannot commit to keeping a complaint of discrimination confidential because of Saint Paul School of Theology’s obligation to investigate the complaint, the seminary will use its best efforts not to disseminate information concerning the complaint beyond those who have a need to know.

### Notification

Consistent with these expectations and beliefs, Saint Paul encourages and empowers, any individual who experiences or witnesses conduct or behavior prohibited by its Policies to respectfully and appropriately notify the party engaging in the offending behavior that the behavior is unwelcome and/or offensive and/or perceived/experienced as a violation of a policy. Saint Paul further expects and encourages anyone who is notified that his or her communication, behavior or conduct is unwelcome and/or offensive to another or perceived/experienced as a violation of a Saint Paul policy, to be receptive to such information. It is expected that they be open to dialogue on the issue, as well as to be open to change/discontinue the referenced conduct/behavior, to strive for reconciliation, and not to punish or retaliate against another member of the community who respectfully and appropriately shares such information. Open, frank and respectful conversations are opportunities for mutual growth, understanding and trust, for moving from brokenness to grace, from alienation to reconciliation, and from conflict to resolution.



- Reporting procedure

In the event an offended party opts not to directly notify the offending party that his or her behavior is unwelcome and/or offensive and/or perceived/experienced as a violation of a policy, or if that notification does not result in a satisfactory resolution and reconciliation then the concerned party is encouraged to raise the matter immediately following the incident with the ECO or CSA.

- Initiating institutional procedures to address a concern

In order to allow Saint Paul to formally investigate incidents and to correct prohibited behaviors so as to prevent such prohibited behavior from worsening or repeating, the concerned party(ies) may use the Discrimination Complaint form found online at <http://www.spst.edu/consumer-information/#tab-id-5>. The ECO will review with the concerned party the protections and procedures provided in its policies and guide her/him in the next step. The concerned party may be asked to sign an acknowledgement that such did occur.

- Mediation

When deemed appropriate, the ECO or CSA will offer all concerned parties the opportunity to participate in mediation as an option for seeking and reaching a mutually satisfying resolution and reconciliation around the behavior identified by the reporting party. Only if both (all) parties agree to mediation will mediation occur. The person identified as the mediator may be someone from within or from outside the Saint Paul community following the consent/approval of the party reporting the concern(s), the party about whom the concern has been reported, and Saint Paul School of Theology.

- Investigation

If the ECO or CSA does not deem mediation an appropriate option, or mediation is not agreed to by all parties, or mediation does not result in a mutually satisfactory resolution, the ECO will initiate a formal investigation.

Saint Paul is committed to investigating and resolving complaints of behavior or conduct prohibited by its policies as confidentially as practicable for an effective investigation and resolution of a complaint. Because situations may vary, the process used to address them may vary, but Saint Paul's intent is to provide both Complainant(s) and those about whom complaints may be raised prompt, impartial, and confidential processing of complaints. (See

also: Investigating Complaints of Serious Misconduct Against Employees and Students Guidelines). The length and duration of the investigation will depend on the particular circumstances under investigation. Generally, Saint Paul will attempt to complete the investigation within sixty working days of receipt of the complaint; if necessary for an investigation to be thoroughly conducted, that period may be extended. If at anytime during the investigation the complainant has any questions she or he may contact the ECO directly.

- After the investigation

The Complainant and the person about whom a complaint is raised will (separately) be informed of the general resolution of the investigation. Although the Complainant and the person about whom the complaint has been raised will be provided general information regarding the resolution of the complaint, neither confidential personnel or education records of any other individual, nor confidential investigation records, will be shared with the Complainant, the person about whom the complaint is raised, or any other witness involved in the investigation. Nor will disclosure be made of the identities of, or specific information provided by, any witness(es). All Concerns will be held in confidence to the fullest extent practicable.

- Prohibitions and Advisories

Saint Paul absolutely prohibits any form of retaliation and/or intimidation. This prohibition includes: 1) retaliation against an individual for bringing forth a good faith complaint or concern, or for providing truthful information in the course of an investigation, and 2) intimidation of the Complainant or anyone who is dealing with the complaint that in any way pressures persons not to participate in the process and/or attempts to subvert or prevent the fair execution or implementation of this policy.

Engaging in prohibited retaliation and/or intimidation may result in disciplinary action, up to and including dismissal from the Saint Paul community.

Full cooperation by all parties is expected. Refusing to cooperate in an investigation delays Saint Paul's commitment to a safe learning/working environment.

Knowingly providing false or misleading information in the course of an investigation, including but not limited to, knowingly lodging a false complaint, or tampering with or improperly

influencing an investigation (or attempting to do so), may result in discipline, up to and including dismissal from the Saint Paul community.

## Investigating Complaints of Serious Misconduct against Employees and Students

Saint Paul is committed to investigating and resolving concerns of behavior or conduct prohibited by its policies as confidentially, and as quickly as practicable for an effective investigation and resolution of the concern. The length, duration, and precise details of each investigation will depend on the particular circumstances under investigation. The complaints that might be investigated by this procedure include, but are not limited to, behaviors identified under the "anti-harassment/intimidation" (CCP14), "consensual romantic or sexual relationships" (CCP15) and "consent" (CCP16) policies. Initiating a formal complaint does not preclude an individual from contacting law-enforcement or regulatory agencies or initialing legal action.

All Concerns deemed necessary to investigate will be promptly and thoroughly investigated by the ECO. Saint Paul will act to ensure that any improper conduct ceases immediately and corrective action is taken to prevent its recurrence. Any student, faculty, staff or other person doing business with Saint Paul will be subject to the full range of corrective action, up to and including recommending discharge or expulsion from the Seminary. The ECO or other designated personnel will inform the alleging party of the resolution of the concern as appropriate. The ECO will notify the alleging party of the conclusion of the investigation.

ECO will communicate only with those who must know of the complaint. Those who may provide facts and details about the complaint may be contacted. Investigations may include interviews and review of written documents, or any other form of information needed in order to gather facts. The findings will be formalized and provided only to those who need to know.

The ECO will formalize their findings in a confidential written report that will be provided to the President, unless one is a person(s) about whom the concern was raised. Based on the report of the investigators, these persons will decide what action is appropriate to take toward the party about whom the concern has been raised. In all cases in which the party about whom a concern has been raised remains in the Saint Paul community, that party will receive a permanent instruction of non-retaliation. Additional action taken with respect to the party about whom a complaint has been raised could include any of the following, or a combination:

- a. closure with no further action toward the party about whom the complaint has been raised (except the permanent instruction of non-retaliation)
- b. review with the party about whom the complaint has been raised of Saint Paul's policies and expectations
- c. suspension
- d. demotion
- e. transfer away from complainant
- f. final written warning
- g. individualized training
- h. termination or removal from the Saint Paul community
- i. other action Saint Paul determines appropriate under the circumstances

All Concerns will be treated confidentially to the extent practicable for effective resolution. No person will suffer direct employment or educational consequences or retaliation as a result of making a good faith report or taking part in the investigation of a Concern. An individual who knowingly alleges, falsifies or frivolously reports a concern against another will be subject the full range of corrective actions, up to and including expulsion and/or termination from the Seminary.

If the complaint includes any of the administrators, except the President the investigation will be conducted by the ECO. If the complaint involves the President the ECO will inform the Chair of the Board of Trustees, who will consult on the investigation, findings, and potential action resulting from the complaint in lieu of the President.

Complaints involving the Equity Compliance Officer should be reported to the Human Resource Director.

## Oklahoma City University

### **Student Code of Conduct**

*(Adapted from the OCU Handbook. Affirmed by the Executive Administrative Team, June, 2008)*

Saint Paul School of Theology students at the Oklahoma City University Campus are subject to all Saint Paul policies and procedures as outlined in the Saint Paul School of Theology Community Handbook and Catalog. Due to their location on the Oklahoma City University campus, they are also subject to aspects of the Oklahoma City University Student Code of Conduct. The Preamble to the Code, which states University expectations, is below. A complete

copy of the Code of Conduct, which includes specific University policies and procedures, is available on the University website: [www.okcu.edu](http://www.okcu.edu).

Behavior that is a hazard to the health, safety or well-being of members of the University community, is detrimental to the University's interests, is a violation of University policy, rules or regulations, or federal, state or local law, is subject to disciplinary action under Oklahoma City University policies and procedures, as well as Saint Paul policies and procedures.

Conduct of Saint Paul students living in university-controlled housing is subject to the standards, lease provisions, and procedures set by the University.

All academic matters are solely under the authority of Saint Paul School of Theology, as outlined in *the Saint Paul School of Theology Community Handbook and Catalog*, which can be accessed at: [www.spst.edu](http://www.spst.edu). For more information, contact the Associate Dean of SPST at OCU.

### **Oklahoma City University Preamble to Student Code of Conduct**

The policies set forth herein do not constitute a contract. Oklahoma City University reserves the right to change and/or replace any portion of these policies at any time. These policies supersede and replace every prior written [OCU] policy.

The Oklahoma City University (the "University") campus and facilities are private property. As officers of a private corporation, the University Board of Trustees and designated University officials have the power to enact and enforce regulations they believe to be in the best interest and the preservation of the educational climate and the purpose of the University. Members of the campus community and visitors to the campus are expected to abide by University regulations as well as federal, state, and local laws. Any person(s) not willing or able to do so may expect disciplinary action by University and/or civil authorities.

A college or university is charged with a specialized purpose: to seek, disseminate, and use knowledge in pursuing truth. This pursuit of truth is a sensitive undertaking that flourishes only under special conditions and circumstances. To create and sustain these special conditions and circumstances, the academic community has found it necessary to create and enforce rules of an academic and nonacademic nature to maintain order and fairness on the campus and within the community. These rules are made to protect students from the improper behavior of anyone who would infringe on the rights of others. Therefore, the scope of these rules and regulations is determined by the announced objectives of the University and the extent to which it has reasonably determined that certain rules are fairly related to the accomplishment and protection of those stated objectives.

The submission of an application for admission to the University represents a personal and voluntary decision on the part of a prospective student. The University's approval of that application represents the extension of privilege to join the academic community and to remain a part of it, as long as the student maintains the academic and behavioral expectations set forth in the policies and regulations of the University (the Student Handbook, Undergraduate and Graduate catalogs, and the Law School Student Handbook). In addition, the University subscribes to all federal, state, and local laws, including those governing the possession and use of controlled substances, and requires its students to obey those laws.

Certain principles have been found to have a direct impact on community living within a university setting. Each student strengthens the University when he or she lives by these principles and accepts the responsibility and freedom of self-government. These principles include, but are not limited to the following:

- Maintaining academic honesty
- Respecting University and private property
- Keeping faith with University regulations
- Showing respect for others, to include restraint from conduct that threatens the health or safety of any person

Honesty and respect for others are indispensable attributes of the members of any well-ordered society, especially a university. Also indispensable is a genuine respect for legally established laws and regulations.

Every student is expected to observe the highest standards of conduct, both on and off campus and while participating in an Oklahoma City University sponsored International Education Program. When unacceptable behavior occurs off campus, whether at a University event or whenever such behavior may reflect adversely on the University, or affect the safety and security of persons on campus or the orderliness of the educational process, the University may implement the procedures provided for in this Code. When students are charged with violating civil or criminal laws, the University will neither request nor agree to special consideration because of their student status. The University will cooperate with any government authority or agency in connection with such charges. Further, the University reserves the right to impose the provisions of this Code and to apply sanctions before or after courts and other government agencies have imposed penalties or otherwise disposed of a case.

The administration of student discipline is a necessary part of the total educational process to assist the student in personal development and to protect the academic community. Not only must disciplinary procedures be reasonable and fair, they must also be effective. Effectiveness is particularly dependent on the overall attitude of the University community itself. In addition to assuming a widely shared commitment to the principle of institutional self-governance, such

effectiveness requires that violations of the Student Code of Conduct be reported; that complaints be filed by those who have the responsibility to do so; that witnesses will report if called; that findings of responsibility be made when the information so warrants; that appropriate sanctions be imposed when responsibility is found; that disciplinary proceedings will be conducted without fear of intimidation or of retaliation against those who participate; and that students must be willing to participate in the proceedings and to respect the finality of their results.

In a university, a strong sense of mutual responsibility, respect, trust, and fairness must exist among all members of the campus community: students, faculty, staff, and administration. In this framework of cooperation, while the emphasis is on personal freedom, each student is charged with the responsibility of self-control and self-reliance. To that end, those living in the University's residence halls must respect the rights of others and live according to approved social principles. Although personal freedom and self-control are stressed, violation of the above standards of behavior may be handled, as appropriate, by the Office of Student Life, the Student Conduct Board, the SGA Student Court or the Law School Disciplinary Tribunal. Students who violate these rules may be dismissed from the University.

Since its beginning, the University has emphasized the important role it plays in Christian higher education. This emphasis has led to an increasing awareness on the part of the University of the importance of the development of certain basic values. Accordingly, the University holds its students to the highest standards of ethical conduct. The University cannot accept responsibility for the education of any student who does not endorse its purposes and regulations, and reserves the right to dismiss any undergraduate, graduate, or law student whose conduct or academic standing it regards as unacceptable, without assigning any further reason for the dismissal. In such cases, any fees due or paid to the University will not be refunded in whole or in part, and neither the University nor its officers shall be under any liability whatsoever for such dismissal.

# Catalog

## Course Listing by Department

### Key to Numbering and Descriptions

- 200-level Courses that do not meet specific degree requirements (This includes courses that are designated as electives only)
- 300-level Courses without prerequisites
- 400-level Courses with prerequisites (Course prerequisites can only be waived by permission of the instructor)
- 500-level Doctoral courses. M.Div. or M.A. students wishing to enroll in select 500-level courses are normally expected to have completed the following: at least 30 semester hours toward the M.Div. or M.A. with a GPA of 3.25 or above; three to six hours or the equivalent (as determined by the instructor) in the particular discipline of the 500-level course in which they wish to enroll particular discipline. The student must be presently involved in a ministry setting and obtain permission of the instructor(s) before registering for the course. The class must include at least fifty percent DMin students. (Masters level students are not eligible to enroll in DMIN 510 Orienting Seminar, DMIN 550 Praxis Thesis Seminar, DMIN 552 Proposal Conference, and DMIN 554 Praxis Thesis Conference.)

### Notes associated with course descriptions

CERT - Course meets the academic requirements for a professional certification in The United Methodist Church. The areas of specialization for which the course meets a requirement are listed (Christian Education, Evangelism, Music, Older Adult, Spiritual Formation, Youth Ministry)

CEU - Course is approved for continuing education students

DCN - Course meets the academic requirements for basic graduate theological studies for Deacon in Full Connection in The United Methodist Church

### Other observable patterns

- A course number with a middle digit of "0" is a required course for one or more of the degrees. Example: MIN 301 is required for MACM and MDIV degrees.



- A course number with a middle digit of “1” is one of a defined set of courses that meets a degree requirement for one or more of the degrees. Example: EVN 311 or EVN 312 or EVN 313 meets the degree requirement for the MDIV degree.
- The asterisk character (\*) represents a wildcard. For example, if a course has a prerequisite of either EVN 311, EVN 312 or EVN 313, the prerequisite is listed as EVN 31\*, meaning that any course that begins with EVN 31 will fulfill the requirement.

### **Format for Course Descriptions**

COURSE NUMBER Course Name (credits)

Course description (Prerequisite: COURSE NUMBER) (Notes) (Codes)

### **ASSESSMENT SEMINARS**

#### **ASR 401 Mid-Degree Seminar(1)**

The Mid-Degree Seminar is designed to help students reflect on their progress in formation for ministry, especially their ability to integrate theory and practice. In the Mid-Degree Seminar students review their completed ministry studies and begin to articulate their own theological convictions in preparation for professional processes, such as ordination interviews.

#### **ASR 420 Summative Seminar (2)**

The Summative Seminar is an intensive engagement with theology and ministry designed to help students develop their ability to integrate theory and practice. In this class students articulate their theology in relation to their ministry setting or intended ministry setting. This course is designed to help students prepare for ordination/commissioning processes. Each version of the Summative Seminar course attends to a particular doctrine in conversation with one of the following curricular area: leadership, pastoral care, preaching, worship, evangelism, Christian religious education, church and society, or spiritual formation.

### **CHURCH LEADERSHIP (CHL)**

#### **CHL 233 Willow Creek Leadership Summit (1)**

Willow Creek Community Church annually sponsors the "Global Leadership Summit," which is an international forum of leadership development for local churches. This course will engage

the Summit critically and creatively. As the main focus of the course, students will attend the two-day conference as it is simulcasted to the Leawood campus of the United Methodist Church of the Resurrection. Texts and discussion in the course will be coordinated with the Summit topics and faculty. The course includes advance and post-session assignments.

### **CHL 311 Practice of Parish Ministry (3\*)**

This course considers practices of the pastor in basic church administration and management of ministry. Attention is given to ordained and lay ministries in a variety of settings in the mission fields of churches and their communities. Interaction of classroom work with experience in settings of ministry is expected. (\*Note: Certification students may register for 2 credits; degree students must register for 3 credits.) (ACOS, CERT: Christian Education)

### **CHL 312 Spirituality and the Renewal of Rural Congregations (3)**

This course will explore how practices of spiritual formation such as eating as a gift can lead to the revitalization of rural congregations. Prominent interpretations of the context—rural, global, and American Christian—will be studied.

### **CHL 313 Spiritual Leadership (3)**

This course addresses the nature of "spiritual" leadership as the fundamental context for the growth and development of religious communities in post-modern American society. How does "spiritual" leadership differ from other forms of leadership? What are the core characteristics, dynamics and abilities inherent in effective church leadership? These are the baseline questions on which a team-learning model will be constructed. The course will provide students with a vocabulary and landscape for leadership development and challenge them to identify how they would define leadership within those parameters.

### **CHL 314 Practice of Leadership (3\*)**

This course will familiarize students with important theories in the "new" sciences and in organizational and leadership studies in order to develop a practical theological model of leadership useful and effective in their ministry. Emphasis will be placed equally upon leadership in nonprofit and ecclesial organizations, including but not limited to congregations. Topics such as chaos, conflict, community building, vision and mission, and leadership competencies will be explored. (\*Note: Certification students may register for 2 credits; degree students shall register for 3 credits) (CERT: Christian Education)

### **CHL 315 Managing Church Conflict (3)**

Approaches for understanding and dealing constructively with conflict are explored for the sake of developing greater communion in a variety of communities. Subject matter includes gender, race, and culture studies, personal resources for engaging conflict creatively and non-defensively, intervention strategies, and helpful theological frameworks.

### **CHL 316 Exploring Models of Ministry (3)**

Focusing upon specific contexts and practices, this course critically engages models of ministry that demonstrate effective partnerships of clergy and laity. Study includes models' theological rationale as well as the purpose, process, and outcomes of the ministry design and implementation. Ministry models serve as case studies by which students reflect upon their own leadership and ministry and learn how to generate, implement, and evaluate ministry with excellence.

### **CHL 318 Rural Ministry (3)**

This course explores the unique gifts and challenges for ministry in rural settings with a guiding premise that the whole church can benefit from what rural churches and communities have to teach. Drawing from material in practical theology, sociology and rural studies, students will explore social dynamics and current issues facing rural communities; then develop context appropriate and theologically grounded proposals for ministry.

### **CHL 320 Administration and Leadership (3)**

This course will develop leadership potential in students and give them a familiarity with the elements for the administrative process. The course focuses on Christian organizations, particularly the local church, helping students become more effective church administrators and leaders in both theory and practice.

### **CHL 388 Discovering Hope: Building Vitality in Rural Congregations (1)**

Using the tools of asset mapping and best practices, this course will serve as an introduction to rural ministry. (ACOS)

### **CHL 410 Leadership in Context (3)**

This course attends to various approaches to church leadership and how congregational studies and community analysis can be resources for leadership. In this course students select a congregation or faith-based organization and seek to deepen their understanding of it in a disciplined manner using tools of congregational studies and community analysis. Work in this course assists students in understanding a particular congregation and the situation of church more broadly and what leadership might look like in those contexts. (Prerequisites: MIN 301, CTX 301, CTX 302)

### **CHL 413 Strategic Leadership (3)**

This course concentrates upon methods of constructing and articulating a vision and mission of ecclesial life and ministry and of planning the steps by which such a vision/mission might be enacted within a context of ministry. Students are led through a process for engaging their

ministry setting in discernment and planning within an explicit theological framework.  
(Prerequisite: CTX 401)

### **CHL 430 Leadership through Lay and Clergy Partnership (3)**

The purposes of this course are: 1) to develop a theological rationale for the sharing of leadership responsibilities by laity and clergy in the church; 2) to identify and reflect on the possibilities of shared ministries in specific situations; and 3) to gain skills in planning and administering ministries shared by laity and clergy as partners. (Prerequisite: CTX 405) (CEU)

### **CHL 431 Integral Church: Ecclesiology, Worship, Leadership (3)**

Every church tradition has its distinctive understandings of worship and of ministry. Rarely, however, are they integrated into a coherent whole. This advanced level course explores diverse traditions of worship and ecclesiology and concentrates on leadership skills to develop greater integration, depth, and effectiveness in ecclesial life. (Prerequisite: THL 301, WOR 41\*, MIN 301) (CEU)

### **CHL 513 Person and Role of Minister as Leader (2)**

This course focuses on effective leadership in the church with special attention given to characteristics of effective leaders, collegiality in ministry, the discernment of priorities among the multiple roles of the minister, and the significance of personhood in the shaping of one's ministry. Students read and reflect critically on current literature in the field of leadership. They also present case studies for group analysis and discussion. (Prerequisite: DMIN 510)

### **CHL 522 Advanced Skills Seminar: Church Leadership (2)**

This DMin Seminar focuses on the development of ministry skills and practices in relationship to current models/theories of effective ministry in the area of church leadership.

### **CHL 523 Ministry Leadership (3)**

Students will assess their styles of leadership in the congregation in conversation with texts and with each other. Contemporary theories of leadership (Heifetz, Grashow, and Linsky; Kouzes and Posner; Collins and Stephens, etc.) will be presented and studied so that participants in the class can discover other ways of examining their own styles of leading congregations and of practicing leadership. The importance of diagnosing the wider context, the congregation itself, and one's own styles of leadership will be emphasized. (Prerequisite: DMIN 510)

### **CHL 570 Practices of Personal Holiness (1)**

As the first of three immersions in covenantal community, this course focuses on biblical, theological, and experiential sources for spiritual disciplines that emphasize personal holiness

and their relation to social holiness, church leadership, discipleship, and mission. Open to all students with permission of instructor. (Prerequisite: DMIN 510)

### **CHL 571 Practices of Social Holiness (1)**

As the second of three immersions in covenantal community, this course focuses on biblical, theological, and experiential sources for Wesleyan communal practices that foster and intensify social holiness. Implications will be drawn for personal holiness, church leadership, discipleship, and mission. Open to all students with permission of instructor. (Prerequisite: DMIN 510)

### **CHL 572 Organizing Missional Communities for Wesleyan Spirituality (3)**

As the third of three immersions in covenantal community, this course focuses on biblical, theological, and experiential sources for principles and practices of organizing communities for communion and mission. This course examines the steps by which communities emerge for authentic missional practice. Open to all students with permission of instructor. (Prerequisite: DMIN 510)

### **CHL 573 Wesleyan Church Leadership (2)**

This course focuses on the spiritual grounding, leadership competencies, and missional passion for evangelistic and prophetic ministry. Through critically reflecting on current literature and the discussion of case studies, students will learn the characteristics of effective leadership in the local church in light of Wesleyan theology and mission. Students will also explore resources and practices of spiritual formation as foundational for authentic and effective church leadership. (Prerequisite: DMIN 510)

## **CHURCH AND SOCIETY (CHS)**

### **CHS 320 Approaches to the Study of Religion (3)**

This course provides an overview of the significance of interdisciplinary contributions to the study of religion. The course explores the correlation between social scientific methodologies, such as participant-observer, discourse analysis, ethnography, and case study, religion and society. Readings and discussions will highlight the importance of the social sciences in ministerial formation.

### **CHS 322 Theology of Growing and Eating (3)**

This course will explore the theology and social ethics of the global food supply system which at present produces a significant degree of hunger. It will approach the spirituality of food practices and suggest how it is that a spiritual recovery of eating practices could begin to remediate the global food disorder. It will employ embodied pedagogy and we will grow food

with the Master Gardeners Association of Kansas City and also become a community garden for the community.

### **CHS 330 Mission of the Church in the Contemporary World (3)**

This course is designed to develop a passion for and strengthen one's commitment to mission, to acquire a biblical, historical, ecumenical and theological understanding of mission, and to design a mission education and cultivation strategy for the local church incorporating the various methods available. (ACOS, DCN: Mission of the Church)

### **CHS 340 African American Church in Postmodernity (3)**

This course is an exploration of the Black church and Black culture and the role of the church in the coming decade in preaching and worship, in justice ministries, in the empowerment of Black people, and in the commitment to a pluralistic and racially inclusive society. (ACOS, CEU)

### **CHS 344 Leading the Affluent Church (3)**

Social class is one of the largely ignored topics in the local church. This course will incorporate social scientific perspectives on class in America, with a particular focus on the wealthy. It will identify theological traditions on the role of wealth in the Christian life, and explore how the church can minister with and to the affluent.

### **CHS 348 Evangelism in a Pluralistic Society (3)**

This course addresses the challenge of communicating the gospel in a plurality of contexts. Attention is given to the impact of the Enlightenment on North American culture and the resulting trends toward secularism and pluralism. There is an examination of specific generational, regional, and racial/ethnic contexts. The course helps students contextualize the gospel while maintaining its integrity.

### **CHS 349 The Black Church in the USA (3)**

This course provides a general overview of religious expressions among African Americans in the United States. We examine the impact of culture, from the Trans-Atlantic slave trade to the beginning of the twenty first century, as a framework to explore various aspects of the black church. (Prerequisite: MIN 301)

### **CHS 350 Restorative Justice and Systemic Sin in the Prison Industrial Complex (3)**

The course will theologically examine the criminal justice system and the concept of systemic sin. Restorative justice will be explored as a more biblically faithful model of criminal justice and corrections. Contemporary issues will include mass incarceration, racism, punishment as justice, factors leading to wrongful convictions, offender reentry, victims' issues, juvenile justice ramifications, and economic stakes in the status quo.

### **CHS 430 Sexual Issues in Church and Society (3)**

This course will examine the personal and social dimensions of several concrete subjects in the field of Christian sexual ethics, such as the moral significance of sexual pleasure, sexual love, and sexual diversity (GLBTQ). The course also focuses on methodological issues in the field. Special attention will be given to the biblical and early church traditions in regard to sexuality and to contemporary debates among theologians about and perspectives on these questions. (Prerequisite: ETH 301)

**CHS 450 Integrative Seminar: Restorative Justice and Prison Ministry (1)** This seminar focuses on providing students with an opportunity to build on previous work in Restorative Justice and Prison Ministry and pursue a project that will allow them to explore relevant theological and ministerial themes in further depth. Students will develop a proposal for an integrative project and complete the project in order to demonstrate their competence in Restorative Justice and Prison Ministry. This course addresses important issues of justice and ministry that face the contemporary church. (Prerequisites: CHS 346, CHS 347, IMM 338)

### **CHS 431 Biomedical Issues in Health and Welfare (3)**

This course will examine the personal and social dimensions of several concrete subjects in the field of Christian biomedical ethics, such as access to healthcare, physician assisted suicide, and artificial reproductive technologies. Special attention will be given to cultural and theological interpretations of health, suffering, decline and dying. Students will be encouraged to bring “cases” from congregational life to our discussions. (Prerequisite: ETH 301.)

### **CHS 442 Cultural Dynamics in Pastoral Care (3)**

This course explores the impact of culture on the formation of personhood and on the care of suffering persons. An introduction to cultural theory in conversation with pastoral theology will provide the basis for thinking about the way cultural norms and practices and social institutions impact human lives. The course will also consider the variety of racial and ethnic cultural contexts within the U.S. (Prerequisite: PCR 301)

### **CHS 510 Children and Poverty: A Global Perspective (3)**

According to United Nations figures, more than 35,000 children die every day because of hunger and preventable causes. And yet, the problem remains invisible. This course examines current situations in a global context, systematic causes, and theological grounding for why and how the church, and individuals within the church, should become change agent(s) to transform the world and care for God's children everywhere. (Prerequisite: DMIN 510)

### **CHS 515 Prophetic Ministry (2)**

This DMin seminar addresses contemporary social and global issues (e.g., global warming, farm crisis, health care) as they are informed by the Judeo-Christian prophetic and biblical tradition. Students explore different understandings of prophetic ministry within their historical and communal contexts. Reflecting on their own ministry, students consider the impact of social and global issues on the church and the actual living out of an approach to life and ministry that combines a vital spirituality with a lived proclamation of the gospel. (Prerequisite: DMIN 510)

### **CHS 516 Contextualizing the Vital Church (2)**

The effectiveness of leadership and the vitality of congregational life depend, to a large extent, on understanding the context of the disciples who worship there. Contextual identity is generational, geographic, and faith-based. The course will offer participants a chance to analyze their contexts, whether urban or rural, and to consider how those might impact the ministry of the congregation in community. Attention will be paid to the ways in which context impacts preaching, especially listener dynamics in preaching. (Prerequisite: DMIN 510)

### **CHS 517 Locating Social Justice Ministries (2)**

Using case studies, this course examines aspects of specific injustices, such as war, disease, and food distribution, as a basis from which to explore ways socio-political and cultural contexts influence the Christian mandate to participate in acts of justice on behalf of all. The course includes reflections on the theological grounding for acts of justice. (Prerequisite: DMIN 510)

### **CHS 518 Models of Diversity and Community (2)**

Vital congregations are those which celebrate community while embracing diversity. Persons with different cultural, religious, racial, and sexual orientations are reflections of the diversity of God's creation. This course seeks to explore how congregations can be revitalized by examining the triune nature of God, the inclusivity of the gospel, and the implications for ministry in various local contexts.  
(Prerequisite: DMIN 510)

### **CHS 520 Advocacy in the Twenty-First Century: Children, Poverty and Public Policy (2)**

There are countless organizations that work to improve the lives of children around the world. Reflecting on their own ministry, students assess various responses to particular issues and ways in which these views influence their faith community's/denomination's articulation or endorsement of policy and its global implications. (Prerequisite: DMIN 510)

### **CHS 525 Social Justice Foundations (3)**

This DMin seminar examines the relationship between justice theories, practical expressions of faith, and the Gospel message to respect human life and dignity. This integrative approach examines experiences of children, poverty, and health and the church's local and global commitment to promote social justice. (Prerequisite: DMIN 510)



### **CHS 530 Healthcare: Biblical and Ethical Christian Traditions (2)**

This course explores the relationship of religion to health and healthcare. Biblical and other historical Christian traditions about health and wholeness as well as illness and death will be studied in depth. Traditional ethical teachings and practices regarding healing and health care will be critically retrieved in the broader context of the church's current global ministries. (Prerequisite: DMIN 510)

### **CHS 544 Leading the Affluent Church (2)**

This course will explore the dynamics of congregations whose membership is middle or upper class. It will explore the human dynamics of those members, and think about their contributions and gifts theologically. In addition and perhaps most importantly, it will offer pastors who are in such settings a chance to consider how their leadership might be further strengthened, and the stewardship of all members become a joy of discipleship rather than a "give to the church" drudgery. (Prerequisite: Admission to the DMin program at Saint Paul School of Theology) (CEU)

## **CHRISTIAN RELIGIOUS EDUCATION (CRE)**

### **CRE 320 Missional Christian Education for Today's Church (3)**

What does it mean to educate for a missional church? This course will examine the inter-relationship between mission and Christian education. It will look at educational strategies that foster missional identity and practice. Students will have the opportunity to explore these strategies in a ministry setting.

### **CRE 360 An Educational Approach to Spiritual Formation (3\*)**

In response to the current interest in spiritual formation, this course explores the educational intent of historical and contemporary models of spiritual formation paying particular attention to contributions from a variety of cultural and religious perspectives. Students have an opportunity to assess models of spiritual formation from their own denominational tradition in light of educational theory. Students design a model for leadership in the ministry of spiritual formation in their particular ministry settings. (\*Note: Certification students may register for 2 credits; degree students shall register for 3 credits) (ACOS, CERT: Christian Education, Youth Ministry)

### **CRE 362 Faith Formation and New Generations (3\*)**

The focus of this course is the question, "Do traditional Christian religious education theories meet the spiritual formation needs of Generation X and the Millennial Generation?" The course explores foundational educational theories and generations, evaluates them in terms of the church's changing educational ministry, and makes proposals for ministries of faith formation.

(\*Note: Certification students may register for 2 credits; degree students shall register for 3 credits) (Certification: Christian Education, Youth Ministry)

### **CRE 364 Uncovering an Ecology of Faith Formation (3)**

In this course a proposal for an ecology of faith formation is evaluated through an examination of the interconnection and interrelationship of formative elements in the early Methodist movement. Students research faith formation models from other historical traditions as well as explore and create contemporary proposals for models of faith formation in particular ministry settings.

### **CRE 380 Ministry Across the Lifespan (3)**

This class examines theories about how persons grow in faith, including psychosocial, cognitive, moral, faith development, and wholeness perspectives. Students select a focus on ministry with children, youth, adult, or intergenerational groups and design a ministry project for their age group. Of particular concern will be how these various developmental theories affect the practice of educational ministry in the church.

### **CRE 382 Youth Ministry (2)**

In this course, the focus is on youth concerns, settings, and resources as they are related to the church's total youth ministry. Special attention is given to curriculum resources and program planning. (ACOS, CERT: Youth Ministry)

### **CRE 384 Adolescent Growth and Faith Development (2)**

This course provides an overview of the psychology of adolescence in the areas of personal, moral, social, and religious development. The focus is on the integration of various developmental theories in understanding adolescent personality and their implications for youth ministry. (CERT)

### **CRE 386 Teaching/Learning: Lifelong Process (3\*)**

The process of teaching and learning is at the heart of Christian religious education. In this course, students look at how people learn in a variety of contexts and the teaching methodologies that contribute to learning in these contexts. The course explores how people learn and teach, as well as the purposes and meaning of the teaching/learning process. (\*Note: Certification students may register for 2 credits; degree students shall register for 3 credits.) (ACOS, CERT: Christian Education)

### **CRE 462 Spiritual Formation Through Mentoring Relationships (3)**

This course offers a basic study of the nature of spiritual formation and spiritual mentoring, including theory, process, models, and settings. Students have an opportunity to explore how mentoring relationships that occur through the worshipping, teaching, and serving ministries of

the church may serve to enhance or inhibit spiritual growth. Students design a mentoring project for their own particular ministry settings. (Prerequisites: MIN 301, HBS 301, HST 301, HST 302, NTS 301, ETH 3\*)

### **CRE 464 Spiritual Direction/Companionship (2)**

This course focuses on attentiveness to God, listening skills, psychological awareness, personal spiritual disciplines, historical background (including formative Wesleyan spirituality), and ethical issues for fostering this supportive relationship of spiritual guidance. It includes readings in the Christian classics, experiencing the practice of spiritual companionship, and training in ways of offering spiritual guidance in congregations. (Prerequisites: MIN 301, HBS 301, HST 301, HST 302, NTS 301, ETH 3\*) (Certification: Spiritual Formation)

### **CRE 528 A Ministry of Christian Faith Formation in the Wesleyan Tradition (2)**

This course offers a basic study of Christian faith formation in the Wesleyan tradition, with particular focus on leadership in a ministry of Christian faith formation. Students have an opportunity to explore relationships, structures, and practices that contribute to spiritual growth. Students design a formation project for their particular ministry settings. (Prerequisite: DMIN 510)

## **CONTEXTUAL EDUCATION (CTX)**

### **CTX 301 Preparing for Local Ministries I (0.5)**

Preparing for Local Ministries is a first year contextual education course that is designed to support students in their local ministry settings and introduce them to theological reflection on ministry. Groups are led by contextual education supervisors. (Credit/No Credit) Students are required to serve in an approved ministry setting for an average of four hours per week. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

### **CTX 302 Preparing for Local Ministries II (0.5)**

Preparing for Local Ministries is a first year contextual education course that is designed to support students in their local ministry settings and introduce them to theological reflection on ministry. Groups are led by contextual education supervisors. (Prerequisite: CTX 301) (Credit/No Credit) Students are required to serve in an approved ministry setting for an average of four hours per week. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

### **CTX 390 Chapel Intern (1)**

This course gives the student practical experience in worship planning and leadership through service to the ministries of chapel at the seminary. Using resources from a variety of traditions,

the team of chapel interns works together with the Director of Spiritual Formation to provide intentional, meaningful worship experiences for the seminary community which integrate theological studies and spiritual practices. By appointment of the Formation and Worship Committee only; students should contact the Director of Spiritual Formation for an application before registering. (Credit/No Credit)

### **CTX 431 Ministry Collaboration Group (.5)**

Ministry Collaboration Groups are discussion-based formation courses where students reflect on their experiences in life and ministry. Groups are normally facilitated by faculty members. Collaboration Groups provide opportunities for growth in theological reflection, identity and role in ministry, specific practices of ministry, and understanding of the church and its mission. Time in a ministry setting is a no-credit requirement and co-requisite for Contextual Education classes.

## **DOCTOR OF MINISTRY**

### **DMIN 510 Orienting Seminar (2)**

This seminar introduces students to the overall scope and methods of doctoral study and forms a learning community of experienced persons in professional ministry. Students will explore the basic methods of congregational study, seek to clarify the direction of their final project, and devise a curricular plan of study. This one-week intensive seminar is offered only in January. (Credit/No Credit)

### **DMIN 520 Leading a Holy Life Retreat A (1)**

Staying one week at a retreat center near Kansas City, Missouri, students will be involved in a holistic educational experience of renewal and communal exploration into the liturgical rhythms of life, the call of God to Wesleyan understandings of personal and social holiness, and the pressing problems in society. It will be an opportunity for intensive theoretical grounding and personal exploration in a more spiritually attuned rhythm of life. Enrollment is limited to the Wesleyan Spiritual Formation cohort. (Prerequisite: DMIN 510)

### **DMIN 522 Leading a Holy Life Retreat B (1)**

This Conference is oriented to personal spiritual development. Students will attend the conference, read selected texts in Wesleyan means of spiritual formation, and engage in communal reflection upon personal aspects of their own spiritual formation. Enrollment is limited to the Wesleyan Spiritual Formation cohort. General track DMin students may consult

the instructor concerning independent study credit for the event. The course is not available to Master's level students. (Prerequisite: DMIN 510 and DMIN 520)

**DMIN 524 Leading a Holy People Retreat (3)**

Located as well at the Sophia Center in Atchison, KS, this second retreat focuses upon leading others and organizations in integrating contemplative and missional expressions of spirituality. The curriculum will combine intensive study and reflection with field trips to a range of ecclesial sites around the Kansas City area, highlighting African-American and pan-Methodist contexts. Enrollment is limited to the Wesleyan Spiritual Formation cohort. (Prerequisite: DMIN 510)

**DMIN 525 The Wesleyan Heart of Personal and Social Holiness A (2)**

As an examination of the heart of Wesleyan spirituality in nineteenth century America, this course explores the relation between the Christian life and practices of piety, mercy, and prophetic action in American Methodism. This relation is understood as manifested in the liturgical, communal, and missional contexts within which Christian life of personal and social holiness is formed and shaped. (Prerequisite: DMIN 510)

**DMIN 526 The Wesleyan Heart of Personal and Social Holiness B (2)**

As a contemporary examination of the heart of Wesleyan spirituality, this course explores the relation between Christian affections (the term Wesley used for the inner core of personal motivations and dispositions) and practices of piety, mercy and prophetic action. This relation is understood as manifested in the liturgical, communal and missional contexts within which Christian life of personal and social holiness is formed and shaped. (Prerequisite: DMIN 510 and DMIN 525)

**DMIN 527 Enacting Wesleyan Theology for the Revitalization of the Church (3)**

This course will examine the spiritual theology of both John and Charles Wesley with particular attention to its relation to the ministry of the Wesleyan movement in 18th century England. We will also consider its enactment in the early Methodist mission in Korea. Our purpose is not only to retrieve the early and original passion for ministry but also to discern a future vision for it. (Prerequisite: DMIN 510)

**DMIN 528 Advanced Congregational Studies (1)**

This course involves students in advanced methods of congregational study for the sake of addressing ecclesial identity, context, and mission with sociological and theological sophistication and practical effectiveness. (Prerequisite: DMIN 510)

**DMIN 529 Becoming the Authentic Church in the Wesleyan Perspective (2)**

This course will study models of authentic Christian community in Wesleyan perspectives. It will explore Biblical, theological, and historical understandings of the embodiment of Jesus' life and

ministry. Students will endeavor to uncover authentic expressions of what Jesus envisioned as a community of faith. The study will include observing and reflecting on its partial embodiment in a variety of congregations. (Prerequisite: DMIN 510)

### **DMIN 530 Experiencing Wesleyan Spirituality A (1)**

Through field trips to spiritually vibrant, mission-oriented congregations and a short retreat at a monastery, students will engage Wesleyan spirituality experientially. (Prerequisite: DMIN 510)

### **DMIN 533 Worship and Spiritual Renewal (2)**

This course assumes that liturgical elements of worship have formative and transformative potential to reorder congregational life to more fully manifest the Reign of God in the world. Many elements of worship – e.g., time, space, ritual, music, ethics and sacrament –will be examined from the perspective of the Wesley brothers’ writing and music. Also, Wesleyan practices will be explored for the sake of spiritual revitalization in Korean Methodist congregations. (Prerequisite: DMIN 510)

### **DMIN 535 Scripture and Spirituality in Wesleyan Perspective (2)**

This course focuses on Wesley’s interpretation of scripture and its relation to spirituality. Special attention will be given to Wesley’s sermons, especially the “Sermon on the Mount,” to investigate his unique and constructive use of scripture. This research will have direct relevance to the practice of ministry. (Prerequisite: DMIN 510)

### **DMIN 536 Experiencing Wesleyan Spirituality (1)**

Through field trips to spiritually vibrant, mission-oriented congregations and a short retreat at a monastery, students will engage Wesleyan spirituality experientially. (Prerequisite: DMIN 510)

### **DMIN 537 Wesleyan Missiology for the Renewal of the Church (1)**

This course is part of a Korean DMin immersion in England exploring the historical ministry of the Wesleys and early Methodism. This course concentrates on the following subjects: the biblical understandings of mission in terms of the Missio Dei, 21st Century trends of mission, especially Wesleyan missiology, and current ministries of British Methodism that integrate personal and social holiness in mission to and on behalf of marginalized and disenfranchised populations. (Prerequisite: DMIN 510)

### **DMIN 538 Wesleyan Study Pilgrimage in England (3)**

This course is an immersion study trip in which Korean students will visit and study historical sites associated with the Wesley’s ministry and the rise of Methodism in England. Emerging

British Methodist ministries will be examined with respect to their historical, theological, liturgical, and practical aspects. (Prerequisite: DMIN 510)

**DMIN 540 Pre-Praxis Thesis Evaluation (1)**

This seminar is designed to help students integrate theory and practice. Students are also expected to demonstrate an ability to design and execute a praxis project and to write a praxis thesis successfully.

**DMIN 550 Praxis Thesis Seminar (1.5)**

This seminar prepares students to investigate, research, and write about their field project. (Prerequisite: DMIN 510) (Credit/No Credit)

**DMIN 552 Praxis Thesis Proposal Conference (0.5)**

This conference provides the opportunity for faculty to evaluate the adequacy of the Praxis Thesis proposal and the student's readiness to undertake the field project. It is also an opportunity for faculty to review and assess student performance in the Doctor of Ministry program. (Credit/No Credit) (Prerequisites: THL 512, HST 514, CHS 515, and DMIN 550)

**DMIN 555A Praxis Thesis A (2)**

Part One of the final phase of the DMin program, in which the student conceives and tests a model of ministry in a specific setting. The Praxis Thesis is the written report that explicates the context, theory, and practice of the student's model of ministry that was tested and can be used by others to further the church's ministry in the world. (Prerequisite: DMIN 552. Graded course.)

**DMIN 555B Praxis Thesis B (2)**

Part Two of the final phase of the DMin program, in which the student conceives and tests a model of ministry in a specific setting. The Praxis Thesis is the written report that explicates the context, theory, and practice of the student's model of ministry that was tested and can be used by others to further the church's ministry in the world. (Prerequisite: DMIN 555A. Graded course.)

**DMIN 555 Praxis Thesis (4)**

The final phase of the DMin program, in which the student conceives and tests a model of ministry in a specific setting. The Praxis Thesis is the written report that explicates the context, theory, and practice of the student's model of ministry that was tested and can be used by others to further the church's ministry in the world. Students who anticipate completing the thesis in one term may register for this course with faculty advisor approval. (Prerequisite: DMIN 552. Graded course.)

### **DMIN 556 Thesis Writing (1)**

Students not deemed ready to defend the thesis register for this course in order to complete the thesis. With approval of faculty advisor, they may repeat the course as often as needed, within published time limits for the degree. (Prerequisite: faculty advisor approval. CR/NC.)

### **DMIN Praxis Thesis Conference (A non-credit event required for completion of the DMin degree)**

This conference is an opportunity for faculty to evaluate the Praxis Thesis and to engage the student in a constructive dialogue about the field project, the model of ministry, and relevant aspects of the student's ministry thesis and project. The thesis title and final grade of fail, pass, or pass with distinction (no academic credit) will be entered on the student's transcript.

### **DENOMINATIONAL STUDIES (DST)**

#### **DST 311 United Methodist Doctrine (3)**

The purposes of this course are: 1) to explore the theology of United Methodism from its beginning with the Wesley's in England to the developments of the later 20th century in America; 2) to learn how to theologize in the Wesleyan and United Methodist tradition; and 3) to gain a command of the doctrinal heritage of United Methodism's order to appropriate critically, explain, and communicate it. (This course meets the doctrine requirements of the Book of Discipline.) (ACOS, CERT: Christian Education, Evangelism, Music, Older Adult, Spiritual Formation, Youth Ministry, DCN)

#### **DST 312 Means of Grace in the Wesleyan Traditions (3)**

This course is an introduction and overview of the theology of John Wesley and Methodism with a focus on the means of grace. Attention is given to Wesley's original understanding of prayer, scripture, sacraments, classes and bands, and spiritual disciplines, and the changes in the theological understanding of these means of grace in the North American context. Prospects for current renewal are examined. (This course meets the doctrine requirements of the Book of Discipline.) (Deacon: UM Doctrine) (Certification: Christian Education, Evangelism, Music, Spiritual Formation, Youth Ministry)

#### **DST 313 Wesley and the Movements of the Spirit (3)**

This course is an introduction and overview of the theology of Wesley and Methodism with a focus on the impact of Wesley's theology on the African-American, Holiness, Pentecostal, and Charismatic movements. The course examines the continuities and discontinuities between these various movements as well as compares them with other historic theologies within Methodism. (This course meets the doctrine requirements of the Book of Discipline) (Deacon:



UM Doctrine or Theology) (Certification: Christian Education, Evangelism, Music, Spiritual Formation, Youth Ministry)

### **DST 320 United Methodist History (2)**

The purposes of this course are: 1) to help the student review, with appreciation, the United Methodist tradition in light of its historical development; and 2) to help the student appropriate the United Methodist tradition so as to enable responsible participation in the life and leadership of the United Methodist Church, effective communication of the tradition, and informed engagement in the ecumenical dialogue. (This course meets the history requirements of the Book of Discipline) (ACOS, DCN)

### **DST 330 United Methodist Polity (2)**

Through extensive use and discussion of the Book of Discipline, this course seeks to inform United Methodist theological students of the sources, developments, and trends of their denomination's polity and to prepare them to function effectively within, be appreciative of, and affect creatively that polity. (This course meets the polity requirements of the Book of Discipline) (ACOS, CERT: Christian Education, Evangelism, Music, Older Adult, Spiritual Formation, Youth Ministry, DCN)

### **DST 332 African-American Methodism (3)**

This course is a study of the history, polity, and theology of the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church.

### **DST 350 Denominational Studies (2)**

Denominational studies for Disciples of Christ (Christian Church), Presbyterian, Episcopal, and United Church of Christ students will be provided, in cooperation with executives of those judicatories, when demand arises.

## **ETHICS (ETH)**

### **ETH 301 Introduction to Christian Ethics (3)**

The purpose of this course is to gain an introductory knowledge of various sources and approaches to Christian moral discernment and judgment. The general goal is to introduce the discipline of Christian ethics in ways appropriate to the interests of pastors, educators, and other leaders in the church.

### **ETH 430 Topics in Theological Ethics and the Natural Sciences (3)**

This course examines core areas in the emerging dialogue between theology and the natural sciences, especially physics, cosmology, evolutionary biology, genetics, cognitive science, and neuroscience. After this examination of the core issues, the course concludes by exploring some of the implications of the science and theology dialogue for Christian theological ethics with special attention devoted to methods of ethical reasoning. (Prerequisite: ETH 301) (ACOS, CEU)

### **ETH 431 Pastoral Ethics (1)**

This course will examine the ethics of pastoral ministry. Several “professional” issues – such as confidentiality, personal boundaries, practices associated with financial accountability, and ecumenical relations – will be addressed. Students will be asked to consider real life cases from their leadership experiences. (Prerequisite: ETH 301)

### **ETH 432 Advanced Seminar in Bioethics (1)**

This is an advanced seminar, offering an opportunity to explore contemporary ethical issues in medicine and bioscience, such as genetic engineering. The course is offered collaboratively with the Kansas City University of Medicine and Bioscience. It provides a setting for cross-disciplinary collaborative learning, with medical students and ministry students working together on problems in bioethics – and learning from one another. It is designed especially for ministerial students considering specialized ministry in healthcare settings and/or serving on hospital ethics committees. (Prerequisite: ETH 3\*)

### **ETH 433 Ethics of Forgiveness (1)**

This course will examine the personal, interpersonal and political dimensions of the Christian practice of forgiveness. Several issues – such as the relationship of truth and justice to reconciliation – will be discussed in relationship to specific case studies. Course will draw on biblical, liturgical and theological understandings of forgiveness. (Prerequisite: ETH 301)

### **ETH 435 Religion and Health Care (3)**

This course will examine Christian theological and ethical traditions about health care, focusing on broad issues like (1) the duty to care for one's own health and welfare, along with those of others, (2) suffering in relation to chronic illness, pain, disabilities, disease, and experiences of diminishment as well as (3) death and dying. These topics will be addressed in relation to specific topics like addiction, HIV/AIDS and physician assisted suicide. It will also focus on the church's role in healing ministries (through liturgical services, parish nursing, hospice work and other healing ministries) and its role as a public advocate access to care.

### **ETH 440 African American Critical Religious Thought (3)**

This course concentrates on the theo-ethical perspectives of selected African-American Christian thinkers. The course features historical and contemporary figures such as Howard

Thurman, Martin Luther King, Jr., Katie Cannon, James Cone, J. Deotis Roberts, and Jacqueline Grant. Special attention is given to implications for the contemporary church. (Prerequisite: ETH 301 or HST 301 and HST 302)

### **ETH 441 Feminist, Womanist, and Mujerista/Latina Ethics (3)**

This course is a survey of emerging approaches to Christian Ethics as they are being developed by contemporary African American womanist, Euro-American feminist and mujerista/Latina thinkers. Students will study the foundational, that is, methodological questions raised by these approaches as well as specific ethical issues emerging from within these communities. We will study the constructive work of such theological ethicists as Rosemary Ruether, Katie G. Cannon, Marcia Riggs, and Ada Maria Isasi-Diaz. Special attention will be given to implications of these perspectives for a variety of ministry issues. (Prerequisite: ETH 301)

### **ETH 450 Mornings with Alice: Moral Problems and Ethical Possibilities (3)**

A primary objective of this course is to examine the transformative significance of four ethical sources: 1) the invisible transcript of scripture; 2) counter realities within tradition; 3) reason as embodied engagement; and 4) the experience of self-naming in Alice Walker's non-fictional works. The course will employ a systematic approach to textual interpretation that probes the depths of written work through an interrogatory engagement in order to assess the usable truth in selected essays by Walker. (Prerequisite: ETH 301)

## **EVANGELISM (EVN)**

### **EVN 311 Evangelism Through the Local Church (3)**

This is an introduction to the biblical and theological foundations of evangelism and the local church as a center for evangelism. Attention is given to the content of the gospel, its communication through word and deed, and the context of the recipients. (ACOS, CERT: Evangelism, DCN)

### **EVN 312 Theologies and Models of Evangelism (3)**

This course is an examination and assessment of biblical, historical, and contemporary theologies, models, and strategies for evangelism, enabling the student to develop his or her own model of evangelism. (ACOS, CERT: Evangelism, DCN)

### **EVN 313 Evangelism as Congregational Care and Nurture (3\*)**

This course considers the ministry of evangelism through the care of members by such means as pastoral care, visitation, support and self-help groups, and the growth and empowerment of lay persons in faith and discipleship. (Deacon: Evangelism) ((\*Note: The prerequisite may be

waived for non-degree students. Certification students may register for 2 credits; degree students shall register for 3 credits) Certification: Evangelism)

### **EVN 314 Evangelism as Congregational Outreach and Growth (3\*)**

This course examines the role of equipping the congregation to tell the Christian story to those outside the church, to seek a response to the Christian message, and to assimilate persons into the life and ministry of the church. Topics include communication theory and skills, outreach methods and approaches, and models for assimilating new members. (\*Note: The prerequisite may be waived for non-degree students. Certification students may register for 2 credits; degree students shall register for 3 credits) (ACOS, CERT, DEACON: Evangelism)

### **EVN 348 Evangelism in a Pluralistic Society (3)**

This course addresses the challenge of communicating the gospel in a plurality of contexts. Attention is given to the impact of the Enlightenment on North American culture and the resulting trends toward secularism and pluralism. There is an examination of specific generational, regional, and racial/ethnic contexts. The course helps students contextualize the gospel while maintaining its integrity.

### **EVN 571 Evangelism in the Wesleyan Tradition (2)**

This course focuses on the biblical grounding, competencies, and missional passion for evangelistic ministry. Through critically reflecting on current literature and engaging congregational leaders, students will learn the characteristics of effective evangelism in the local church in light of Wesleyan theology and mission. Students will also explore emerging movements within the field of evangelism (i.e., emergent and monastic) and their relevance to the Wesleyan tradition. (Prerequisite: DMIN 510)

## **ENGAGING WORLD RELIGIONS (EWR)**

### **EWR 311 Engaging World Religions: Buddhism (3)**

This course is designed to introduce to students the fundamental aspects of Buddhism as a religious tradition in terms of its teachings, rituals, symbols, ethical values, and visions for the better world.

### **EWR 312 Engaging World Religions: Islam (3)**

This course is designed to introduce fundamental dimensions of what the Islamic religious tradition stands for by way of getting acquainted with the Quran, symbols, rituals, Islamic laws, and liturgy. The course will also explore ways of constructive dialogue that is devoid of prejudice, bias, unexamined knowledge about "others", and develops a hermeneutics of dialogue.

**EWR 313 Engaging World Religions: People of the Book (3)**

This course examines historical and theological relations among the three major religions known as “people of the book:” Judaism, Christianity, and Islam. Course topics include understandings of scripture, scriptural authority, and scriptural interpretation as well as comparative work on particular figures and themes of the respective scriptures.

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**EWR 316 Religions in China: Daoism and Confucianism (3)**

The course is designed to introduce the basic tenets and convictions embraced by Daoism and Confucianism as they are manifested in the Chinese culture, religious performance, symbols, and world-views. The approach is historical and religious-phenomenological. (CEU)

**EWR 317 Christian Encounter with Hinduism (3)**

This course aims to introduce students to a basic understanding of the history, beliefs, and practices of Hinduism, to enable them to recall and evaluate the ways in which Christians have encountered Hinduism, and to help a construct a theology of religions that assists in developing a relevant and meaningful relationship with Hindus in the United States, both as individuals and as congregations.

**EWR 319 Latin American Spiritualities (3)**

An exploration of Latin American spiritual culture from pre-Columbian times until today, with a special focus on Mexico, stressing its affective continuity across the centuries. Students will develop a deeper understanding of the widely shared values and orientations central to the lives of Latin American immigrants and their descendants, one of the fastest growing populations in the US mission field (Mexicans being the largest population within this stream).

**EWR 350 Native American Religious Traditions (3)**

A survey of the worldviews and spiritualities of Native American people as these pertain to both inter-tribal beliefs and Native American ceremonial life, with an attempt to show how Native American practice proceeds from their world view. The relationship of Christian faith to Native American worldviews and spiritualities will also be explored.

[HEBREW BIBLE STUDIES \(HBS\)](#)

**HBS 301 Introduction to Hebrew Bible (3)**

This course is a critical introduction to the Hebrew Bible (Old Testament), including survey of the content of the Hebrew Scriptures, their ancient historical contexts and development, diverse contemporary methods of interpretation, the place of the Hebrew Bible in the Christian canon, and its importance for ministry in the Church today. (ACOS, CEU, DCN)

### **HBS 320 Introduction to Biblical Hebrew I (3)**

This is the first term of a year-long intensive introduction to the basic grammar, syntax, and vocabulary of biblical Hebrew. After completing this course, students will be able to read simple connected Hebrew prose. (Note: Biblical Hebrew is offered every other year as a year-long course) (Students are expected to enroll in HBS 321 the following semester)

### **HBS 321 Introduction to Biblical Hebrew II (3)**

This is the second term of a year-long intensive introduction to the basic grammar, syntax, and vocabulary of biblical Hebrew. After completing this course, students will be able to read simple connected Hebrew prose. (Note: Biblical Hebrew is offered every other year as a year-long course) (Prerequisite: HBS 320)

### **HBS 426 The Psalms (3)**

This course covers interpretation of individual psalms with attention to their literary form, setting in life, and place in the collection as a whole. The course considers the importance of the Psalter for biblical theology, community worship, and private devotion. (Prerequisite: HBS 301) (ACOS)

### **HBS 427 Amos and Hosea (3)**

This course is an historical study of Amos and Hosea, two eighth-century prophets, in their social and religious contexts. The course includes consideration of the development of the books of Amos and Hosea and their canonical significance, as well as special attention to the relevance of Amos and Hosea for ministry in the church today. (Prerequisite: HBS 301)

### **HBS 428 Women of the Hebrew Bible (3)**

An examination of women in the Hebrew Bible, from their generalized roles in the various eras of Ancient Near Eastern society, to their specific roles in particular Hebrew Bible passages. Will also include an overview of feminist interpretations of the Hebrew Bible. Students will study textual and material evidence related to women in the Hebrew Bible, and will do their own original research for the class, driven by their particular interests.

### **HBS 430 Qohelet (3)**

This is an exegetical course on the book of Qohelet (Ecclesiastes), emphasizing theological and ethical themes. Students will explore the appropriation of Qohelet in the life of the church, including preaching and other practices of ministry. (Prerequisite: HBS 301)

### **HBS 431 The Book of Jeremiah (3)**

This is an exegetically based course on the book of Jeremiah, including the history of the book's development and close reading of the book in its final form. Special attention is given to the theological and ethical significance of Jeremiah, along with its relevance for ministry in the church today. (Prerequisite: HBS 301) (CEU)

### **HBS 432 The Book of Isaiah (3)**

This course is a study of the prophecy of Isaiah of Jerusalem; of Deutero-Isaiah, prophet to Israel in exile; and of the continuing Isaianic tradition in the post-exilic period. The course gives final attention to the unity and message of the book of Isaiah as a whole. (Prerequisite: HBS 301) (ACOS)

### **HBS 433 The Book of Genesis (3)**

This course is designed to serve as an orientation for the student-interpreter to a general yet critical understanding of the literary, historical, and theological complex of issues involved in the interpretation of the Book of Genesis. The orientation will present an analysis of major methodological approaches utilized by past and present interpreters; an exploration of the issues and problems in contemporary studies; and a discussion of the functional and pragmatic implications of a confessional interpretation of the Book of Genesis. (Prerequisite: HBS 301)

### **HBS 440 Ruth and Esther (3)**

An in- depth exegetical study of the books of Ruth and Esther. Students will learn to apply current scholarship on these books to preaching and teaching that is relevant to the church. (Prerequisite: HBS 301)

### **HBS 442 The Bible, Homosexuality, and Christian Community (3)**

What does the Bible say about homosexuality? How can the Bible most appropriately inform Christian theological reflection and ethical inquiry concerning issues of sexual orientation and experience? This course examines diverse responses to these questions. Students engage in exegetical, historical, and cultural studies aimed at assessing critically the role of the Bible in contemporary debate about homosexuality and the church. (Prerequisite: HBS 301)

### **HBS 450 Interpreting Biblical Narratives (3)**

The religious and cultural influence of the Bible owes much to the skill of ancient, anonymous storytellers. In this course, students will examine the characteristics and techniques of narrative composition in the Hebrew Bible/Old Testament. The course will practice literary-critical, exegetical interpretation and seek to foster performative interpretation as well as studying and imagining ways of retelling Biblical stories in various contemporary media, including preaching, drama and electronic multimedia. (Prerequisite: HBS 301)

## HISTORY (HST)

### **HST 301 Introduction to Christian Traditions I (3)**

This course surveys the history of Christianity in the second through fifteenth centuries, introducing a variety of theological and spiritual traditions and their cultural settings. It introduces diverse key figures, movements and practices in the early and medieval churches of east and west and includes close reading of selections from primary sources. It also introduces the art of interpreting texts to discover how historical witnesses can inform the theology and practice of ministries today. (ACOS, CEU)

### **HST 302 Introduction to Christian Traditions II (3)**

This course surveys the history of Christianity from the Reformations of the 16th century to the present, providing an introduction to the history of the church and theology in this period. It attends to diverse figures, movements and practices and includes close reading of selections from primary sources. It also introduces the art of interpreting texts to discover how historical witnesses can inform the theology and practice of ministries today. (ACOS, CEU, DCN)

### **HST 420 Classics of Christian Theology (3)**

An introduction to the history of Christian thought, this course focuses on a variety of classic works from the early, medieval, Reformation, and modern periods. Works by authors, such as Justin Martyr, Philo, Augustine, Thomas Aquinas, Anselm, Abelard, Teresa of Avila, Julian of Norwich, Martin Luther, John Calvin, Philip J. Spener, Schleiermacher, and Adolph von Harnack are considered. (Deacon: Church History or Theology). (Prerequisites: HST 301 and HST 302)

### **HST 426 Nineteenth Century Protestant Theology (3)**

This is a study of “modern” Protestant theology from Schleiermacher to the dialectical theology of the early 20th century. This course attends to the issues posed to theology in the “modern” period, including the rise of historical consciousness, the challenge of the scientific world view, and the call for just social and economic structures, and examines important and representative responses to these issues. (Prerequisites: HST 301 and HST 302) (CEU)

### **HST 430 US Religious History: Major Groups Involvement (3)**

This course studies U.S. religious history from the Native American traditions to the mid-20th century by focusing on major religious groups and movements. It examines their histories, self-understandings, and practices and their place in the context of U.S. history as a whole. (Prerequisite: HST 302) (CEU)

### **HST 431 History of Christian Ethics (3)**



This course examines major issues and figures in the history of Christian ethics from the early church to the early modern period. It proceeds by considering the interrelations among historical and social location, understanding of Christian identity, and understanding and practice of the ethical life. (Prerequisite: HST 302) (CEU)

### **HST 450 Luther and Schleiermacher (3)**

This course compares the life and theology of the founder of Protestantism with that of the founder of modern Protestant theology. It attends to the interrelation of historical-social location, leadership in church and society, and theology in Luther and Schleiermacher. (Prerequisite: HST 302)

### **HST 452 Readings in Early Christian Authors (3)**

This course focuses on a classic early Christian author such as Augustine or a few related authors such as the Cappadocians. It focuses on close readings of selected classic texts, paying particular attention to their historical, philosophical, spiritual and theological dimensions, their cultural contexts, and their implications for church renewal and ministry today. Different figures will be studied in different years. This course may be repeated for credit when the topic varies. (Prerequisites: HST 301) (CEU)

### **HST 454 Seminar in Historical Studies (3)**

This course provides an advanced level investigation of selected figures, movements, and/or issues in Christian history. The course includes analysis of the ways historical figures and movements offer resources for contemporary Christian witness. The particular focus for the course is announced prior to registering. This course may be repeated for credit when the topic varies. (Prerequisites: HST 301 and HST 302) (CEU)

### **HST 460 Christian Mystics (3)**

The course explores Christian figures in Church history who write about the lived experience of faith. The focus of study is the way in which Christians of the past illuminate our understanding of faith in the present. (Prerequisite: HST 301) (CEU)

### **HST 462 Christian Spirituality: East and West (3)**

This is an overview of some major traditions of eastern and western Christian spirituality spanning the time period from the New Testament to the twentieth century. The course involves close reading, discussion, and analysis of selected texts. Students also practice a range of Christian spiritual disciplines as part of the course work. (Prerequisites: HST 301 and HST 302) (CEU) (ACOS, CERT: Spiritual Formation)

### **HST 470 John Wesley's Theology and Ethics (3)**

This course is a comprehensive examination of John Wesley's theology and ethics, including an analysis of major interpretations of Wesley's thought as well as Wesley's own writings. The implications of Wesley's thought for the Christian life and the formational and missional practices of the contemporary church will be considered. (Prerequisites: HST 301 and HST 302)

### **HST 472 Wesley, Edwards and the Eighteenth Century Awakening (3)**

This course examines the eighteenth century Protestant awakening in Europe and America and its impact on church and society. Attention is focused on England and America, and on the theologies and practices of the two great theologians of the awakening, John Wesley and Jonathan Edwards. Their understanding of faith and the Christian life, as well as their pattern of proclamation, formation, and social concern, has implications for the ministry and outreach of the church today. (Prerequisites: HST 301 and HST 302) (CEU)

### **HST 474 Early American Methodism (3)**

This course is a study of early American Methodism from its inception until the Civil War. It includes an examination of the Evangelical United Brethren tradition, the emergence of African-American Methodism, and the beginning of the Holiness movement. Issues include the changing relationship of doctrine and discipline, practices of evangelism and social reform, and the relation of Methodism to American culture. Through understanding this formative period in Methodist history, we will gain important insights that can aid our contemporary engagement with these issues. (Prerequisites: HST 301 and HST 302)

### **HST 514 Spiritual Traditions and Ministry (2)**

This DMin seminar considers various practices and theologies of spirituality within the Christian tradition. Students learn from the historical witnesses and ask how they might inform life and ministry today. Students write their own spiritual autobiography. They also engage in and reflect on diverse spiritualities with the goal of recognizing and developing their own spiritual disciplines and their ministry in the church as a community of spiritual practices. (Prerequisite: DMIN 510)

### **IMMERSION (IMM)**

**Please note:** All immersion courses require a pre-immersion component to be completed as part of each immersion course. Ordinarily, students register for a non-credit pre-immersion "course" in the term preceding the actual immersion. Additional fees for travel and related expenses may be assessed. Inquire with the Registrar's Office for additional information.

### **IMM 332 Immersion: Rural Community and Church (2-3)**

Students will live with families in community, experience life in the homes and towns of their hosts, and reflect theologically on the place of the church and its ministry in these contexts. Emphasis will be placed on the relationship of church to community and how lay and professional ministries relate to their contexts. The particular locus of the immersion may include rural disaster relief efforts, to a comparison of urban and rural ministries, to the place of farming and agriculture. (Credit/No Credit) (IMM 332P, a series of non-credit preparatory meetings, must be taken in conjunction with this course)

### **IMM 334 Immersion: Experiential Monasticism (2)**

This five-day course provides the opportunity for a student to live in a monastery and experience life according to monastic rules. The experience includes observing canonical hours, Eucharist, daily worship, contemplation, lectio divina, spiritual direction, and daily input sessions on the theology and practices of spirituality. Resource persons from the monastery provide a balanced input of theory and practice. (Credit/No Credit)

### **IMM 336 Immersion: Exploring Native Cultures – Pueblo Peoples (2)**

This course exposes students to the diversity of Native American life and religion. It also addresses issues of culture and justice in a multicultural setting including the exploration of the history of Northern New Mexico and a variety of religious expressions. Ultimately, the goal is for students to learn about Native American spirituality and the ways it challenges or enriches their own spirituality and way of life. (Credit/No Credit) (IMM 336P, a series of non-credit preparatory meetings, must be taken in conjunction with this course)

### **IMM 338 Immersion: Prison Ministry (2)**

This is an immersion experience in institutional ministry and community-based ministry to prisoners, adult and juvenile. It includes ministry to families of prisoners and reentry and aftercare ministries. There will also be a component of prophetic ministry and advocacy. (Credit/No Credit)

### **IMM 342 Immersion: Guatemala (2)**

Students immerse themselves in the culture and church life of people in Guatemala for up to seven days, learning from their lives and witnesses. Students share in the realities of daily life, engage in social analysis, and reflect theologically on the situation they experience and its implication for their own life and ministries. (Credit/No Credit)

### **IMM 348 Immersion: South Korea and China (2)**

This immersion is designed to expose participants to a Christian experience other than Western Christianity as well as possibly to other Asian religious traditions with a purpose of expanding theological perspectives, visions for ministry, and spiritual vistas. (Credit/No Credit) (IMM 348P, a series of non-credit preparatory meetings, must be taken in conjunction with this course.)

### **IMM 350 Immersion: Exploring Native Cultures – Plains Tribes (3)**

This course exposes students to the diversity of Native American religious life, particularly issues of culture and justice, in a multicultural setting focused on the history and religious practices of native tribes located within Oklahoma. Ultimately, the goal is for students to learn about Native American spirituality and issues of justice and the way these realities challenge or enrich students' own spirituality, way of life, and ministry. (Credit/No Credit) (IMM 350P, a series of non-credit preparatory meetings, must be taken in conjunction with this course)

### **IMM 352 Pan-Methodist Immersion - Savannah (2)**

This immersion will introduce students to Southern Pan-Methodist and ecumenical church culture. Students will explore the city where John Wesley ministered while in America, but also get an opportunity to experience the African American Methodist denominations in the area. Students will learn how Southern culture helped to shape these congregations and the role church has played in shaping the culture (particularly the Methodist denominations). The goal is for students to develop a better lens for analyzing their particular cultural context by getting outside of it and experiencing another context. (Credit/No Credit)

### **IMM 354 Immersion: Turkey (2)**

Students will immerse themselves in study of the rich religious and theological heritage of what is today the country of Turkey (called Asia Minor on biblical maps). Students visit ancient and contemporary religious sites of significance to Muslim and Christian faiths, including Istanbul, Nikea, and Ephesus. Evenings conclude with devotion and reflection on the events and sights of the day as well as on Christological and Trinitarian formulations of the early church. (Credit/No Credit) (IMM 354P, a series of non-credit preparatory meetings, must be taken in conjunction with this course)

### **IMM 356 Urban Immersion: Wesley and the Poor (2)**

In this course, students will spend time as homeless persons in urban settings in order to develop their ministry skills in working with this population of God's children. Resources from John Wesley's theology and social ethics will provide an important lens by which to view and evaluate this immersion into urban justice issues of homelessness, poverty, class, race, and gender. An additional resource may be selected from other denominational traditions. (Credit/No Credit) (IMM 356P, a series of non-credit preparatory meetings, must be taken in conjunction with this course)

### **IMM 510 DMin International Immersion (3)**

There are interlocking cycles that keep adults and children in poverty and in situations that threaten their health and wholeness. This immersion experience and the pre-immersion readings examine these real life situations: the cycles of violence, neglect and exploitation, as

well as, the cycles of poverty, malnutrition and inadequate health care. The theological framework for this experiential learning is grounded in Christ's mandate to heal the sick, care for the marginalized of our world and His prophetic word to "free the oppressed." (Prerequisite: DMIN 510)

#### MASTER OF ARTS—MACM AND MA(TS)

##### **MACM 401 Praxis Project Proposal (1)**

The Praxis Project Proposal is the first step in the summative evaluation for the Master of Arts in Christian Ministry degree program. This proposal includes a working thesis and discussion of the issue to be addressed, a literature review and annotated bibliography, discussion of method, structure of the thesis, format for a creative component in the area of specialized ministry, and timeline for completion. (Credit/No Credit)

##### **MACM 402 Praxis Project and Conference (2)**

This summative evaluation requires a Praxis Project of 25-50 pages and a conference with two faculty members. The Praxis Project is an integrative paper focused on a particular specialized ministry and informed by biblical, historical, and theological foundations. The goal is to demonstrate capacity for scholarship and skill in the practice of ministry within the area of specialized ministry and the ability to articulate one's ideas in discourse with specialists in the field. The conference is a two-hour evaluative discussion with the MACM Committee. (Prerequisites: MACM 401)

##### **MATS 401 Thesis Proposal (1)**

The Thesis Proposal is the first step in the summative evaluation for the Master of Arts (Theological Studies) degree program. This proposal includes a working thesis and discussion of the issue to be addressed, a literature review and annotated bibliography, discussion of method, structure of the thesis, and timeline for completion. (Credit/No Credit)

##### **MATS 402 Thesis and Conference (2)**

This summative evaluation requires a Thesis of 25-50 pages and a conference with two faculty members. The Thesis is an academic research paper informed by biblical, historical, and theological foundations within the students' disciplines of study. The goal is to demonstrate capacity for scholarship within a defined field of study and the ability to articulate one's ideas in discourse with specialists in the field. The conference is a two-hour evaluative discussion with the Thesis Committee. (Prerequisites: MATS 401)

##### **MATS 403 Thesis Creative Project Proposal (1)**

The Thesis/Creative Project Proposal is the first step in the summative evaluation for the Master of Arts (Theological Studies) degree program. This proposal includes a working thesis

and discussion of the issue to be addressed, a literature review and annotated bibliography, discussion of method, structure of the thesis, format for a creative project, and timeline for completion. (Credit/No Credit)

### **MATS 404 Thesis Creative Project and Conference (2)**

This summative evaluation is an option for students seeking the degree for general educational purposes and requires a Thesis of 25-50 pages, a Creative Project, and a conference with two faculty members. The Thesis/Creative Project is an academic research paper accompanied by original art, media, or other approved format. The goal is to demonstrate capacity for scholarship within a defined field of study and the ability to articulate one's ideas in discourse with specialists in the field. The conference is a two-hour evaluative discussion with the Thesis Committee. (Prerequisites: MATS 403)

## **MINISTRY (MIN)**

### **MIN 230 Introduction to Theological Writing (1)**

This course surveys basic writing styles and skills for theological studies. The goal of the course is to equip students with fundamental skills in writing, research, speaking, and critical thinking for professional and academic competence. This course requires simultaneous enrollment in another Saint Paul School of Theology course for which writing is required. (Credit/No Credit)

### **MIN 231 Information Literacy in Theological Education (1)**

This course introduces students to a variety of strategies and techniques for effective research throughout the students' seminary coursework. This foundational course is grounded in a hands-on approach to information discovery that quickly develops student research skill and information literacy in the broad areas of local library resources, subscription databases, and the internet.

### **MIN 301 Introduction to Ministry (3)**

In this course students examine their own lives as persons of faith and consider God's call to the ministry of the church. Various models and forms of ministry and various contexts for ministry are explored in light of God's mission in today's world. The impact of social, historical, and global location is addressed along with issues of structured inequality, especially ageism, classism, racism, and sexism. Attention is given to formation of personal qualities, interpersonal skills, and sustaining spirituality necessary for ministry with an emphasis on helping students identify appropriate boundaries of professional conduct for clergy and lay leadership.

### **MIN 340 Topics in Women, Society, and Church Studies I (1)**

This seminar explores matters relating to the study of Women, Society, and Church. Designed for students specializing in Women, Society, and Church Studies, the course is open to other

students. Students will read and assess at least one common text. Students in the WSCS Specialization must complete the seminar twice, one of which will be in their final year of study when they will present portfolios of their Women, Society, and Church Studies work (course essays and projects as well as extracurricular projects). Content will vary annually so this course may be taken more than once.

### **MIN 341 Topics in Women, Society, and Church Studies II (1)**

This seminar explores matters relating to the study of Women, Society, and Church. Designed for students specializing in Women, Society, and Church Studies (WSCS), the course is open to other students. Students will read and assess at least one common text. Students in the WSCS Specialization must complete the seminar twice, one of which will be in their final year of study when they will present portfolios of their Women, Society, and Church Studies work (course essays and projects as well as extracurricular projects). Content will vary annually so this course may be taken more than once.

## **NEW TESTAMENT (NTS)**

### **NTS 301 Introduction to the New Testament (3)**

This course understands the informed study of the New Testament and careful reading of thoughtful scholarly writings about the New Testament to be a spiritual discipline. The course introduces students to the basic content of the New Testament writings, the historical circumstances from which they emerged, various critical methods by which to interpret them (including exegetical skills), and ways in which these texts might shape the understandings and lives of contemporary Christian communities. (ACOS, CEU, DCN)

### **NTS 320 New Testament Greek I (3)**

This is the first term of a two-term intensive introduction to the language of the New Testament documents leading to the reading of New Testament texts. (New Testament Greek is offered every other year as a year-long course)

### **NTS 321 New Testament Greek II (3)**

This is the second term of a two-term intensive introduction to the language of the New Testament documents leading to the reading of New Testament texts. (New Testament Greek is offered every other year as a year-long course. (Prerequisite: NTS 320)

### **NTS 420 The Gospel of Matthew (3)**

How does Matthew shape and present the story of Jesus? How does his story inform our story and the stories of our congregations? Attention is given to exegetical methods. (Prerequisite: NTS 301) (ACOS)

**NTS 426 The Gospel of Luke (3)**

This course examines Luke's presentation of the story of Jesus. Attention is given to the gospel's socio- historical context, literary shape, and theological claims through various critical methods. The tasks of preaching/teaching the gospel (Year C of the lectionary) and its implications for contemporary communities of disciples are also important concerns. (Prerequisite: NTS 301)

**NTS 430 The Gospel of John (3)**

This course examines John's distinctive presentation of the story of Jesus. Special attention is given to the literary form, the socio-historical setting, and the theological claim of the gospel. (Prerequisite: NTS 301)

**NTS 431 Selections from the Synoptic Gospels (3)**

This course will examine selections from the Synoptic Gospels such as from the birth narratives, parables, Sermon on the Mount/Plains, and passion narratives. Choices will be made from these options. The course will employ a variety of methods to examine christological, soteriological, ecclesiological, and eschatological themes in the chosen passages. (Prerequisite: NTS 301) (CEU)

**NTS 432 Romans (3)**

This course examines one of the most influential letters in the church's history. Attention is given to exegetical methods and to Paul as a pastoral theologian who interprets the gospel for a particular community. (Prerequisite: NTS 301)

**NTS 433 The Corinthian Correspondence (3)**

The focus is on 1 and 2 Corinthians and on Paul's stormy relationship with this church. Attention is also given to the social setting of the Corinthian congregation and to Paul's understanding of his ministry and role as a pastoral theologian. (Prerequisite: NTS 301) (CEU)

**NTS 434 Galatians and 1 Thessalonians (3)**

This course explores the historical contexts, literary-rhetorical shape, and theological claims of two of Paul's letters. It attends to Paul's pastoral-theological method and engages contemporary scholarship on these two significant writings. (Prerequisite: NTS 301) (CEU)

**NTS 437 Hebrews and the General Epistles (3)**

Study of the pastoral and theological concerns, methods, and commitments in Hebrews, 1 Peter, and James, and complementary early Christian literature. Against the backdrop of the multicultural world of early Christianity and the developing Christian church, students will be encouraged to reflect upon the social locations of early Christians, the media of communication chosen by early Christian writers (the "epistle", in particular), and the nature, variety, and



adaptability of the Christian Gospel in the first and the twenty-first centuries. Students will reflect upon the contemporary meaning and significance of these documents for the Church and the world, particularly with reference to the pervasive influence of multimedia and the Internet. Students will be encouraged to undertake a project of “translating” the message(s) of these ancient epistolai into newer, electronic media. (Prerequisite: NTS 301)

### **NTS 438 The Book of Revelation (3)**

This course examines the historical context, the literary genre and shape, the linguistic expression, and the theological claims of this mysterious biblical text. The questions of method and of contemporary address have significant roles. (Prerequisite: NTS 301)

### **NTS 454 Justice, Peace and Reconciliation (3)**

The course seeks to discover the impact of Paul’s imprisonment letters on areas of peace, justice and reconciliation. Paul’s authentic letters from prison, Philippians and Philemon, will be carefully examined and used as sources of peace and reconciliation in the world. This course will attempt to determine the political and social posture of the apostle and the Church which nourished the memory of him as the prisoner of Christ. (Prerequisite: NTS 301)

### **NTS 456 Women in the New Testament (3)**

This course exposes students to the untold stories, silent voices and sacred lives of women in early Christianity. Attention will be devoted to the role women played in offering Christian leadership in the early Church. A secondary concern of the course involves the use to the New Testament as a source for constructing the socio- political role of women in the Christian movement. (Prerequisite: NTS 301)

### **NTS 510 Biblical Visions of Love, Justice and Reconciliation (3)**

Using the New Testament as a model for love, justice and reconciliation, this course explores approaches to peacemaking in the 21st century Global Church. The Pauline trajectory of reconciliation forms the basis for this course. (Prerequisite: DMIN 510)

### **NTS 511 The Bible and Ministry (2)**

This D. Min. seminar (alternating with HBS 511) engages various contemporary critical approaches to the New Testament, such as conventional historical and literary critical methods, as well as various liberation perspectives, imperial-critical, and postmodern approaches. It provides insights into contemporary scholarly discussions in relation to contemporary ecclesial contexts. (Prerequisite: DMIN 510)

## PRACTICUM (PCM)

### **PCM 301 Practicum: Spiritual Formation (.5)**

This practicum is a spiritual retreat guided by a ministry practitioner with expertise in spiritual direction and formation. Students will do reading related to diverse approaches to spiritual formation and practice, engage in spiritual practices, and come together for one or two meetings for didactic presentations, spiritual practice, and discussion of what students are experiencing and learning.

### **PCM 331 Practicum: Help for Beginning Preachers (.5)**

This practicum will introduce beginning preachers to the basics of sermon preparation and delivery so they might develop good skills early in their ministries. Four stages of preaching will be focal: interpreting the Scriptures and focusing the sermon; brainstorming contemporary stories and connections; crafting a sermon sequence; and embodying the message.

### **PCM 332 Personal Finance (.5)**

This practicum covers a basic theological understanding of personal finance and biblical stewardship. Topics will include: A Biblical Understanding of Financial Stewardship; A Theology of Stewardship; Spiritual Formation and a Journey of Personal Stewardship; Cash Flow Planning; Overcoming the Burden of Debt; and Proven Tools for Financial Peace and Generosity. Students will learn how to develop a personal budget that reflects their own emerging / developing practice of stewardship.

### **PCM 333 Finding Your Truth North: A Practicum On Prayer (.5)**

This practicum will lead students in a process to uncover and strengthen the foundations and reset the boundaries for honest, whole-hearted praying that leads to greater clarity and peace in the midst of ministry and study. It includes praying time. This practice of ministry represents prayer as both a personal and communal spiritual discipline that emerges from and is informed by an ethic of self care.

### **PCM 334 The Art of Joyful Table Celebration (.5)**

Celebrating the sacred meal requires much more than adding a liturgy to usual worship; communion can deepen, transform, interpret, manifest and norm all of our worshiping. Explore what it means to approach this sacrament as a joyful art as we learn to craft and celebrate liturgies that are creative, vibrant, orthodox and integrated into the entire worship event.

### **PCM 335 The Practical Arts of Curating Worship (.5)**

Worship requires not only leaders, but curators—persons who serve as caretakers, custodians and coordinators of all the worship arts. This role reaches across lots of practical disciplines: copyright, sound and light engineering, music and graphic design, among others. Learn what it

means to curate worship and how to navigate these practical dimensions toward an aesthetic for offering worship in any setting.

**PCM 336 Festival of Young Preachers (.5)**

Partnering with the United Methodist Festival of Young Preachers, this practicum encourages students to think more deeply about the homiletical theory they are developing as well as the practical preaching skills they are developing. The practicum is offered in conjunction with this year's festival, hosted by Church of the Resurrection and scheduled for July 16-17, 2015.

**PCM 338 Global Music Resources (.5)**

This practicum will explore numerous resources for exploring and introducing global music and we will delve into several global music traditions including Latin American, African, Celtic, and Asian song. Be prepared to sing, share, laugh, try some new instruments and learn much.

**PCM 340 Practicum: Funerals and Memorial Services (.5)**

This practicum gives students an experience in guiding grieving families through the sacred preparation of funerals and memorial services.

**PCM 341 Practicum: Ministry with Children (.5)**

This course introduces students to best practices in creating and strengthening ministries for children. Children, like most people, seek to feel welcome in the faith community and to serve and feel useful and creative. Students will learn, discuss, question, and experience multiple ways to be appropriately present to children in ministry, as well as different scenarios that might engage children in opportunities for deepening faith.

**PCM 342 Practicum: Leadership Institute and Doctrinal Reflection (.5)**

This practicum interacts with the Leadership Institute offered through the Church of the Resurrection. Students experience differing understandings of the mission and nature of the church through assigned readings, peer interactions, and by being participant-observers at the Leadership Institute. The practicum's goals are twofold: for students to deepen their understandings of different positions concerning the ministry and mission of the church; and for students to clarify their own theological positions and practices concerning these matters.

**PCM 345 Introduction to Prison Ministry (.5)**

The practicum would expose students to all security levels of male prisoners in the Oklahoma system. Students would be exposed to living conditions and religious programs. Students would also interact briefly with prisoners.

**PCM 346 United Methodist Jurisdictional Conference (.5)**

Students will spend the day at the South Central Jurisdictional Conference, studying the processes and learning about episcopal elections. This is an opportunity for students to learn firsthand about United Methodist conferencing and the episcopacy.

**PCM 348 Building Faith-Rooted Movements: Faith, Race, and Power (.5)**

Race is a deep, inescapable part of our collective history; it has coursed through our choices, our churches, and our communities. In order to challenge the broken systems that pain the communities we love and lead multiracial movements, this course will equip participants with understanding, tools and organizing practices for ministry as prophetic leaders using the lenses of faith, race, gender, and power.

**PCM 349 Church Governance Practicum (.5)**

Vital churches have healthy leadership structures that are wired to help the church navigate in a strategic direction. Yet many churches have become accustomed to “business as usual” with boards, committees, and councils that consume energy and diminish the potential of the local church. This practicum will cover basic processes, priorities and pitfalls of managing the governance process in the local church.

**PCM 351 Practicum: Alternative Christian Community and Social Witness (.5)**

This course engages students with Cherith Brook Catholic Worker House in Northeast Kansas City. Students will seek to understand the urban context in which Cherith Brook is located, the intentional Christian community that is Cherith Brook, and its ministry of peace and justice in the larger Northeast community. Students will reflect on the assets and challenges of a diverse community in which poverty and injustice are present and how ministry in that context can be shaped. Students will also reflect on practices of community that can sustain persons and ministries. Finally students will ask how what they have learned might inform community and ministry in their own present or future ministry.

**PCM 352 Equipping and Engaging Congregations Through Community Organizing (.5)**

Faith-rooted community organizing is a method of working with faith communities to utilize its strengths to address the problems and concerns of their communities, and in turn, invigorate and strengthen the life of congregations. The practices of community organizing that will be explored in this practicum include building relationships through 1:1 conversations, researching and analyzing issues, building power relationships with community leaders, and developing organizing leaders for community transformation.

**PCM 353 New Ministry Development Practicum (.5)**

This practicum will cover basic processes, tools, priorities and pitfalls of developing new ministries in the local church. Topics will include fundamental ministry development steps (vetting new ideas, prerequisites and purpose alignment, developing new leaders, setting goals, allocating resources, resolving conflicts, and measuring performance), as well as how to evaluate existing ministries and how to increase the likelihood of a successful ministry launch. Students will learn how to manage a decision making process for vetting and resourcing new ministries in the local church, equip the church to successfully launch new ministries, and evaluate the fruitfulness of the church's ministries.

### **PCM 354 Leadership in Ministry: Understanding the Role Of the Pastor And the Work Of the People (.5)**

This practicum engages students in reflections on pastoral ministry related to identity, vision casting, and leadership for discipleship formation. The practicum is led by a pastor and meets at a local church. It engages students with their own calls to ministry, the practices that sustain them, and witnessing to the Gospel in ministries of teaching and preaching.

### **PCM 356 Multi-Ethnic Church Planting (.5)**

Ministry in diverse settings is among the most important skills for ministers in the 21<sup>st</sup> century. In this practicum, students will attend and participate in the workshop in Multi-Ethnic Church Planting on the theme, "Partners In God's Mission: Being the People of God in an ethnically diverse nation." The workshop will include intercultural development, plenary presentations, and a session for seminarians to process what they have learned.

### **PCM 357 Technology in Ministry (.5)**

Technology in Ministry will seek to cover basics of personal computer usage and production technology to utilize at local churches. Topics will include parts of a computer, internet browsing, social media, general computer organization/use, and production technology basics such as graphics and how to create them, audio (what sounds good and what doesn't), video techniques, and lighting boards.

### **PCM 358 Capital Campaign Planning For the Local Church (.5)**

This course introduces students to basic concept employed to design and develop an effective Capital Campaign program for the local church. It will help students explore their own financial stewardship leadership approach that is based on a sound theology of faith and money.

## **PASTORAL CARE (PCR)**

### **PCR 301 Introduction to Pastoral Theology and Care (3)**

This course introduces students to theological approaches to pastoral care, theories for interpreting human behavior, and basic skills in parish based pastoral care and counseling. (ACOS)

### **PCR 330 Topics in Pastoral Care (1-3)**

This course offers a focused, in-depth exploration of a particular topic pertinent to the practice of pastoral care, such as, grief, crisis intervention, depression, pastoral boundaries, hospital visitation. This course may be repeated for credit when the topic varies. (CEU)

### **PCR 331 Ministry in the Midst of Violence (3)**

This course explores theological and theoretical understandings of violence in order to develop ministries of the church to lessen the violence that permeates life in the 21st century. Students will study various types of interpersonal violence, such as shootings, sexual assault, bullying, human trafficking and media violence, and propose ministries that respond to victims and perpetrators of interpersonal violence in ways that are pastorally and theologically supported. While this course does not study war and state violence, it does look at the norms and practices of violence that support violence at all levels, both individual and social.

### **PCR 420 Pastoral Psychology (3)**

Pastoral ministry requires an understanding of what makes persons who they are, how they develop psychologically, and what motivates them to behave the way they do. This course explores the intersection of psychological theories, pastoral theology, and the practice of pastoral care. (Prerequisite: PCR 301)

### **PCR 424 Trauma and Care (3)**

This course offers a focused exploration of parish-based pastoral care for persons suffering from the long-term psychological and spiritual effects of trauma. Some of the specific topics included are Post-Traumatic Stress Disorder, combat trauma, sexual abuse, and community tragedies such as terrorist attacks and natural disasters.

### **PCR 440 Feminist/Womanist Pastoral Care (3)**

This course examines the intersection of feminist (including black feminist) and womanist concerns with pastoral theology and care. The class will look at the historical development and key concepts of feminist and womanist thought in the U.S., and explore feminist and womanist sources and methods in pastoral theology and care, including feminist theory as an interpretive lens on human behavior and suffering. (Prerequisite: PCR 301 or THL 301)

### **PCR 442 Cultural Dynamics in Pastoral Care (3)**

This course explores the impact of culture on the formation of personhood and on the care of suffering persons. An introduction to cultural theory in conversation with pastoral theology will

provide the basis for thinking about the way cultural norms and practices and social institutions impact human lives. The course will also consider the variety of racial and ethnic cultural contexts within the U.S. (Prerequisite: PCR 301, may be taken concurrently)

### **PCR 491 Clinical Pastoral Education (3)**

The Association for Clinical Pastoral Education, Inc. (ACPE) is a nationally recognized accrediting agency in the field of clinical pastoral education. ACPE provides education to improve the quality of ministry and pastoral care offered by spiritual caregivers of all faiths using the clinical educational methods of Clinical Pastoral Education (CPE). Degree-seeking students may register for PCR 491 to receive academic credit for a single unit of CPE successfully completed at an ACPE-accredited site. Students must apply directly to an approved site and, upon acceptance, provide proof of admission before registration can be completed at Saint Paul. This course may not be substituted for PCR 301.

### **PCR 510 Contextual Pastoral Theology and Care for the Marginalized (3)**

A contextual approach to pastoral care requires a deep analysis of the place and sociocultural environment in which care takes place. A pastoral theology that supports and emerges from contextualized care understands the systemic interconnection of personal, natural, and social, and healing and justice. This course explores contextual pastoral theology and care in relation to issues of health and wholeness for the marginalized. (Prerequisite: DMIN 510)

### **PCR 515 Pastoral Theology and Care Perspectives (3)**

Concrete life experience in critical dialogue with theological and social scientific knowledge serves as the basis for pastoral theological construction. This course engages pastoral theologies of health and disease at the intersection of mind/body/spirit and individual/natural/cultural. Students will develop and practice appropriate congregational short- and long-term ministries of care in response to local and global illness and disease. Some of the specific topics may include living with physical and/or mental disability, diseases of poverty, violence against women and children, and the effects of war. (Prerequisite: DMIN 510)

## **PREACHING (PRE)**

### **PRE 401 Introduction to Preaching (3)**

This course offers theology and practice of proclamation as focused in the role of the preacher, the proclamation of Scripture in worship, and the genre of sermon/homily. Experiences may include written and preached sermons, faculty evaluations and Scriptural exegesis. Two hours will be offered as plenary lectures by regular faculty members. The third hour will be small group practice labs of 5-7 students by faculty (one each) and the adjunct instructors. The first session in fall 2009 will be team-taught. (Prerequisites: MIN 301, HBS 301, NTS 301)

**PRE 430 The Sermon and the Short Story (3)**

The course focuses on the unique relation of the sermon and the short story. Due to their insights into the human condition as well as their economy of words, short stories offer preachers wonderful sermonic possibilities and ideas. Thus, we will seek to explore the ways these stories can inform our preaching, offer ideas for forming our sermons, all in hopes of transforming us and our listeners. (Prerequisite: PRE 401) (CEU)

**PRE 431 Preaching Literary Forms of the New Testament (3)**

This course is an intensive study of the diverse literary forms of the New Testament and the role of such forms in sermon preparation, both hermeneutically and homiletically. The course also considers the ways in which rhetorical critical approaches to New Testament interpretation intersect with the interpretation of the local church context, and thereby influence the preacher's own repertoire of sermon forms. (Prerequisite: PRE 401) (CEU)

**PRE 440 The Preaching Task (3)**

Using an action/reflection model, the course is designed to help students reflect on the weekly task of preaching in a ministry setting by critically examining their own sermons after they have been preached and critically reflecting on an upcoming sermon. The course is structured around the four stages of sermon preparation: interpreting texts, brainstorming connections, crafting a sequence, and embodying the gospel.

**PRE 450 Preaching the Parables of Jesus (3)**

Given the popularity of parables, both in the Synoptic Gospels and the church's preaching, this course will examine the parables of Jesus in order to help students develop a sound approach to preaching from that literary form. In addition to hermeneutical issues associated with the history of interpreting parables, we will consider the homiletical strategies available to preachers today. (Prerequisites: NTS 301, PRE 401) (CEU)

**PRE 501 Rethinking Biblical Preaching (3)**

How one comes at the task of preaching is grounded first in one's theology of preaching. Having examined various homiletical theologies, the course helps students to rethink the use of numerous methodologies for biblical interpretation, especially socio-rhetorical criticism. Lastly, the course helps students to rethink their patterns of sermon preparation and how to recover from burnout.

**SPIRITUAL FORMATION**

**SFR 301 Spiritual Formation Retreat (.5)**



Spiritual Formation Retreats will nurture spiritual formation through community experience that integrates personal and social holiness. Students and faculty will gather for corporate worship, spiritual practices, and community building centered on a particular theme.

### **SFR 320 Spirituality in a Global Context (2)**

Students in this course will attend the Five Day Academy for Spiritual Formation in addition to other online requirements before and after the course. The purpose of the course is to root students in practices of Christian community so that they can bear fruits of justice and mercy in a globalized context. Students will be immersed in rhythms of study, prayer, silence, liturgy, reflection and relationship. Students will be introduced to new and alternative forms of Christian community.

### **SFR 501 Spiritual Formation for Ministry I (3)**

The course will immerse the student in the rhythms and practices of spiritual formation through the Academy for Spiritual Formation. It provides a broad overview of Christian spiritualities as well as grounding in Scripture. In addition, this course will reflect with the students together in the cohort on spiritual formation for ministry in their ministry contexts.

### **SFR 502 Spiritual Formation Ministry II (3)**

The course will immerse the student in the rhythms and practices of spiritual formation through the Academy for Spiritual Formation. It provides a focused exploration of New Testament and Roman Catholic spiritualities as well as grounding in liturgy and corporate worship as spiritual formation. In addition, this course will reflect with the students together in the cohort on spiritual formation for ministry in their ministry contexts.

### **SFR 503 Spiritual Formation Seminar III (3)**

The course will immerse the student in the rhythms and practices of spiritual formation through the Academy for Spiritual Formation. It provides a focused exploration of New Testament spirituality, Protestant spirituality, and practices of discernment and healing. In addition, students will reflect together in the cohort on spiritual formation for ministry in their contexts.

### **SFR 504 Spiritual Formation Seminar IV (3)**

The course will immerse the student in the rhythms and practices of spiritual formation through the Academy for Spiritual Formation. It provides an exploration of leadership in local

communities with focus on witness to the reign of God and practices to sustain that witness over decades of ministry. In addition, students will reflect together in the cohort on spiritual formation for ministry in their contexts.

## THEOLOGY (THL)

### **THL 301 Introduction to Systematic Theology (3)**

This course is an initial exploration of the discipline of theology and the rich dimension of life of the Christian church, for and in which theology serves critical and constructive roles. Readings and lectures cover such areas as theological genres (creeds and statements of faith), theological methods, significant theological thinkers, varying ways of interpreting Christian teachings in relation to the historic doctrinal loci such as authority of the Bible, reason and revelation, Trinity, Jesus as the Christ, human nature/condition, Church, worship and sacraments, death and resurrection. (ACOS, DCN)

### **THL 420 Seminar in Theological Studies (1-3)**

This course provides an advanced level investigation of selected figures, movements, and/or issues in Christian theology. Analyzing ways these positions offer resources for contemporary Christian witness forms a key consideration of the course. The particular focus for the course is announced prior to registering. This course may be repeated for credit when the topic varies. (Prerequisite: THL 301)

### **THL 423 Science, Theology, and Ministry (3)**

This course provides a special opportunity to equip ministers with the information needed to be religious in a scientific age and to be ministers to persons struggling with science issues. Such issues are increasingly at the heart of what it means to be human and to conduct one's life with integrity. The course addresses the mutual relevance of pastoral concerns, science, and Christianity. Part of the course explores how Christianity has influenced the development of science, how science has impacted the content of theology, how Christianity and science are set in cultural context, and how Christianity can engage in interreligious dialogue about science. (Prerequisite: THL 301) (CEU)

### **THL 424 Theology in Context (1-3)**

This course provides an examination of selected figures, movements, and/or issues in Christian theology with an eye to the historical, social, and geographical contexts of these theological positions. Analyzing ways these positions offer resources for contemporary Christian witness forms a key consideration of the course. The particular topical focus for the course is announced prior to class registration. The course may be repeated for credit when the topic varies. (Prerequisite: THL 301) (CEU)

**THL 430 Doctrines of the Christian Faith (3)**

This is a systematic examination of one or more doctrines of the Christian faith. The doctrine is examined through its historical development and its impact on the development of Christian thought and practice. This course may be repeated for credit when the topic varies. (Prerequisite: THL 301) (DCN)

**THL 431 The Problem of Evil (3)**

In this advanced seminar, participants closely examine a variety of ways in which thinking people have responded to evil. All of them have challenged and contributed to current understanding. The outcome of the reading and discussion is increased awareness and understanding of evil on the part of each participant as they prepare for ministry. (Prerequisite: THL 301) (CEU)

**THL 432 Theological Anthropology (3)**

This course is an exploration of the human person as both subject and object of theological discourse. It includes such themes as self, relation, transcendence, finitude, freedom, and imago Dei. It provides an introduction to theology and theological method. (Prerequisite: THL 301) (ACOS)

**THL 440 Theology of Interreligious Dialogue (3)**

This seminar will examine current theological scholarship dealing with the theology of religions, and compare them to discern viable theological wisdom for effective inter-religious encounters through dialogue. (Prerequisite: THL 301 and EWR\*) (CEU)

**THL 441 Christian Scripture and Feminist Hermeneutics (3)**

This course is an examination of various approaches to the interpretation of scripture from feminist/womanist perspectives and their contribution to constructive theology. (Prerequisite: THL 301)

**THL 442 Contemporary Evangelical Theology (3)**

This is a comparative study of a number of representative evangelical theologies and their responses to the challenge of Western modernity and postmodernity to historic Christianity. The course introduces students to the historic roots of and theological diversity within contemporary evangelicalism. (Prerequisite: THL 301) (CEU)

**THL 443 Theological Commentary, Feminism, and the Psalms (2)**

This course examines ways that Christians have interpreted the Psalms to understand their way in the world with an eye to how these practices might shape contemporary belief and practice.

Study includes the challenges and opportunities of theological commentary on the Psalms, with special attention to work by feminist theologians and biblical scholars. (Prerequisite: THL 301)

**THL 444 Pentecostal and Charismatic Theology (3)**

This course explores the diverse theologies of the Pentecostal and Charismatic movements. Students are introduced to the historic roots and contemporary expressions of these movements through a comparative study of representative theologians. In addition to the various Pentecostal traditions in their cultural and global diversity, the course examines Protestant, Roman Catholic, non-denominational, and “Third Wave” forms of the Charismatic movement. (Prerequisite: THL 301) (CEU)

**THL 446 Liberation Theology in the U.S. (3)**

Informed by literature and social sciences, the survey of liberation theologies establishes particular social, cultural, political, economic, and historical contexts in the United States. The course explores central doctrines of such liberation theologies as black and womanist, Latino/a, Asian American, Native American, feminist, and gay/lesbian theologies. In addition to theological and contextual issues, the course emphasizes the relevance of liberation theologies to constructive approaches to ministry. (Prerequisite: THL 301) (CEU)

**THL 448 Liberation Theology in Global Contexts (3)**

Informed by literature and social sciences, the survey of global liberation theologies establishes particular social, cultural, political, economic, and historical contexts for theology across the world. The course explores central doctrines of liberation theologies in Latin America, Asia, Africa, and the Caribbean. In addition to theological and contextual issues, the course emphasizes the relevance of liberation theologies to constructive approaches to ministry. (Prerequisite: THL 301) (CEU)

**THL 450 Studies in a Selected Theologian (3)**

This course examines the thought and writings of a leading historical or contemporary theologian, such as Augustine, Barth, Bonhoeffer, Bonino, Brunner, Calvin, Cobb, Cone, T. Cranmer, E. S. Fiorenza, G. Gutierrez, E. R. Johnson, Kierkegaard, Luther, McFague, J. Macquarrie, G. Marcel, Moltmann, R. Niebuhr, H.R. Niebuhr, W. Pannenburg, K. Rahner, R. Ruether, Schleiermacher, Soelle, Tillich and H. U. von Balthasar. (Prerequisite: THL (ACOS)

**THL 451 Luther and Theological Anthropology (3)**

This course examines significant themes in Martin Luther’s teachings on the meaning of being human, male and female. Particular focus will be on ways these teachings offer resources for theological anthropology in the twenty-first century. (Prerequisite: THL 301)

**THL 452 Min-Jung Theology and Dalit Theology (3)**

This course introduces to students Asian liberation theologies: Min-Jung theology of Korea and Dalit theology of India. It examines points of convergence and divergence in relation to other liberation perspectives, such as Latin American and feminist theologies. (Prerequisite: THL 301) (CEU)

**THL 460 Prayer and Spirituality (3)**

This course is designed to study the tradition of Christian prayer in terms of its nature, form, style, and role in spirituality and in worship. It will explore new forms, styles, and roles in Christian spirituality as it has been affected by practices of other religions. (Prerequisite: THL 301) (CERT: Spiritual Formation, CEU)

**THL 512 Theology and the Church's Ministry (2)**

This DMin seminar requires the examination and analysis of one's own setting for and practice of ministry for greater theological awareness and theological integrity. It explores the importance and relevance of particular doctrines (e.g., sin, christology, ecclesiology, soteriology) to specific ministerial practices, so as to deepen and broaden the interface of one's theology and tasks of the church's ministry. One's own theological perspective is identified and developed. (Prerequisite: DMIN 510)

**THL 527 Theology and Spirituality in the Wesleyan Tradition (3)**

This DMin seminar examines the theology and practice of John and Charles Wesley with a focus on present implications for ministry and church renewal. A central issue is the relationship between growth in the Christian life and participation in the means of grace. Specific attention is given to holiness of heart and life understood in terms of Christian affections, the nature of grace and its relation to faith and works, faith as an epistemological capacity, the relation of justification to sanctification, and the creational and eschatological framework within which the Christian life is understood. The course examines adherence to a spiritual discipline of participation in such means of grace as prayer, searching the scriptures, the Eucharist, classes and bands, and acts of mercy enabled growth in the Christian life. The goal is to develop a contemporary vision of the Christian life and the communal, liturgical, and devotional contexts that encourage growth in the knowledge of and love of God and neighbor. (Prerequisite: DMIN 510)

**THL 527A Theology and Spirituality in the Wesleyan Tradition (2)**

This DMin Seminar examines the theology and practice of John and Charles Wesley with a focus on present implications for ministry and church renewal. A central issue is the relationship between growth in the Christian life and participation in the means of grace. Specific attention is given to holiness of heart and life understood in terms of Christian affections, the nature of grace and its relation to faith and works, faith as an epistemological capacity, the relation of justification to sanctification, and the creational and eschatological framework within which the

Christian life is understood. The course examines adherence to a spiritual discipline of participation in such means of grace as prayer, searching the scriptures, the Eucharist, classes and bands, and acts of mercy enabled growth in the Christian life. The goal is to develop a contemporary vision of the Christian life and the communal, liturgical, and devotional contexts that encourage growth in the knowledge of and love of God and neighbor. (Prerequisite: DMIN 510) (Taught in Korean, this 2-credit course is designed to meet requirements of the Korean Wesleyan Spirituality and Congregational Renewal DMin track)

### **THL 570 The Wesleyan Heart of Personal Social Holiness (1)**

As a contemporary theological examination of the heart of Wesleyan spirituality, this course explores the relation between Christian affections or tempers (the terms Wesley used for the inner core of personal motivations and dispositions) and practices of piety, mercy, and prophetic action. This relation will be understood as manifested in the liturgical, communal, and missional contexts within which the Christian life of personal and social holiness is formed and shaped. (Prerequisite: DMIN 510)

### **THL 571 Topics in Wesleyan Studies (1)**

This course focuses on a selected topic in the areas of theology, history, or spirituality as it relates to the Wesleyan tradition. When offered, the course is in conjunction with the Wesley Studies Conference held at Saint Paul School of Theology. Students are expected to participate fully in this conference and accompanying class sessions as well as complete pre-conference and post-conference assignments. (Prerequisite: DMIN 510)

## **WORSHIP (WOR)**

### **WOR 220 Choir (0.5)**

This course gives students an opportunity to engage and energize community worship services through the music ministry of the choir. The group meets weekly for rehearsals and is open to singers and instrumentalists of all ages and abilities. Basic singing techniques, church music ministry, and the Holy Spirit's work in worship are a few topics which may be discussed. The choir performs in chapel approximately five times a semester, and for Commencement Convocation in the spring. On days when the ensemble performs, students will be expected to arrive early for warm-ups and a brief run through of music selections. Students may choose to enroll in the course for credit or to attend as a volunteer. Staff and faculty may also participate, if desired. This course is repeatable for credit. A maximum of 3 credit hours may be earned. (Credit/No Credit)

### **WOR 260 Prayer (3)**

A practical course on the leading of public prayer, the relationship of personal to corporate prayer, and topics related to personal prayer practice, healing, specific spiritualities, or teaching prayer.

**WOR 410 Introduction to Worship and Liturgy (3)**

By definition, Christian worship or liturgy is the work of the people. Thus Christian worship involves the participation of all Christians in the ministries of leading, planning, and reflecting on worship. This course equips ordained and lay leaders for such a ministry by focusing on the following areas: (1) history and theology of the Sunday service and the sacraments in the light of the ecumenical movement for liturgical renewal and reform, (2) review of major liturgical resources, and practice with their use in a variety of settings, (3) development of skills necessary for leading prayer in the Christian assembly, (4) development of models for planning, leading, and reflecting on worship that engage the participation of congregation members. (Prerequisite: MIN 301) (Deacon: Worship and Liturgy)

**WOR 411 Introduction to Worship: Baptism and Conversion (3)**

This course addresses the basic theology and purpose of worship, and its primary elements, rhythms and structures. History and theology of the Sunday service, church year, and sacraments will be covered in light of the ecumenical movement for liturgical renewal and reform. The course's focus will be on theology, history, and practice of Christian initiation and its relationship to conversion. (Prerequisite: MIN 301) (CEU, DCN)

**WOR 412 Introduction to Worship: Dining in the Kingdom (3)**

Introduction to Worship invites study of the purpose, theology and practice of worship as a gift from God and an offering of the Church –including sacred time, sacred space, Sunday worship, and sacraments (ordinances). This course will focus on Holy Communion (theology and practice) in its relationship to union with Christ, the nurture of Christians, and the feeding of the world. (Prerequisite: MIN 301) (CEU, DCN)

**WOR 413 Introduction to Worship: The Practice of Worship Leadership (3)**

This course equips ordained and lay leaders for a ministry of leading, planning, and reflecting on worship by focusing on the following areas: 1) history and theology of the Sunday service and the sacraments in the light of the ecumenical movement for liturgical renewal and reform; 2) review of major liturgical resources, and practice with their use in a variety of settings; 3) development of skills necessary for leading prayer in the Christian assembly; 4) development of models for planning, leading, and reflecting on worship that engage the participation of congregation members. (Prerequisite: MIN 301)

**WOR 414 Introduction to Worship: History and Theology (3)**

This basic worship course will prepare the student to understand theologies and histories of worship forms and to articulate their own theology of worship in relation to these. Additionally, students will obtain understanding of and skills for current worship practice. To this end, the class will be a combination of lecture, discussion and experiential practicum.

### **WOR 420 Sacramental Theology (3)**

This course is a historical and denominational sketch of theologies of Christian initiation and Eucharist, focusing on selected authors from the New Testament to the 21st century. Attention will be given to the relationship of symbol and practice to embodied theology. The “sacramentality” of other actions (e.g., preaching, foot-washing, weddings, funerals) will be explored. (Prerequisite: WOR 41\*)

### **WOR 430 Christian Ritualizing and the Baptismal Process (3)**

This course asks the question: How can pastors support the baptized in their Christian life through creative liturgy and ritualization? Theologies of baptism and the baptismal life will be explored. Principles of Christian ritualization will be addressed from studies of ritual and rites of passage. The class will engage in generating rites to enable growth and healing. Doctoral students may enroll to do additional work in this field. (Prerequisite: WOR 411) (ACOS)

### **WOR 432 Embodying Forgiveness and Reconciliation (3)**

This course brings to awareness church understandings of sin and forgiveness/reconciliation and practices in relationship to worship. Engaging received tradition (e.g., sacraments, ordinances, hymnody) as well as creative practices, students will work with personal and corporate sin, repentance, forgiveness, and amendment of life, and the (sacramental) role of embodying and enabling these processes. (Prerequisites: WOR 4\*, HTS 301, HST 302, THL 301)

### **WOR 440 Alternative Worship Practices (3)**

In the face of post-christendom and postmodernism, worship practices are changing in radical ways and will likely continue to do so in the new millennium before us. While grounding worship in traditional biblical, historical, and theological foundations, the course seeks to re-examine some of these foundations and explore alternative worship practices already in place and those still being birthed. These include online worship communities, dinner-based models, and house church movements.

### **WOR 501 The Worshipping Church (3)**

Worship is the portal through which visitors find a spiritual home, members grow to greater discipleship and the whole congregation is inspired to "go and do likewise" in the world. The need is great for vital worship at the epicenter of congregational life. This course will explore the depths of spirituality, excellence of practice in sensory-rich communication and intentional preparation needed by leaders of the 21st century church for worship that revitalizes congregations. Prerequisite: Admission to the DMin program.



Additional projected courses can be found online at [www.spst.edu](http://www.spst.edu).

## Appendix

### Policies

#### Academic Policies

AA3	Advanced Placement
AA4	Student Access to Educational Records (FERPA)
AA5	Directory Information
AA6	Location of Student Records
AA7	Student Responsibilities for Learning
AA8	Class Attendance
AA9	Grading Policy and Course Evaluative Categories
AA10	Academic Progress
AA11	Acceptable Course Grades and Repeated Courses

#### Clergy Act Policies

<a href="#">SPST Policy:</a>	<a href="#">CCP1 Identification of Geographic Boundaries</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP2 Collection and Disclosure of Crime Statistics for Saint Paul School of Theology</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP3 Emergency Notification Procedures</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP4 Timely Warning</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP5 Reporting of Crimes or Emergencies at Saint Paul School of Theology</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP6 Statement on Security and Access to Saint Paul Facilities</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP7 Statement on Reporting Crimes and Confidential Counseling</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP8 Security Awareness Programs for Students and Employees</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP9 Disclosure of Off-Campus Locations of Student Organizations</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP10 Statement Addressing Illegal Drugs and Alcoholic Beverages</a>
<a href="#">SPST Policy:</a>	<a href="#">CCP11 Disclosure to Alleged Victims of Crimes of Violence or Non-forcible Sex Offenses</a>

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SPST Policy:	CCP12	<a href="#">Emergency Response and Evacuation Procedures</a>
SPST Policy:	CCP13	<a href="#">Equity Compliance Officer</a>
SPST Policy:	CCP14	<a href="#">Anti-Harassment, Anti-Discrimination, Anti-Retaliation</a>
SPST Policy:	CCP15	<a href="#">Consensual Romantic or Sexual Relationships</a>
SPST Policy:	CCP16	<a href="#">Policy on "Consent"</a>
SPST Policy:	CCP17	<a href="#">Educational Programs for Sexual Assault Prevention</a>
SPST Policy:	CCP18	<a href="#">Fire Safety for Saint Paul Students in Avila or OCU Housing</a>
SPST Policy:	CCP19	<a href="#">Missing Student Notification</a>
SPST Policy:	CCP20	<a href="#">Policies on VAWA Offenses</a>

## Resources for Students

<b>KANSAS</b>	
<b><u>EMERGENCY</u></b> <b><u>Call 9-1-1</u></b>	
<p><b><u>Compassionate Ear Warmline: (913) 281-2251</u></b>     <b><u>Suicide Prevention Life Line: (785) 841-2345</u></b>  <b><u>Domestic Violence Hotline: (800)799-SAFE (7233)</u></b>   <b><u>Health Crisis Line: (913)268-0156</u></b>  <b><u>Metropolitan Assoc. to Counter Sexual Assault: 24 hour crisis line:</u></b>  <b><u>(816) 531-0233 or (913) 642-0233</u></b></p>	
<p><b><u>Hospitals:</u></b>  <b>Children's Mercy Hospital</b>          Leawood, KS 66211          (913) 696-5700</p> <p><b>Children's Mercy South</b>          5808 W 110th St, Overland Park,          KS 0.9 mi W          (913) 696-8000  <a href="http://www.childrensmercy.org">www.childrensmercy.org</a></p> <p><b>Kansas University Medical Center</b>          10777 Nall Ave, Overland Park, KS          0.7 mi W          (913) 588-6200  <a href="http://www.kumc.edu">www.kumc.edu</a></p>	<p><b>Olathe Medical Center</b>          20333 W. 151st St. Olathe, KS 66061          (913) 791-4200  <a href="http://www.olathehealth.org">www.olathehealth.org</a></p> <p><b>Overland Park Regional Medical Center</b>          10500 Quivira Road Overland Park, KS 66215          (913) 541-5000  <a href="http://www.oprmc.com">www.oprmc.com</a></p> <p><b>Providence Medical Center</b>          8929 Parallel Parkway Kansas City, KS 66112          (913) 596-4000  <a href="http://www.providence-health.org">www.providence-health.org</a></p> <p><b>Shawnee Mission Medical Center</b>          9100 W. 74th St. Shawnee Mission, KS 66204</p>

<p><b>KU MedWest Urgent Care</b> 7405 Renner Rd, Shawnee, KS (913) 588-1227 <a href="http://www.kumed.com">www.kumed.com</a></p> <p><b>Shawnee Mission Urgent Care</b> 9040 Quivira Rd, Lenexa, KS (913) 888-1151 <a href="http://www.shawneemission.org">www.shawneemission.org</a></p> <p><b>Johnson County Health Department</b> 11875 S. Sunset Drive, Suite 300 Olathe, KS 66061 or 6000 Lamar Ave., Suite 140 Mission, KS 66202 (913) 826-1200 <a href="http://health.jocogov.org">http://health.jocogov.org</a> (Home visiting/health maintenance and education for the elderly.)</p> <p><b>Menorah Medical Center</b> 5721 W. 119th St. Overland Park, KS 66209 (913) 498-6000 <a href="http://www.menorahmedicalcenter.com">www.menorahmedicalcenter.com</a></p>	<p>(913) 676-2000 <a href="http://www.shawneemission.org">www.shawneemission.org</a></p> <p><b>St. Joseph Medical Center</b> 1000 Carondelet Drive Kansas City, MO 64114 (816) 942-4400 <a href="http://www.carondelethealth.org">www.carondelethealth.org</a></p> <p><b>St. Luke's Hospital</b> 4401 Wornall Road Kansas City, MO 64111 (816) 932-200 <a href="http://www.saintlukeshealthsystem.org">www.saintlukeshealthsystem.org</a></p> <p><b>St. Luke's South</b> 12300 Metcalf Ave. Overland Park, KS 66213 (913) 317-7000 <a href="http://www.saintlukeshealthsystem.org">www.saintlukeshealthsystem.org</a></p> <p><b>University of Kansas Medical Center</b> 3901 Rainbow Blvd. Kansas City, KS 66160 (913) 588-5000 <a href="http://www.kumc.edu">www.kumc.edu</a></p>
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### **Physicians and Clinics:**

If you are looking for a doctor, we suggest that you either:

- a) Talk with other students or members of the seminary community to learn about medical personnel or
- b) Follow the links below:

<http://www.kumed.com/find-doctor>

<http://www.healthgrades.com/provider-search-directory>

In addition, the following places provide health care on a sliding scale based on the ability to pay:

<http://www.freemedicalsearch.org/>

<http://www.needymeds.org/>

[http://freeclinicdirectory.org/kansas\\_care.html](http://freeclinicdirectory.org/kansas_care.html)

<p><b>KS Shawnee Clinic</b> 5817 Nieman Road Shawnee, KS 66203 (913) 248-9965 It is our mission to provide healthcare to the underserved and uninsured of our community and world through Christian service. Call for clinic hours. Not open on weekends or Mondays.</p>	<p><u>Clinic services provided:</u> Primary Family Care Full laboratory and Immunizations Vaccines for children’s program Acute and Chronic care Preventative healthcare and education Specialty care includes pediatrics, asthma/allergy and diabetes management</p>
<p><b>Kansas City Free Eye Clinic</b> 705 Virginia Avenue Kansas City, MO</p> <p>Please note that this is not a walk-in clinic. Please check <a href="#">eligibility</a> requirements to make an appointment. Because of the demand for quality eye care and limited resources, The Kansas City Free Eye Clinic can only examine those who need free care.</p> <p>Currently The Kansas City Free Eye Clinic can examine uninsured adult patients from the Jackson County, MO area. Please refer children to the eye clinic at Children’s Mercy Hospital.</p> <p><i>Founded in 2008, The Kansas City Free Eye Clinic provides accessible eye care to Kansas City’s uninsured and underinsured. The first of its kind locally, the Eye Clinic is a nexus between concerned health professionals, organizers, and</i></p>	<p><u>One of each of the following needed:</u></p> <ul style="list-style-type: none"> <li>● <i>Photo Identification</i></li> <li>● <i>Residency:</i> Proof of address no more than 30 days old (ex: utility bills, cell phone bills, bank statements) Shelter letter if staying at shelter</li> <li>● <i>Income:</i> Proof of income (ex: paycheck stub, social security award letter, unemployment benefit letter) No income — notarized letter including address and phone number signed by supporting person</li> </ul> <p>If you meet this criteria, please <a href="#">contact us</a> to be placed on our list and you will be notified before the next clinic.</p> <p><i>As an entirely college student-run organization, Kansas City Free Eye Clinic operates on generous donations of time and money of those in the Kansas City area.</i></p>

<p><i>patients in the community. The aim is to provide a broad range of vision services such as refractory correction, cataract removal, and glaucoma treatment. The Kansas City Free Eye Clinic complements the numerous free health clinics in Kansas City.</i></p>	
<p><b>Mercy and Truth Shawnee Clinic</b>        5817 Nieman Road Shawnee, KS        66203        (913) 248-9965  <a href="http://www.mercyandtruth.com/shawnee-clinic">http://www.mercyandtruth.com/shawnee-clinic</a></p>	<p>(Health services on a sliding-scale fee basis.)</p>
<p><b>Health Partnership Clinics</b>        7171 W. 95th St., Suite 100        Overland Park, KS 66212        (913) 648-2266        or        807 S. Clairborne Road Olathe, KS        66062        (913) 393-9921  <a href="http://www.kspca.org">www.kspca.org</a></p>	<p>(Health service clinics for uninsured low-income patients. Appointments only.)</p>

<p><b>Health Partnership Clinic of Johnson County</b> Olathe 407 S Clairborne Rd Ste. 104 Olathe KS 66062 (913) 648-2266 <a href="http://hpcic.org/">http://hpcic.org/</a></p>	<p><i>Accepts:</i> Uninsured Only <i>Income:</i> Low Income <i>Fees:</i> Free/No fee Languages <i>Spoken:</i> English, Spanish <i>Services:</i> Women's Health Services, Specialist medical services, Primary Care, Pharmacy Services <i>Hours:</i> Call for hours <i>Service Area:</i> Olathe Area</p>
<p><b>Health Partnership Clinic of Johnson County</b> Overland Park 7171 West 95th St. Ste. 100 Overland Park KS 66212 (913) 648-2266 <a href="http://hpcic.org/">http://hpcic.org/</a></p>	<p><i>Accepts:</i> Uninsured Only <i>Income:</i> Low Income <i>Services:</i> Medical Services, Dental Services <i>Fees:</i> Free/No fee <i>Languages Spoken:</i> English <i>Hours:</i> Call for hours <i>Service Area:</i> Johnson County</p>
<p><i>In addition to the above resources, the <b>United Way 211</b> number can help connect persons to a variety of resources, according to their need.</i></p>	
<p><b><u>Counseling:</u></b></p>	
<p>Several options are available for counseling for students and their families. These options are intended to provide effective and economical resources for those who choose to take advantage of them. Below is a list of some of those who have been approved for subsidy. Persons desiring information about a particular counselor or information to help in choosing a counselor are welcome to talk with the Dean of Students or visit with other students about counselors who have been useful for them.</p> <ol style="list-style-type: none"> <li>1. The seminary subsidizes counseling for master's students for up to four sessions per academic year. Students make their own arrangements with the counselor and bills can be submitted to the seminary.</li> <li>2. Students who are related to the Missouri Conference may be eligible for subsidies for counseling. Arrangements are made through the Reverend Sally Schwab, Spiritual Health Services, (816) 271-6040. Students who are related to the Kansas East Conference may also be eligible for subsidies for counseling. Other students should contact their judicatories for possible access to affordable counseling services.</li> <li>3. Counseling at a reduced cost is available through the University of Missouri at Kansas City (UMKC) Community Counseling Services, (816) 235-2725. Counseling is done by graduate students who are under careful supervision. Some students have found this a very valuable resource.</li> </ol>	
<p><b>Agencies that Provide Counseling on a Sliding Scale for Residents:</b></p>	

<p><b>Johnson County Mental Health Center</b> 6000 Lamar Ave., Suite 130 Mission, KS 66202 (913) 831-2550 <a href="http://mentalhealth.jocogov.org">http://mentalhealth.jocogov.org</a> Serves Johnson County, KS</p>	<p><b>Friends University – Center on Family Living</b> Pine Ridge Business Park, 8207 Melrose Drive, Suite 200, Lenexa, Kansas 66214 (913) 233-8705 <a href="http://www.friends.edu/center-family-living">http://www.friends.edu/center-family-living</a> <i>Fees:</i> Sliding scale (often ranges \$5-10)</p>
<p><b>MidAmerica Nazarene University - Community Counseling Center</b> 14201 S. Mur-Len, Suite 201, Olathe, Kansas 66062 (913) 971.3733 <a href="http://www.mnu.edu/ccptc">http://www.mnu.edu/ccptc</a> <i>Fees:</i> Sliding scale</p>	<p><b>KU Psychological Clinic</b> University of Kansas, Fraser Hall, Room 340, Lawrence, Kansas 66045 *inquire about parking (785) 864.4121 <a href="http://psychclinic.ku.edu/">http://psychclinic.ku.edu/</a> <i>Fees:</i> sliding fee scale depending on the individual's income and number of dependents . . . The benchmark fee is \$48 per 50- minute session, but in recent years, the average fee has been between \$10-15. To qualify for fees below the \$48.00 benchmark, individuals are expected to provide some proof of income.</p>
<p><b>University of Missouri Kansas City Community Counseling Services</b> 816.235.2725 <a href="http://www.umkc.edu">www.umkc.edu</a></p>	

<b>Counselors Approved for the Saint Paul Subsidy for Counseling:</b>	
<p><b>Rev. Dr. Dorothy Smith</b> 5222 N. Manchester Ave. Kansas City, MO 64119_(816) 769-2941 <a href="mailto:dlsmith3@juno.com">dlsmith3@juno.com</a> <a href="http://www.sonrisesonset.net/">http://www.sonrisesonset.net/</a> Specializes in spiritual direction &amp; pastoral counseling</p>	<p><b>Christina McLewin Counseling Services</b> Licensed Professional Counselor 8080 Ward Parkway, Suite 140 Kansas City MO 64114 (816) 289-8765 <a href="http://www.KC-Counseling.com">www.KC-Counseling.com</a> <a href="mailto:christina@kc-counseling.com">christina@kc-counseling.com</a> Specializes in career counseling &amp; spiritual direction</p>
<p><b>David Ehum, Ph.D.</b> 4700 Belleview, Suite L12 Kansas City, MO 64112 (816) 756-1227</p>	<p><b>Paige Stanfield-Myers</b> Institute on Life Transition Box 804 Lee’s Summit, MO 64063 (816) 419-3146 <a href="mailto:Stanfield-myers@hotmail.com">Stanfield-myers@hotmail.com</a></p>

<p><b>Elizabeth Campbell, Ph.D.</b> (913) 652-3335</p>	
<p><b>Drug and Alcohol Abuse Counseling and Treatment</b> <i>(affirmed by Board of Trustees, October, 2007)</i></p> <p>Students may find appropriate counseling and treatment resources through the referral program of the Kansas City chapter of the National Council on Alcoholism and Drug Dependence, 633 E. 63rd St., Kansas City, Missouri, 64110; (816) 361-5900.</p>	

## OKLAHOMA

### Hospitals:

**Saint Anthony Hospital**

1000 N. Lee, Oklahoma City, OK  
(405) 272-7000

**Presbyterian Hospital**

700 N.E. 13<sup>th</sup> St., Oklahoma City,  
OK  
(405) 271-5100

**Deaconess Hospital**

5501 N. Portland, Oklahoma City,  
OK  
(405) 604-6000

**OU Medical Center Hospital**

940 N.E. 13<sup>th</sup> St., Oklahoma City, OK  
(405) 271-4700

**Baptist Integris Medical Center**

3300 N.W. Expressway, Oklahoma City, OK  
(405) 949-3011

**Mercy Health Center**

4300 W. Memorial Rd., Oklahoma City, OK  
(405) 755-1515

### OCU Campus Health Services:

OCU Campus Health Services are available for Saint Paul at OCU students. The Campus Health Center provides Physician Assistants and a part-time physician to assist students with primary health care needs. For more information, see [www.okcu.edu/students/health/index](http://www.okcu.edu/students/health/index).

The Campus Health Center is located in the west wing of the Kramer School of Nursing. Its hours are 8:00 am to noon and 1:00 to 5:00 pm, Monday through Friday. Appointments are available Monday through Friday, and can be made by calling the center at (405) 208-5090. (Making an appointment is the best way to ensure you are seen in a timely manner.)

**The Campus Health Center is not equipped to address emergency healthcare needs. If you have an emergency, call 911.**



### Immunizations

Oklahoma law requires **all students**, including seminary students, to be vaccinated against:

- **Hepatitis B** - a series of two injections given over a six-month period.
- **MMR (Measles, Mumps, Rubella)** - usually given to children before elementary school.
- **And, if you live in on-campus housing**, Oklahoma law requires vaccination against **Meningococcal disease**, or signing a waiver declining this vaccine.

If you have been vaccinated, you must bring **copies of your proof of vaccination** to the Campus Health Center.

If you have been vaccinated and don't have proof, you can have blood tests to determine your immunity. Details can be found at [www.okcu.edu/students/health/immunizations/immunity-tests](http://www.okcu.edu/students/health/immunizations/immunity-tests).

### What Can Students Who Don't Have The Required Immunizations Do?

The Campus Health Center can provide the immunizations required for a fee. Vaccines are also available free of charge in some situations, or at a lower cost, at the local Oklahoma City/County Health Department. Outside of Oklahoma, most state or city health departments offer clinics to provide low-cost vaccination.

### How Do Students Turn in Records?

- No original records will be accepted. Students must make a copy of the immunization record for Campus Health Services and keep the original in a safe location for their records. *Students must write their name, OCU ID Number (B number), and birthdate on the records before submitting them to Student Health.*
- The record should have the vaccination name (or type) and the date the vaccination was received. If students do not have this information there are blood tests that can be done - see links below for more information or contact the Campus Health Center. There is also a waiver available in the Campus Health Center or at [www.okcu.edu/students/health/immunizations/index](http://www.okcu.edu/students/health/immunizations/index).
- There is an Immunization Requirement Form that a medical provider can fill out for the student that includes all of the required immunizations. The form is not required, but it is an option.
- Information about immunization records can be found at [www.okcu.edu/students/health/immunizations/index](http://www.okcu.edu/students/health/immunizations/index) or by calling (405) 208-5090.
- Provide immunization records and/or waiver to OCU Campus Health Services:
  - In person: Campus Health Center, Kramer School of Nursing (West Wing)
  - By fax: (405) 208-6016.

<ul style="list-style-type: none"> <li>• By mail: OCU Campus Health Services, 2501 N. Blackwelder Ave., Oklahoma City, OK 73106</li> <li>• Or by confidential e-mail: <a href="mailto:studenthealth@okcu.edu">studenthealth@okcu.edu</a></li> </ul>	
<p><b><u>Automated External Defibrillators</u></b> Automated External Defibrillators (AED) are located in many buildings on campus. The Chapel AED is located on the upper level's southwest corner between the deans' offices. CPR classes including training in the use of AEDs are provided periodically by OCU Campus Health Services.</p>	
Physicians and Clinics:	
<p>Go to <a href="http://www.okcu.edu/students/health/hospitals-doctors/index">http://www.okcu.edu/students/health/hospitals-doctors/index</a> for a list of physicians available.</p> <p><b><u>After Hours Medical Care</u></b> - When the Student Health Service is closed, the clinics listed below are equipped to assist you with your medical needs. This list does not represent an endorsement or recommendation of these physicians by Saint Paul School of Theology or Oklahoma City University. This list is provided to you for your convenience. Physician choice is solely the student's responsibility.</p>	
<p><b>Access Medical Centers: Urgent Care</b> 3617 Northwest Expressway (405) 835-2771 <u>Hours</u> Daily: 8:00 am – 8:00 pm</p>	<p><b>First Med</b> 4510 NW 39th Street (405) 495-5841 <u>Hours</u> Daily: 8:00 am – 7:30 pm</p>
<p><b>Today Clinic</b> 701 NE 36th Street (405) 631-0611 <u>Hours</u> Daily: 10:00 am – 7:00 pm</p>	

**Counseling:**

The OCU University Counseling Services are available to Saint Paul at OCU students. For more information go to <http://www.okcu.edu/campus/resources/counseling/index>, or call (405) 208-7901.

*The mission of University Counseling Services is to promote healthy lifestyles and support academic success by providing quality mental health services. The goal is to empower our students, faculty, and staff by inspiring hope and dignity as well as strengthening families and communities. By utilizing a broad spectrum of resources, this counseling office acts to support the entire Oklahoma City University community in order to enhance the personal,*

*social, and intellectual functioning of each individual.* (As found at <http://www.okcu.edu/campus/resources/counseling/index>.)

The options below are intended to provide effective and economical resources for those who choose to take advantage of them. Persons desiring information about a particular counselor or information to help in choosing a counselor are welcome to talk with the Associate Dean (OCU campus).

This list does not represent an endorsement or recommendation of these counselors and physicians by Saint Paul School of Theology or Oklahoma City University. This list is provided to you for your convenience. Counselor choice is solely the student's responsibility.

<p><b>Crisis Center</b> 1200 NE 13<sup>th</sup> St., Oklahoma City, OK (405) 522-8100</p>	<p><b>Disordered Eating Center of Central Oklahoma</b> 1223 W. Main, Suite 102, Norman, OK 73069 (405) 292-1000</p>
<p><b>YWCA</b> Rape Crisis (405) 943-7273 (Free) Domestic Crisis (405) 917-9922 (Free)</p>	<p><b>Sunbeam Family Services</b> 1100 NW 14<sup>th</sup> Street, Oklahoma City, OK (405) 528-7721 -- sliding fee scale</p>
<p><b>Drug and Alcohol Abuse Counseling and Treatment:</b></p>	
<p>This list does not represent an endorsement or recommendation of these counselors and physicians by Saint Paul School of Theology or Oklahoma City University. This list is provided to you for your convenience. Counselor choice is solely the student's responsibility.</p>	
<p><b>COPE, Inc.</b> 2701 N Oklahoma Ave., Oklahoma City, OK (405) 528-8686 Outpatient treatment Sliding fee scale for patients without insurance</p>	<p><b>FIRSTEP Women's Recovery</b> (405) 794-2834 <b>FIRSTEP Men's Recovery</b> (405)-799-7540</p>
<p><b>Drug Recovery Inc</b> 3033 N Walnut, Oklahoma City, OK (405) 232-9804 Inpatient treatment</p>	<p><b>The Referral Center</b> 1215 NW 25<sup>th</sup> St., Oklahoma City, OK (405) 525-2525 10-day detox center that accepts patients with or without insurance</p>

## Standards for Teaching Saint Paul Classes (SPST Policy: AA1)

Draft: 8/31/2015

Adopted:

Updated: 11/05/2015

1. This policy applies to all courses and all degree programs at Saint Paul School of Theology with the exception of courses noted below. This includes all Master of Divinity, Master of Arts in Christian Ministry, Master of Arts (Theological Studies), and Doctor of Ministry classes. These standards are in effect for traditional classes, as well as hybrid, online, and intensive formats.

2. Courses excluded from the standards listed below are practicums, spiritual formation retreats, and immersion or travel courses due to their practical nature and short-term format. At the beginning of each 15-week semester the Registrar and/or VPAAD will verify that students receiving financial aid are not enrolled solely in these “excluded” courses.

3. Contact hours. Students are expected to complete 15 hours of seat time for each credit hour in a course, plus an additional 30 hours of study beyond the physical or virtual classroom for each credit hour in a course. “Seat time” may be fulfilled within a classroom setting, through synchronous engagement, or by means of asynchronous course work such as discussions, videos, and quizzes posted on Moodle. One contact hour equals 50 minutes.

4. Attendance. Professors must verify weekly attendance during the 15 week semester. Attendance may be fulfilled through face-to-face sessions, synchronous online meetings, or asynchronous engagement of material. The Moodle attendance module should be used for recording weekly attendance. The VPAAD maintains responsibility for monitoring attendance.

a) If a student stops attending a class, the professor must notify the VPAAD and the Registrar of the date of last attendance, following the second consecutive absence or following the last class session of the semester, whichever comes first.

b) Professors should include Saint Paul’s attendance policy in each course syllabus.

c) As a guideline, a student who misses more than three class sessions, to include excused absences, cannot receive a passing grade for the course.

5. Traditional Courses. Seat time requirements suggest the expectation that students will attend every class session. As a rule, traditional courses may include one or two synchronous or asynchronous class sessions.

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6. Hybrid Courses. A hybrid course combines face-to-face sessions with synchronous or asynchronous class sessions conducted via Moodle. The normal pattern will be one face-to-face session followed by two “online” class meetings. This schedule will ensure all professors teaching hybrid courses will require on campus sessions during the same weeks. Professors should post the online week’s lesson on Moodle in advance of the class’s time block on the schedule.

- a) Normally, face-to-face sessions will be held during weeks 1, 4, 7, 10, 13 and 15.
- b) Normally, online sessions will be conducted during weeks 2, 3, 5, 6, 8, 9, 11, 12, and 14.
- c) Professors who wish to modify this schedule must make a request to the VPAAD when the draft schedule is being vetted through the faculty. The VPAAD will determine if the adjustment can be made, possibly seeking to align the schedule for all hybrid courses in that semester. Once students have registered, no variations to this schedule will be permitted.

7. Online Courses. An online course is conducted entirely by means of Moodle and applications such as Google Hangouts. Professors should ensure that students have a full week of access to each week’s Moodle session prior to beginning the next class session. This means determining and standardizing the day of the week when each new class session or lesson will become available. In addition to complying with Saint Paul standards for reading and writing assignments, an online course must have 15 hours of additional engagement per credit hour. Such work could include watching videos, engaging in online discussions, meeting with the professor, working with other students on a project, taking quizzes, etc. It is the professor’s responsibility to ensure weekly engagement of the material throughout the semester and provisions for 3 hours of work per week per credit hour. In other words, a 3-credit hour course should expect 90 hours of reading, writing, research, and study over a 15-week semester, as well as an additional 45 hours of “seat time” or online engagement.

8. Intensive Courses. Intensive courses include a one-week or two-week period of face-to-face meetings to fulfill “seat time” requirements.

- a) Intensive courses for master’s students are conducted only during the three-week January term and the six-week summer term. The standard for work beyond the classroom (reading, writing, research, and study) must also be fulfilled during the designated short term.
- b) Intensive courses for doctoral students are of a different nature from masters’ coursework, as they occur during 15-week semesters. Although seat time requirements may be fulfilled during the intensive week, the required course engagement in reading, writing,

research, and study must be conducted over the full 15 weeks. Professors are required to document weekly engagement in the course work by each student. Professors should ensure that students have a full week of access to each week’s Moodle session prior to beginning the next class session. This means determining and standardizing the day of the week when each new class session or lesson will become available.

### Inclusive Language Suggestions

*(Reviewed in 2001 by the Affirmative Action Committee, then Diversity and Equity Committee, now Intercultural Concerns Committee)*

Situation/Examples of Common Usage	An Alternative Usage	Comments
Using different language at Saint Paul than we might use when in the church or parish.	<ul style="list-style-type: none"> <li>Use Saint Paul as a testing ground for developing ministry relationships and behaviors that will enhance present and future pastoral/ministry roles.</li> </ul>	Modeling in our common life at Saint Paul the kind of language that reflects the Christian love we seek to develop in our congregations.
Titles, descriptions, generalizations, and stereotypes, i.e., Liberals, Fundies, Conservatives, Moderates, Aggies, Pollocks, and words or jokes that are offensive to persons of another gender, sexual orientation, race, ethnic group, or nationality.	<ul style="list-style-type: none"> <li>Avoid jokes, stories, titles, or generalizations that make persons the object of ridicule or laughter. Choose, rather, to discover and honor what groups of persons prefer to be called. Remember that a person’s name is almost always appropriate.</li> </ul>	If you are offended by language others in the community have used, it is appropriate to speak assertively to those persons, without attacking, and inform them of how and why the language used was offensive to you.
Suspicion of persons who are of a different race, nationality, ethnic group, geographical region, religious affiliation, or theological perspective. Sometimes attributing beliefs and attitudes to them that are unfounded.	<ul style="list-style-type: none"> <li>Engage persons whose life experiences, faith, or belief systems are different from your own in dialogue. Learn and respect the differences and similarities of each other’s belief systems.</li> </ul>	Only use generalizations and attributions to help you formulate questions. Avoid drawing conclusions on the basis of stereotypes. Rather, draw conclusions from information acquired from dialogue and discussion.

<p>Traditional practice of using the male gender as the generic designation for persons when gender is unknown or in reference to groups of persons that include both males and females.</p>	<ul style="list-style-type: none"> <li>● Instead of <i>Man, Mankind</i>, try <i>Person(s), One, Humans, Human Beings, People, Humanity, Everyone, All, Us, We (Women and Men)</i>.</li> <li>● Instead of <i>Forefathers</i>, try <i>Ancestors, Forebears (Foremothers and Forefathers)</i>.</li> <li>● Instead of <i>He, Him</i> try changing the sentence to plural or use <i>She/He</i> or <i>Him/Her</i> (alternating).</li> <li>● Instead of <i>Brother(s)</i>, try <i>Neighbor(s), Friends, or Sisters and Brothers</i>.</li> <li>● Instead of <i>Man’s Achievements</i>, try <i>Human Achievements</i>.</li> <li>● Instead of <i>Grow to Manhood</i>, try <i>Grow to Adulthood</i>.</li> </ul>	<p>Of course, when the reference is to a group where all are of the same gender the gender- specific designation is appropriate. When the reference is to a person whose gender is known, the gender- specific pronoun is appropriate. In other circumstances the appropriate action is to find an appropriate inclusive word or phrase to use.</p>
<p>When persons are linked together in marriage or on the same staff the male- gender designation is often given prominence and the female allocated a secondary one.</p>	<ul style="list-style-type: none"> <li>● Instead of <i>Man and Wife</i>, try <i>Husband and Wife</i>.</li> <li>● Instead of referring to a couple as <i>Mr. and Mrs. John Doe</i>, try <i>Mr. John and Mrs. Jane Doe</i>; or <i>M/M Jane and John Doe</i>; or if the wife is retaining her legal name prior to marriage, try <i>M/M Jane Smith and John Doe</i>.</li> <li>● Instead of beginning a general letter to ministers in a conference as <i>Gentlemen</i>, use <i>Ministers</i> or <i>Men and Women</i> or <i>Pastors</i> or <i>Church Leaders</i>, etc. When referring to a couple where one has a doctorate and the other does not, use <i>Mr. Ralph and Dr. Elizabeth Smith</i>.</li> </ul>	
<p>When referring to ministers, lawmakers, or other officials the male ending of a word is commonly used, i.e., <i>ClergyMan, policeMen, CongressMan, fireMan</i>, etc.</p>	<ul style="list-style-type: none"> <li>● Instead of <i>Clergyman</i>, use <i>Clergy</i> or <i>Clergyperson</i>.</li> <li>● Instead of <i>Chairman</i>, use <i>Chair</i> or <i>Chairperson</i>.</li> <li>● Instead of <i>Congressman</i>, use <i>Representative</i> or <i>Congressperson</i>.</li> <li>● Instead of <i>Policeman</i>, use <i>Police Officer</i>.</li> <li>● Instead of <i>Firemen</i>, use <i>Fire Fighter</i>.</li> </ul>	

<p>In an attempt to move away from sexist language some use terms like Chairperson or Clergy Person to refer to females and Chairman or Clergyman to refer to males.</p>	<ul style="list-style-type: none"> <li>● Instead of using a sexist word, try using word such as Chairperson or Clergy person, etc. to refer to persons of both genders.</li> </ul>	<p>Be consistent in the use of inclusive and nonsexist language.</p>
<p>Traditionally terms used in worship and in Scripture for God are exclusively male in gender. A thorough analysis of Biblical texts reveals that metaphors and names for God include male and female images. Speaking of God as only male or female limits God to human traditions. Many feel that words such as He and Father are inadequate to describe all of God's qualities as God relates to human beings. Some words that have been traditionally used to show honor and respect for God's authority may be exclusive rather than inclusive, i.e., King, Lord, Master.</p>	<ul style="list-style-type: none"> <li>● Instead of using <i>He</i> or <i>She</i>, use <b>God</b>. Example: "When God created the heavens and the earth, God looked at what God had done and said..."</li> <li>● Instead of The Heavenly <i>Father</i> some use The Heavenly <i>Parent</i> or <i>Mother/Father</i>.</li> <li>● Instead of <i>King</i>, some use <i>Sovereign</i></li> <li>● Instead of <i>King of Kings</i> and <i>Lord of Lords</i>, some use <i>Sovereign of Sovereigns</i> and <i>Ruler of Rulers</i>.</li> <li>● Instead of the term <i>Lord God</i>, some use an English transliteration of the Hebrew word for God:</li> </ul>	<p>While this may not be good sentence construction, it avoids the gender-specific problem. This maintains the warmth of the relationship while avoiding the gender-specific problem.</p> <p>A Sovereign can be a male or a female. A Sovereign and/or a Ruler can be a male or a female. This shows respect for God while avoiding the gender bias in an English-speaking culture.</p>



<p>Some (female and male) come to seminary with sensitivity to abuses that have been perpetrated by male authority figures in both secular and religious settings. They are offended by the use of male authority images and metaphors such as Lord, Father, King, etc., in worship.</p> <p>Others (female and male) come from traditions and personal life experiences where their own fathers, etc. as well as God the Father is perceived to be loving, kind, strong, warm and caring. They resent not being able to refer to God as their Father.</p>	<ul style="list-style-type: none"> <li>● Instead of ignoring or criticizing these persons, try to practice the principle, <i>“Seek First To Understand, Then Seek To Be Understood.”</i></li> <li>● Instead of confrontation follow the Scriptural admonition in Romans 12:10 <i>“Be kindly affectionate to one another with [sisterly/brotherly] love, in honor giving preference to one another.”</i></li> </ul>	<p>Respect for each other’s traditions, experiences and beliefs does not necessarily mean that you agree with them.</p>
<p>Most of the printed pictures of the women and men in the Bible tend to be of Caucasian or White persons. In reality, a search of the Scriptures reveals that there are no Caucasians listed among the major characters in the Hebrew Scriptures or the New Testament. They were all non-white.</p>	<ul style="list-style-type: none"> <li>● Instead of thinking of Jesus and other biblical characters as exclusively white, Caucasian, Western Europeans, consider the fact that <i>God is the God of all Races and Nationalities and that the Message of the Gospel is for all Persons of all Skin Colors and Geographic Locations.</i></li> </ul>	

<p>Racial strife appears to be a common experience in many if not most communities in the United States. The conflict appears to be multifaceted. Persons of all skin colors testify to being the objects of discrimination.</p>	<ul style="list-style-type: none"> <li>● Instead of ignoring the problem or hoping that it will go away, try to learn as much as possible about how Racism is experienced by the various groups, especially by African-Americans, and join others in the community who are trying to deal with their own racist attitudes and behaviors, while seeking for a way to reconcile the differences between the races.</li> <li>● Instead of using colors to describe something as good or bad (black or red as bad or white as good) look for an alternative word that accomplishes the same objective.</li> </ul>	<p>Acquiring knowledge and understanding of the situation and making an intentional effort to bridge gaps can be spiritually, emotionally, and socially rewarding.</p>
<p>“Geezer bashing” seems to be a growing problem in the United States. Some have branded programs like Social Security and Medicare as “Geezerfare.” Older persons, regardless of race or gender, are often targets for discrimination and prejudice, even in the church. Mainline and other major denominations are “graying.”</p>	<ul style="list-style-type: none"> <li>● Instead of <i>Elderly</i> try <i>Older Person</i> or <i>Senior Adult</i>.</li> <li>● Instead of <i>Little Old Man</i> or <i>Woman</i> try <i>Older Men</i> or <i>Older Women</i> or practice calling persons by their names without using a qualifying adjective.</li> </ul>	
<p>In most communities there will be persons with some form of disability. They are like everyone else—except they happen to have a disability.</p>	<ul style="list-style-type: none"> <li>● Instead of saying the disabled, try saying People with Disabilities.</li> <li>● Instead of using derogatory descriptive words such as mute or dumb, slow, crazy or insane, etc. refer to the specific disability as a condition not as a personality trait.</li> </ul>	

## 2017-2018 Academic Calendar

### FALL SEMESTER 2017

Last Day to Pay or Make Payment Plan Arrangements .....	August 21
Fall 2017 New Student Orientation .....	August 21
<b>Fall 2017 Term Begins</b> .....	August 21
Fall 2017 Syllabus Posted on Moodle.....	August 21
Opening Convocation (Kansas).....	August 22
Opening Convocation (Oklahoma).....	August 29
Fall 2017 Add/Drop Deadline.....	September 1
Labor Day (no classes, offices closed).....	September 4
Returning Student Advising Week.....	September 25-September 29
Returning Student Spring/Summer 2018 Registration Opens.....	October 2
<b>Fall Reading Week</b> .....	<b>October 9-October 13</b>
Makeup Day for Labor Day (Monday classes meet).....	November 20
<b>Thanksgiving Break</b> (no classes).....	November 21-24
<b>Thanksgiving Break</b> (offices closed).....	November 23-24
Fall 2017 Term Ends.....	December 17
Christmas/New Year Break (no classes).....	December 22-January 19
Christmas/New Year Break (offices closed).....	December 22- January 2
Fall 2017 Grades Due to Registrar.....	January 4

### SPRING SEMESTER 2018

Martin Luther King, Jr. Holiday (offices closed).....	January 15
Spring 2018 New Student Orientation.....	January 22
Spring 2018 Syllabi Posted on Moodle.....	January 22
<b>Spring 2018 Term Begins</b> .....	January 22
Last Day to Pay or Make Payment Plan Arrangements.....	January 22
Spring 2018 Add/ Drop Deadline (no penalty).....	February 2
<b>Spring Reading Week</b> .....	March 5-9
Returning Student Advising Week.....	March 12-16
Returning Student Fall/Winter 2018-2019 Registration Opens.....	March 19
Summer 2018 Syllabi Posted on Moodle.....	March 23
Snow make-up days.....	March 26-27
(part of Easter Break if not needed to make up classes)	
Easter Break (no classes).....	<b>March 28-30</b>
<b>Easter Break (offices closed)</b> .....	<b>March 29-30</b>
Spring 2018 Graduates' Grades/ Praxis Thesis Forms Due .....	May 11
Spring 2018 Term Ends.....	May 20
<b>Commencement (Kansas)</b> .....	<b>May 18 (morning)</b>
<b>Commencement (Oklahoma)</b> .....	<b>May 19 (morning)</b>
Offices closed.....	May 21
Spring 2018 Grades Dues.....	May 25
Memorial Day (offices closed).....	May 28

### SUMMER TERM 2018

Last Day to Pay or Make Payment Plan Arrangements.....	June 25 (First day of Term 1)
Summer 2018 Term 1 .....	June 25-July 15
Summer 2018 Term 2 .....	July 16- August 5
Summer 2018 Drop/Add Deadline (no penalty).....	June 25
Independence Day (no classes, offices closed).....	July 4
Summer 2018 Term Ends.....	August 5
Summer grades due to Registrar.....	August 17
Offices closed.....	Each Friday in June and July

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