

 Saint Paul School of  
Theology



Student Handbook  
& Catalog  
2019-2020

Revised August 13, 2019

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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 in 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.

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)

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)

These programs are approved for offering at our Saint Paul: Kansas Campus, Saint Paul: Oklahoma Campus, and via distance education

Saint Paul School of Theology is regionally accredited 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)

*The Higher Learning Commission*

30 North LaSalle Street, Suite 2400, Chicago, IL 60602-2504

(800) 621-6440 [www.ncahlc.org](http://www.ncahlc.org)

These programs are approved for offering at our Saint Paul: Kansas Campus, Saint Paul: Oklahoma 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



**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**

**Professor of Theology**

Ph.D., Theological Studies, Emory University

S.T.M., Yale University

M.Div., Yale University

B.A., St. Olaf College.



**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



**Casey Sigmon**

**Assistant Professor of Preaching and Worship and Director of Contextual Education**

Ph.D., Vanderbilt University  
M. Div., McCormick Theological Seminary  
B.A., University of Kansas



**Amy Oden**

**Visiting Professor of Early Church History and Spirituality**

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



**Bishop Robert E. Hayes**

**Bishop in Residence**

**Faculty Emeritus**

Dr. Young Ho Chun

Dr. Sondra H. Matthaei '69

Dr. Mike Graves

Dr. Tex Sample

Fr. W. Paul Jones

Dr. Harold Washington

Dr. L. Shannon Jung

Dr. Laurence A. Wagley

Dr. Eugene L. Lowry

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 Student Handbook and Catalog (including the Structure of Governance), and other officially distributed documents. Saint Paul School of Theology students at the Oklahoma 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.

## Structure of Governance

### Institutional Committees/Councils

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

Committee/ Council	Members
<p><b>Staff Council</b> (representative team for all staff in relation with other constituencies)</p>	<ul style="list-style-type: none"> <li>· 3 staff members elected by the staff</li> </ul>
<p><b>Student Council:</b> <b>Kansas &amp; Oklahoma</b> (the governing organization of the student body, conduct ongoing communication with peers, represent the interest of all students before the administration, trustees, and committees, coordinate and develop student activities)</p>	<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 group, as approved by the Council</li> <li>· Associate Dean of Student Affairs (ex-officio)</li> </ul>

## Faculty Council Structure and Committee Services

<b>Committee</b>	<b>Staff Members (x-officio, voice and vote)</b>	<b>Faculty Members</b>
<b>Faculty Council</b>		
FPC provide personnel consultation with VPAAD and convene Executive Session		Howell, chair Knight VPAAD President
<b>Admissions</b> (evaluate applications to all degrees)	Director of Admissions, Associate Dean of Student Affairs	Kamudzandu (chair)
<b>Curriculum</b> (review and approve course proposals, review and recommend curricular and academic policy changes)	Registrar Librarian	Kvam (chair) Knight, Sigmon VPAAD
<b>Student Professional Development</b> (adjudicate student appeals and disciplinary actions, review and recommend policy changes related to student conduct and academic progress)	Associate Dean of Student Affairs Registrar	Robinson (chair) Knight Kvam Howell VPAAD
<b>Assessment</b> (develop and implement academic assessment plans as directed by Faculty Council)	Associate Dean of Student Affairs Registrar	Howell (Chair) Robinson 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 adjusts 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 and other appropriate institutional departments what actions are needed in response to the assessment results and is responsible for tracking progress on those actions. An annual written report is developed by the Academic Assessment Committee Chair who will present to Faculty Council and submit 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 the 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 is responsible for ensuring the assessments provide 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 adjusts 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 Kansas Campus or the Oklahoma Campus. Our commitment extends to employees and visitors on both campuses. 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, Kansas and Oklahoma City, Oklahoma.

### Security and Safety Reports for Saint Paul School of Theology Kansas and Oklahoma Campuses:

The following reports provide you with the latest statistics of 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.

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

### Reporting Emergencies at the Kansas or Oklahoma Campuses:

Students, employees, and visitors should report emergencies, criminal actions, and suspicious behavior to local authorities by dialing 911. In Oklahoma, immediately following this call contact the Oklahoma City University (OCU) Police Department (PD) 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 Student Affairs, of the incident at 913.253.5097.

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Campus Security Authorities (CSAs): The VPAAD and the CSA 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.

### Campus Security Authorities (CSAs):

Rev. Margaretta Narcisse, Associate Dean of Student Affairs, Kansas 913-253-5097, Oklahoma 405-208-5758 [margaretta.narcisse@spst.edu](mailto:margaretta.narcisse@spst.edu)

### Equity Compliance Officer (ECO) includes Title IX questions:

Leanna Walkowiak, Saint Paul Equity Compliance & Title IX Officer. 913-253-5091 [leanna.walkowiak@spst.edu](mailto:leanna.walkowiak@spst.edu)

## Oklahoma Campus Security Act and Contact Information

***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/>.

### 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 air guns 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 Campus Police.

## INSTITUTIONAL POLICIES

These policies are applicable to all Saint Paul School of Theology students, employees, volunteers and guests.

## CLERY ACT POLICIES

### CCP1 Identification of Geographic Boundaries for Saint Paul School of Theology

Adopted: 6/29/2015; Updated: 7/27/2015; 7/27/2018

1. Saint Paul School of Theology owns no buildings at either of its campus sites, but rents space from Church of the Resurrection in Leawood, Kansas and is granted the use of facilities at Oklahoma City University, according to existing MOUs. The following facilities are those controlled by Saint Paul School of Theology for educational purposes and are considered **on-campus**:

a) Building C of Church of the Resurrection, Leawood, Kansas (the East Building of the Church campus) where offices are located and classes, meals, and chapel are held and to include the adjacent parking lot during those times when Saint Paul controls the space per the existing Memorandum of Agreement;

b) Oklahoma City University in its entirety;

c) Dormitory space occupied by Saint Paul students at Oklahoma City University (specifically for fire safety reporting).

2. The **public property** adjacent to Saint Paul's on-campus facilities includes the following (and for which maps are attached):

a) United Methodist Church of the Resurrection, Building C

The area in Leawood, Kansas, bounded and including the street surface and sidewalks:

- On the north, West 137<sup>th</sup> Street,
- On the east, Roe Avenue,
- On the south, West 137<sup>th</sup> Terrace, and
- On the west, Linden Avenue.

## e) Oklahoma City University

The area in Oklahoma City, Oklahoma, bounded and including the street surface and sidewalks:

- On the north, Northwest 28<sup>th</sup> Street,
- On the east, North McKinley Avenue,
- On the south, Northwest 23<sup>th</sup> Street, and
- On the west, North Virginia Avenue.

3. Collecting and updating geographic data is the responsibility of the Associate Dean of Student Affairs, under the supervision of the Clery Compliance Officer. This data is stored electronically in the Dean of Students secure drive of Saint Paul School of Theology.

### CCP 2 Collection and Disclosure of Crime Statistics for Saint Paul School of Theology

Adopted: 6/29/2015; Updated:

1. To facilitate the collection and dissemination of annual crime statistics, the Assessment and Compliance Coordinator will distribute a template for reporting crimes for Saint Paul's on-campus, public, and non-campus property. This distribution will occur annually in January. Categories will be updated according to federal requirements.

2. Collection of data, maintenance of records, and distribution of information is the responsibility of Saint Paul's Campus Security Authority. A community-wide announcement will be sent twice a year to all students and employees identifying the Campus Security Authority and the procedures for reporting of crimes and emergencies. These will also be posted in classrooms and facilities at both campuses.

3. After receiving the template for reporting crime statistics, the CSA will contact local law enforcement and university authorities to collect required data. They will also refer to their file of reported incidents located in the "Dean of Students" folder on the secure drive. Saint Paul School of Theology is not required to maintain a daily crime log.

4. CSA will also contact Oklahoma City University (when housing SPST students) to obtain data on fire safety in dormitories.

5. CSA will be responsible, under the supervision of the Clery Compliance Officer, for compiling the annual Security and Fire Safety Report which must be posted on the website by October 1<sup>st</sup> of each year. When the report becomes available, an e-mail notification will be issued to all students and employees that provides the web site URL to access this report. Copies of the report may also be obtained by contacting the Associate Dean of Student Affairs. All prospective employees may obtain a copy from Human Resources. Prospective students will receive notification at time of application.

6. Disclosure in the Annual Security and Safety report will be as follows:

Saint Paul School of Theology prepares this report to comply with the Jeanne Clery Disclosure of Campus Security Policy and Crime Statistics Act. The full text of this report can be located on our web site at [www.spst.edu](http://www.spst.edu) under "Safety and Security." This report is prepared in cooperation with the local law enforcement agencies surrounding our campuses. We gather information from Oklahoma City University and the Church of The Resurrection to ensure accuracy in reporting. Each entity provides updated information on their educational efforts and programs to comply with the Act.

Campus crime, arrest and referral statistics include those reported by designated campus officials (campus security authorities), local law enforcement agencies, and the OCU Police. These statistics may also include crimes that have occurred in private residences or businesses and is not required by law.

### CCP3 Emergency Notification Procedures

Adopted: 6/29/2015; Updated:

1. This policy describes notification of campus community or particular segments of the community upon confirmation of a significant emergency or dangerous situation involving an immediate threat to the health or safety of students or employees on one or both campuses of Saint Paul.

2. **Emergency notification system:** Saint Paul uses School Messenger notification program to send, via text, time-critical messages to the user's cell phone and/or email. Students and employees receive immediate notice of class cancellations, campus closures, and campus emergencies. All students and community will receive an email copy of School Messenger messages via their Saint Paul email account automatically or may sign up for text messages on their cell phone. The School Messenger mass notifications is used for time-critical urgent messages issued by School Messenger power user as instructed by a senior administrator. On campus emergencies may also utilize immediate in-person notifications to evacuate or take other actions. At the beginning of fall and spring semesters, Saint Paul will notify the community about the emergency notification system, how to sign up for text messages, and where to find information about emergency responses.

3. **Notification Procedures:** Emergency reports can be received in a number of ways: through a report the Campus Security Authority; from one of Saint Paul's collaborative partners such as Church of the Resurrection or Oklahoma City University; via local media or local authorities. In order to ensure immediate notification, potential emergencies should be reported to the President or a Vice President of Saint Paul, who is given the authority to confirm the nature of the emergency, as well as the portion of the campus community requiring notification and/or response or evacuation. Due to the size of the Saint Paul community, normally the entire community at both campuses will be notified. The President or Vice President may seek to confirm the emergency with local authorities or a collaborative entity. The President or Vice President will then instruct the Director of Communications and Admissions or Executive Assistant to send immediately a School Messenger notification about the situation and the response to be taken.

**The President or Vice President will, without delay, and taking into account the safety of the community, determine the content of the notification and initiate the notification system, unless**

**issuing a notification will, in the professional judgment of responsible authorities, compromise efforts to assist a victim or to contain, respond to or otherwise mitigate the emergency.**

4. The persons responsible for initiating emergency notifications:

- a. President
- b. Vice President of Academic Affairs and Dean
- c. Vice President of Institutional Advancement
- d. Chief Financial Officer

5. **Testing of the Emergency Notification System** as well as evacuation procedures (described in SPST Policy CCP 5) will take place at least twice a year. The test may or may not be announced and will be followed by a notice detailing emergency response and evacuation procedures. At the Oklahoma campus, these may be conducted in conjunction with the OCU emergency system testing. The Clery Compliance Officer will schedule emergency testing for SPST in the fall and spring or summer sessions. The Leadership Team (President, Vice Presidents, and CFO) will be notified of the scheduled testing. Campus Security Authorities will be responsible for observing and evaluating responses, including the functioning of the School Messenger system. The Clery Compliance Officer will report results to the Leadership Team for evaluation and revision of the system. Documentation of emergency testing and evaluation will be kept in the Dean of Students secure files on the SPST server.

### CCP 4 Timely Warning Policy

Adopted: 6/29/2015; Updated:

Timely warnings are triggered by crimes that have already occurred but represent an ongoing threat. A timely warning will be issued for any Clery crime committed on Saint Paul's Clery geography that is reported to campus security authorities or a local law enforcement agency and is considered by the institution to represent a serious or continuing threat to students and employees.

1. A timely warning will be issued for any Clery Act crime that occurs at Saint Paul School of Theology on campus, public, or non-campus locations in the following circumstances:

- a. The crime is reported to campus security authorities or local police agencies; and
- b. The crime is considered by the institution to represent a serious or continuing threat to students and employees.

Timely warnings may also be issued for non-Clery Act crimes that are deemed to pose a serious or continuing threat to the campus community.

2. Campus Security Officers – or in some instances, other employees, students, visitors, or local law enforcement – may provide information about crimes that require a timely warning to the community. This information will be reported to the President or a Vice President of Saint Paul in order to determine

the need for a timely warning message and the portion of the community to which the message should be sent. In the event that a situation arises, either on or off campus, that, in the judgment of the President or a Vice President, constitutes an ongoing or continuing threat, a campus wide “timely warning” will be issued.

3. The President or Vice President will then instruct the Director of Admissions and Communications or Executive Assistant to issue a timely warning by School Messenger and email that indicates the nature of the crime, the continuing danger to the campus community, and other such information that will ensure the safety and security of the campus community (such as warnings to lock vehicles or not to travel alone across a campus at night).

### CCP 5 Reporting of Crimes or Emergencies at SPST

Adopted: 6/29/2015; Updated: 7/30/2018

1. In order to ensure a safe and secure environment for all students, employees, and visitors to Saint Paul School of Theology, the following procedures will be utilized. Community members, students, faculty, staff, and guests are encouraged to report all crimes and public safety related incidents, as well as emergency situations.

2. Campus Security Authorities (CSAs).

The Associate Dean of Student Affairs is the CSA o for Kansas and Oklahoma Campuses.

3. At least twice a year, an email announcement will be sent to the community indicating the CSA and the procedures to utilize for reporting an emergency or potential crime. Flyers will also be posted at the Kansas and Oklahoma campuses. Reporting of crimes and emergencies should be as follows:

a. Kansas campus- Call 911 to report. Then follow up with the CSA. The CSA will share the report with Church of the Resurrection security personnel.

b. At the Oklahoma campus. Call 405-208-5911 to report to the OCU Police. Then follow up with the CSA.

5. Timely warnings will be issued whenever the report warrants or as directed by local law enforcement authorities. In the event that a situation arises, either on or off campus, that, in the judgment of the President or a Vice President, constitutes an ongoing or continuing threat, a campus wide “timely warning” will be issued.

6. The campus community will also be notified annually of the option to report a crime confidentially. If someone is the victim of a crime and does not want to pursue action within the University system or the criminal justice system, they may still want to consider making a confidential report. With explicit permission, the CSA can file a report on the details of the incident without revealing the person’s identity. The purpose of a confidential report is to comply with the wish to keep the matter confidential, while

taking steps to ensure the future safety of the person and others. With such information, SPST can keep an accurate record of the number of incidents involving students, determine where there is a pattern of crime with regard to a particular location, method, or assailant, and alert the campus community to potential danger. Reports filed in this manner are counted and disclosed in the annual crime statistics for the institution.

## CCP 6 Statement on Security and Access to SPST Facilities

Adopted: 6/29/2015; Updated:

1. Although Saint Paul School of Theology does not own the buildings in which we conduct our classes and administrative support work, our goal is to ensure a safe and secure campus environment for all students, employees, and visitors.

2. **Access to Kansas Campus.** Access to the campus Building C is available 7:00 am – 11:00 pm, 7 days a week excluding holidays. The building is locked and unlocked via computer program. All buildings have contact/glass break and motion sensors and are monitored 24/7. Additionally, the Leawood campus has 74 surveillance cameras recording 24/7.

Certain interior areas of the Kansas campus are kept locked and are accessed by authorized personnel using electronic key cards. Some sensitive areas are kept locked and are accessible only by Facilities Staff. Landscaping is planted and maintained to allow a clear field of vision. The parking lots and walkways are programmed to be lighted from dusk until 11:30 pm.

3. **Access to and security of facilities at Oklahoma Campus.** For the safety of its students, faculty, staff and guests Saint Paul School of Theology at 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 any University official upon request. With the exception of the Tom & Brenda McDaniel University Center all University buildings are secured by midnight. For safety reasons students are not to remain in University buildings after midnight unless accompanied by a full-time University employee. 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 OCUPD dispatch for an escort will enhance individual safety. The Physical Plant supervises custodial services and maintains the buildings, grounds and utility systems. University employees routinely inspect building door locking mechanisms, windows, and fire alarm systems. Burned out lights, broken doors, windows and malfunctioning alarm systems are repaired as quickly as possible. University community members are encouraged to report maintenance problems, including lighting and elevator concerns to 405-208-5382 or after hours 405-208-5383.

5. **Residence Halls** Oklahoma City University are accessed by ID card and monitored for guests seeking access.

## CCP 7 Statement on Reporting Crimes and Confidential Counseling

Adopted: 6/30/2015; Updated:

1. Saint Paul School of Theology does not have any employee or adjunct employee who is designated as a “Pastoral Counselor” or “Professional Counselor” within the work of the seminary. Therefore, there are no exemptions to reporting a crime that occurs on campus, on adjacent public property, or at non-campus locations.
2. In keeping with the provision of the Clery Act: The 1998 amendments to 20 U.S.C. Section 1092 (f), clarification was given to those considered to be campus security authorities. Campus “Pastoral Counselors” and Campus “Professional Counselors,” when acting as such, are not considered to be a campus security authority and are not required to report crimes for inclusion into the annual disclosure of crime statistics. As a matter of policy, they are encouraged, if and when they deem it appropriate, to inform persons being counseled of the procedures to report crimes on a voluntary basis for inclusion into the annual crime statistics.
3. Definitions: *Pastoral Counselor* is an employee of an institution who is associated with a religious order or denomination, recognized by that religious order or denomination as someone who provides confidential counseling and who is functioning within the scope of that recognition as a pastoral counselor. *Professional Counselor* is an employee of an institution whose official responsibilities include providing psychological counseling to members of the institution’s community and who is functioning within the scope of his or her license or certification.
4. None of Saint Paul’s employees meet the criteria specified in 3. above and any conversations will not be considered confidential counseling for the purposes of reporting crimes for annual disclosure.

## CCP 8 Security Awareness Programs for Students and Employees

Adopted: 6/30/2015; Updated: 7/1/2015

1. Saint Paul School of Theology is committed to ensure a safe and secure campus environment for all students, employees, and visitors. Safety awareness begins with new student orientation and employee notification, where initial information is provided to new members of the community depending on the campus where they are located. This training includes personal safety and crime prevention awareness. Sexual assault prevention training is included in the anti-harassment training provided by the seminary twice a year to all students and employees (and is required of new members in the community).
2. Once a year, Saint Paul will distribute community wide reminders related to the following security awareness information, which is published online in both the *Annual Security and Safety Report* as well as the *Student Handbook*:

Consider the following tips to ensure safety, security and crime prevention on our campus, as well as anywhere else.

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- Lock the doors on your vehicle when you park and leave your vehicle, even if for just a moment.
- Keep items out of sight in your car. Move things into the trunk or conceal items beneath a coat or other cover.
- Use an anti-theft device on your vehicle.
- Keep your office doors locked anytime that you step away from the location. Check the knob as you leave to confirm that it is locked and that the latch has properly engaged.
- Check to be sure that exterior building doors close, latch and lock properly when you leave or enter a building. This is particularly important at the office/program buildings at times other than regular business or class hours.
- Do not block open a locked exterior door, not for a friend who is coming over shortly, nor for the convenience of not having to use your key on frequent trips in and out of a building. It only takes a second for someone to slip into a building when an unsecured door is unattended.
- Immediately report any suspicious or unusual activity on campus to the local police in Kansas by dialing 911 or to the OCU Police at Oklahoma City University by dialing 208-5911. Follow up with the Campus Security Authority.

And, remember that it is always appropriate and wise to:

- Let someone know where you intend to be and when. This allows someone else, a family member, another student, a parishioner, or a neighbor to watch out for you. This also assists the school or others to locate you when we receive emergency calls for you.
- Stay alert and aware of your surroundings. Look around as you walk or as you enter a new space, like a building entryway, an office, or a car.
- When walking outdoors alone, keep your keys in your hand ready to open your car or building. Consider carrying pepper spray or a whistle, keeping items in your hand and ready for use.

### CCP 9 Disclosure of Off-Campus Locations of Student Organizations

Adopted: 6/30/2015; Updated: 7/27/2015

1. Saint Paul School of Theology has no student organizations with off-campus locations. As such, the school is exempt from reporting off-campus crimes.

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2. On an annual basis, SPST will include in the Annual Security and Safety Reports for each campus the following statement:

“Saint Paul School of Theology student organizations do not maintain any off-campus locations.”

3. This policy will be reviewed annually, in the summer, to assess if any off-campus locations have been established.

### CCP 10 Statement Addressing Illegal Drugs and Alcoholic Beverages

Adopted: 6/30/2015; Updated: 03/30/2017

#### Statement of Purpose

Saint Paul School of Theology (SPST) seeks to maintain a safe and healthy environment for all persons. The following Drug and Alcohol Abuse Prevention Program (DAAPP) will assist in Saint Paul’s commitment to maintaining an alcohol and drug free campus. All institutions of higher education are required to create a drug and alcohol abuse prevention program that will:

1. Annually notify each employee and student of standards of conduct; a description of appropriate sanctions for violation of federal, state, and local law and campus policy; a description of health risk associated with alcohol and other drug use; and a list of available treatment programs.
2. Develop a sound method of distributing annual notification information to every student and staff member each year.
3. Prepare a biennial report on the effectiveness of its DAAPP and the consistency of sanction enforcement.

Saint Paul School of Theology encourages students and employees to pursue spiritual, physical, and emotional health. The following DAAPP is intended not only to meet this federal requirement but also make all members of the Saint Paul community aware of Saint Paul’s expectations in regard to alcohol and drugs, encourage abstinence and assist anyone struggling with these harmful substances.

#### Annual Notification

Saint Paul will notify all students and employees through SPST email accounts of this Drug and Alcohol Abuse Prevention Program during each fall semester and no later than October 1 of each year. All students (including applicants) and staff members are provided a SPST issued email account and are expected to access SPST email on a regular basis, providing the Drug and Alcohol Abuse Prevention Program through email is the most efficient, effective and all-inclusive method of communication. In addition, new employees and entering students will be provided a copy of the program during or following their new employee or student orientation. The full program is also available on SPST’s [Consumer Information page](#) and may be viewed online at any time by students, staff, faculty, prospective students, and the general public.

#### Standards of Conduct

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The Drug-Free Schools and Communities Act Amendment of 1989 is a federal law, which requires all educational institutions to have and make available a clear policy regarding illegal drugs.

The well-being of its students and employees and creation of an optimal learning environment are fundamental priorities for Saint Paul School of Theology.

Saint Paul's commitment to this standard is firm and it will take actions to maintain a safe and healthy educational environment, therefore Saint Paul School of Theology prohibits the unlawful distribution, possession, or use of controlled substances, illegal or illicit drugs, or alcohol by students or employees, on seminary property (defined as the campuses of Kansas and Oklahoma), as a part of seminary activities, or in any way related to seminary employment or programs. Alcohol is excluded from any official function of the seminary.

### **Sanctions**

Any student or employee who violates the position of Saint Paul School of Theology in regard to the unlawful distribution, possession, or use of controlled substances, illegal or illicit drugs, or alcohol is subject to disciplinary action as detailed within this document.

### **Drug and Alcohol Testing**

Saint Paul may require any student or employee, who is reasonably suspected of drug use, to undergo drug testing. Drug and alcohol tests may be administered under the following conditions:

- If the employee or student exhibits conduct that would cause a reasonable person to believe that the employee is under the influence of drugs or alcohol
- If the employee demonstrates a level of job performance which suggests a drug or alcohol problem

An independent, professional laboratory will be used to test for the presence of controlled substances and alcohol when testing is necessary. Termination of employment or enrollment may occur as a result of a violation of any provision of this policy.

### **Notice of Potential Student Sanctions**

Any student who violates the provisions of this program is subject to disciplinary action, which may include termination of enrollment. The policies and procedures by which disciplinary action will be carried out are detailed under the *Student Conduct and Status of Enrollment*. Students receiving sanctions requiring treatment may use any other certified program. In any case, a student must provide proof of treatment before consideration is given to his or her reinstatement.

**Drug-Free Campus Resources**

*(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
- **Reach-out 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

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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 on the Oklahoma campus 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 Student Affairs.

### CCP 11 Disclosures to Alleged Victims of Crimes of Violence or Non-forcible Sex Offenses

Adopted: 6/30/2015; Updated:

1. In accordance with provisions of the Clery Act, Saint Paul School of Theology will, upon written request, disclose to the alleged victim of a crime of violence, or a non-forcible sex offense, the results of any disciplinary hearing conducted by the seminary against the student who is the alleged perpetrator of the crime or offense. If the alleged victim is deceased as a result of the crime or offense, Saint Paul School of Theology will provide the results of the disciplinary hearing to the victim's next of kin, if so requested.

## CCP 12 Emergency Response and Evacuation Procedures

Adopted: 6/30/2015; Updated: 7/27/2015

The following emergency response and evacuation procedures will be reviewed in July of each year to ensure currency. The procedures will be published in the Campus Security and Safety Reports and the *Saint Paul Community Handbook*. Community-wide email messages will be sent each fall and spring to remind students and employees about these procedures.

### 1. Procedures for the Kansas Campus

#### General Rules-Fire

- Stay calm, do not panic.
- Don't assume anyone else has called the Fire Department. Activate fire alarm at the nearest pull station.
- Call 911. Remain calm and give the dispatcher as much information as you can. Provide the address
  - Resurrection Building C: 13720 Roe Avenue in Leawood for the East building and
  - Resurrection Building B 5001 West 137th Street in Leawood if it's the West Building.
- Exit by the stairs; never take the elevator during a fire. You may be trapped if the power goes out.
- Instructors be sure everyone is out of the room. Bring the class roster or attendance notebook with you. Help others who need assistance to evacuate.
- Before opening any door, feel the handle with the back of your hand for heat, then feel the door itself, starting from the bottom and moving to the top. If the door is hot DO NOT try to open it. Smoke and flames may rush into your room. If the door is cool, open it slowly but be prepared to quickly shut it if smoke or heat rush in.
- Close doors as you leave to contain fire and smoke. If you encounter smoke or flames during your escape, use another exit.
- Heat and smoke rise so cleaner air will be near the floor. Get as low as possible to the floor and move toward the exit.
- Once outside, move away from the building and stay out until emergency personnel say it is safe to return.
- Do not get into your car and try to leave the church grounds, you may block emergency vehicles trying to enter or leave the premises.
- Notify your teacher/leader that you have safely exited the building.
- If coworkers are still inside the building notify the fire fighters. DO NOT re-enter the building! Do not attempt to rescue coworkers yourself once you have it outside.

General Rules-Bomb Threat

Emergency Bomb Threat Evacuation: EVACUATE ALL BUILDINGS

**\*\*Do NOT use two-way radios\*\***

**\*\*Turn OFF cell phones and pagers\*\***

**\*\*Do NOT TOUCH or move and suspicious objects\*\***

- Stay calm, don't panic
- Leave quickly and orderly
- Instructors be sure everyone is out of the room. Bring the class roster or attendance notebook with you. Help others who need assistance to evacuate.
- Once outside, move away from the building and stay out until emergency personnel say it is safe to return.
- Notify your teacher/leader that you have safely exited the building.
- If a suspicious object is observed DO NOT TOUCH IT! Note its location and notify
  - Safety and Security Director - Pat McCarthy, 913-544-0264 (office), 913-244-9700 (mobile)
  - Director of Facilities - Dick Cooper (retiring), 913-544-0776 (office), 913-568-9088 (mobile)
  - Facilities Cell Phone - 913-908-2327
  - Executive Director of Central Resources & Chief Financial Officer - Rachel Svaty Condon, 913-544-0770 (office)

Evacuation-Fire and Bomb Threat

- Building B/Narthex/Sanctuary: Proceed out the nearest exit. Those exiting the North side of the building should proceed to parking lot A. Those exiting the South side of the building should proceed to parking lot G. Anyone leaving by the East doors should proceed to lot F.
- Building C/Chapel/Youth Center: Proceed out the nearest exit and go to the farthest east or south side of parking lots D and E.
- After evacuation at the Resurrection campus, notify the following regarding the fire location:
  - Safety and Security Director - Pat McCarthy, 913-544-0264 (office), 913-244-9700 (mobile)
  - Facilities Cell Phone - 913-908-2327
  - Executive Director of Central Resources & Chief Financial Officer - Rachel Svaty Condon, 913-544-0770 (office)
- Tornado Shelter
- Building B/Narthex/Sanctuary
  - When advised to seek shelter, evacuate the Sanctuary as directed by the Ushers. Families should stay together.
  - The West half of the Sanctuary should exit to the Basement area
  - The East half of the Sanctuary should exit to the Saving Grace/Choir area on the North and East sides of the Sanctuary.

- Building C/Chapel/Youth Center
  - When advised to seek shelter, use designated routes to the basement area.
  - Teachers/leaders should ensure that their students remain together and are accounted for. Log the names of all students who are released to their parent or guardian and the name of the person they are released to.
- Stay in the shelter until advised that it is safe to leave.
  - Lockdown
- Stay in classroom, or room without a window in the door. If outside, get inside immediately.
- Turn out lights. Close and lock doors. Turn off cell phones. Turn off video connection and
  - equipment.
- Keep silent and stay in room until instructed by police.
- If able to escape, keep hands over head and comply with police instructions.
- Call 911 to alert police to your location, as safe to do so.
- Gather by departments and groups and account for each person. Report to the highest administrator available.
- Do not leave shelter until given the all-clear.
- After the all clear, if there is no damage, return to the Saint Paul office space and again account for each person. If there is damage, gather at the open grassy area across the street from the Saint Paul entry or other safe gathering location and account for each person, reporting to the highest administrator available.
- If it is necessary to leave, sign out with an administrator, supervisor or assigned staff member.
  - Protected locations:
- If it is safe to do so, move to the first or second floors via the outside staircases. Shelter in the center hall and restroom areas, away from potential blowing glass.
- The fire stairs are reinforced and can be used during a tornado. Be aware that the fire stairs are locked from the inside on every level. You cannot re-enter on any floor, only exit the building. Go as far down the stairs as seems safe. The ground level fire stair exit has windows that could potentially blow out and it may be best to stay one flight above them. There is a small sheltering space underneath the stairs at the very bottom that is secure but might receive some blowing glass.
- If it is necessary to remain in the Saint Paul office space, use the back hallway, file room or move to the restrooms. Other rooms in that area may be used if needed.

## 2. Procedures for the Oklahoma Campus

### OK Emergency Plan – Table Form

(Consult Building Safety Plan for more detail.)

In case of....	<b>FIRE</b>	<b>TORNADO</b>	<b>LOCKDOWN</b>	<b>EARTHQUAKE</b>
Where to go:	Lawn west of the Chapel, after leaving through nearest exit.  Gather near the lamppost south of the Gold Star Bldg.	Basement of the Chapel.  Go to area away from windows.	Stay in classroom, or room without a window in the door.  If outside, get inside immediately.	Take cover under a table, chair, pew, or bench.
In case of....	<b>FIRE</b>	<b>TORNADO</b>	<b>LOCKDOWN</b>	<b>EARTHQUAKE</b>
What to do:	Please gather with your class so instructors and techs can call roll of their classes to assure all are safe. If alarm has not been sounded, pull alarm on the way out the exit.	Please gather with your class to assure all are safe. Wait until clear signal is given.	-Turn out lights. Close and lock doors. Turn off cell phones. Turn off video connection and equipment.  -Keep silent and stay in room until instructed by police.  -If able to escape, keep hands over head and comply with police instructions.	Wait for motion to subside and falling objects to come to rest. If damage is severe, evacuate to area designated by police. If there is no apparent damage, return to normal activities. Building coordinator will survey for broken water and gas pipes, or other damage.
Who to call:	208-5911 or x5911		208-5911 or x5911 to alert police to your location	208-5911 or x5911 to ask for evacuation location, if needed.

In case of Medical Emergency -- Call 911. (On campus phones, dial 9-911.)

Be prepared to report:

- Number and location of victim(s)
- Nature of injury or illness
- Hazards involved
- Nearest entrance (emergency access point)

Use nearest AED if needed.

Call 208-5911 (x5911) to alert OCU PD of your location.

In case of Violent or Criminal Behavior or Threat -- Call 911. (On campus phones, dial 9-911.)

Be prepared to report:

- Your location
- Nature of incident or threat
- Hazards involved

Call 208-5911 (x5911) to alert OCU PD of your location.

In case of Suicidal/Psychological Crisis -- Call 208-5911 (x5911) to alert OCU PD of your location. (They have been trained – along with OCU Campus Counseling Services personnel – for just such emergencies.)

### CCP 13 Equity Compliance Officer

Adopted: 6/30/2015; Updated: 7/27/2015

1. Saint Paul School of Theology is committed to the fair and equitable treatment of all students, employees, and visitors at our campuses at Church of the Resurrection and Oklahoma City University.

2. Each year the President will appoint (or reappoint) an Equity Compliance Officer (ECO) who reports to the President and is a full-time employee of the seminary. All students and employees will receive annual notification about the ECO and his or her contact information, along with a description of the duties and responsibilities described herein. This information will be posted on both campuses, as well as published in the *Student Handbook*.

3. The Equity Compliance Officer, appointed by and reporting to the President, serves as the single point of reporting any concerns or complaints related to the following federal regulations:

- Title IX of the Education Amendments of 1972 – Sex Discrimination (34 CFR 106)
- Section 504 of the Rehabilitation Act of 1973 – Disability Discrimination (34 CFR 104)
- Age Discrimination Act of 1975 (34 CFR 110)
- Title VI of the Civil Rights Act of 1964 – Racial Discrimination (34 CFR 100)

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4. A student, employee, or visitor should contact the ECO directly with any suspected violations of equitable treatment. The ECO, in consultation with the President, will then assign the matter for investigation and resolution as appropriate. The findings and recommendation of the designated investigator will be submitted to the ECO for final action, pending consultation with the President.

5. Should the issue presented to the ECO concern the President of Saint Paul School of Theology, 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.

6. Reports to the ECO will be treated as confidential to protect those reporting and suspected of violations.

7. The ECO will receive annual training appropriate to the level of familiarity and knowledge around these federal requirements.

### CCP 14 Anti-Harassment, Anti-Discrimination, Anti-Retaliation

Adopted: 6/30/2015

Updated: 10/12/2016

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 based on 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.

### CCP 15 Consensual Romantic or Sexual Relationships

Adopted: 6/30/2015

Updated: 10/12/2016

1. Consent is defined in SPST Policy CCP 16. Its provisions determine the use of “consent” or “consensual” relationships in this policy.

2. 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 Anti-Harassment, Anti-Discrimination, and Anti-Retaliation policy (CCP14).
- 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.

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2. 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 on Consent (CCP16).”
3. 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.
4. 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.
5. 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 “Conflict Resolution Guidelines” and “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).

### CCP 16 Policy on “Consent”

Adopted: 6/30/2015; Updated: 7/27/2015

1. Saint Paul School of Theology is committed to education and prevention of sex crimes and sexual harassment at all seminary sites. This policy provides for definition of “consent” as required by the Violence Against Women Act and Campus Sexual Violence Elimination Act (SaVE), as well as consequences for violation of this policy.
2. Definition of “Consent”. In order to prevent unwanted sexual advances and sexual violence and to uphold standards of professional behavior, Saint Paul School of Theology defines “consent” as the affirmative, unambiguous, and voluntary agreement to engage in a specific sexual activity during a sexual encounter. Members of the Saint Paul community are expected to comply with the notion that “no means no” without exception. When in doubt, always err on the side of “no.” Moreover, an individual who is incapacitated in some manner, whether physically or mentally, due to the effects of drugs or alcohol or for any other reason, or is asleep, or is placed under threat, coercion, duress, intimidation, or force cannot give consent. The existence of a prior relationship or previous sexual activity does not constitute consent.
3. Any violations of this definition of consent should be reported immediately to the Equity Compliance Officer (ECO). Any reports provided to the Associate Dean of Student Affairs, or the Chief Financial Officer who serves as Director of Human Resources will be immediately forwarded to the ECO. Following

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appropriate investigation, violations of this policy will be subject to disciplinary action including potential suspension or dismissal of students and potential termination of employment for faculty and staff.

### CCP 17 Educational Programs for Sexual Assault Prevention

Adopted: 6/30/2015; Updated: 7/27/2015; 7/31/19

1. Saint Paul School of Theology conducts annual anti-harassment training. This training is mandatory for all members of the Saint Paul Community. This information will also be available to students, employees, and visitors on the Saint Paul website in the Annual Security and Safety Report and the *Student Handbook*.
2. The Equity Compliance Officer will be responsible for maintaining rosters of those persons who have completed the annual training.
3. The anti-harassment training will include, but not be limited to, the following:
  - a) Prevention of Sexual Abuse, including the seminary's definition of "consent" contained in SPST Policy CCP 16.
  - b) Information related to Saint Paul's policies on anti-harassment, anti-discrimination, and anti-retaliation, including procedures for reporting violations.
  - c) Information related to Saint Paul's policies on consensual romantic and sexual relationships, including potential consequences for violations of this policy.
  - d) Procedures students or employees should follow if a sex offense occurs at any Saint Paul campus, public, or non-campus locations (as described in SPST Policy CCP 1).
  - e) Procedures for campus disciplinary action in cases of an alleged sex offense, including a clear statement that 1) The accuser and the accused are entitled to the same opportunities to have others present during a disciplinary proceeding; and 2) Both the accuser and the accused must be informed of the outcome of any institutional disciplinary proceeding that is brought alleging a sex offense.
  - f) Sanctions that may be imposed for violations of sexual offenses not described in b) and c) above.
  - g) Advising of where law enforcement agency information concerning registered sex offenders may be obtained.

### CCP 18 Fire Safety for Saint Paul Students in OCU Housing

Adopted: 6/30/2015; Updated:

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1. Whenever Saint Paul School of Theology students live in dormitories or apartments owned by Oklahoma City University, the following procedures will be in effect.
2. The Associate Dean of Students, who also serve as the Campus Security Authorities (CSAs) will be responsible to ensure the following actions are taken in coordination with Oklahoma City University:
  - a) Maintain a log of all reported fires that occur in those on-campus student housing facilities,
  - b) Publish the annual fire safety report (as part of the Annual Security Report) that includes fire safety policies and fire statistics for each of those facilities, and
  - c) Submit the fire statistics from the fire safety report annually to ED.
4. For the purposes of fire safety reporting, HEA defines a fire as any instance of open flame or other burning in a place not intended to contain the burning or in an uncontrolled manner. This definition will be utilized by Saint Paul School of Theology.
5. Fire statistics will be reported in the annual Campus Security and Safety Report for each campus.

### CCP 19 Policy on Missing Student Notifications

Adopted: 8/21/2015;

1. If a member of the Saint Paul School of Theology community has reason to believe that a student who resides in on-campus housing at Oklahoma City University is missing, he or she should immediately notify the Associate Dean of Student Affairs who will immediately contact the appropriate law enforcement agencies to generate a missing person report and initiate an investigation.
2. In addition to the general emergency contact in (1) above, students who reside in on-campus housing have the option to identify to the Associate Dean of Student Affairs as an individual to be contacted in the event the student is determined to be missing for more than 24 hours. When providing contact information, it will be treated as confidential and used only for the purpose of making a missing student notification. If a student has identified such an individual, the Associate Dean will notify the designated person no later than 24 hours after the student is determined to be missing. A student's confidential contact information will be accessible only by authorized campus officials and law enforcement in the course of the investigation. In the rare instance that a Saint Paul student is under 18 years of age and not emancipated, a legal guardian must also be notified within 24 hours.
3. After investigating a missing person report, if the appropriate law enforcement agency determines that the student has been missing for 24 hours, Saint Paul will notify the student's emergency contact no later than 24 hours after the student is determined to be missing.

### CCP 20 Policies on VAWA Offenses

Adopted: 10/1/2015

## PROGRAMS TO PREVENT DATING VIOLENCE, DOMESTIC VIOLENCE, SEXUAL ASSAULT, AND STALKING POLICY STATEMENTS

SPST conducts annual anti-harassment training as its primary prevention and awareness program utilizing self-paced webinars. This training is mandatory for all members of the Saint Paul community. The anti-harassment training will include, but not be limited to, the following:

- a. Prevention of sexual abuse, including the seminary's definition of "consent."
- b. Information related to Saint Paul's policies on anti-harassment, anti-discrimination, and anti-retaliation, including procedures for reporting violations.
- c. Information related to Saint Paul's policies on consensual romantic and sexual relationships, including potential consequences for violations of this policy.
- d. Procedures students or employees should follow if an offense of dating violence, domestic violence, sexual assault, or stalking occurs at any Saint Paul campus, public, or non-campus location.
- e. Procedures for campus disciplinary action in cases of an alleged offense of stalking or sexual, domestic, or dating violence, including a clear statement that:
  - 1) The accuser and the accused are entitled to the same opportunities to have others present during a disciplinary proceeding; and
  - 2) Both the accuser and the accused must be informed of the outcome of any institutional disciplinary proceeding that is brought alleging an offense of stalking or sexual, domestic, or dating violence.
- f. Sanctions that may be imposed for violations of sexual offenses not described in b. and c. above.
- g. Advising of where law enforcement agency information concerning registered sex offenders may be obtained.

Saint Paul School of Theology has zero tolerance for any prohibited behaviors or conduct and violators will be disciplined, up to and including expulsion or termination. Prohibited behaviors include dating violence, domestic violence, sexual assault, and stalking.

Following our initial training and awareness program for Violence Against Women Act (VAWA) crimes and sexual harassment and violence prevention, Saint Paul holds various forums and sessions during our weekly Community Formation time to deepen student and employee understanding.

### **Definitions**

**Consent** is the affirmative, unambiguous, and voluntary agreement to engage in a specific sexual activity during a sexual encounter. Members of the Saint Paul community are expected to comply with the notion that "no means no" without exception. When in doubt, always err on the side of "no." Moreover, an individual who is incapacitated in some manner, whether physically or mentally, due to the effects of drugs or alcohol or for any other reason, or is asleep, or is placed under threat, coercion, duress,

intimidation, or force cannot give consent. The existence of a prior relationship or previous sexual activity does not constitute consent.

**Sexual assault** is actual or attempted sexual contact with another person without that person's consent. This includes, but is not limited to:

- a. Intentional touching of another person's intimate parts without that person's consent,
- b. Other intentional sexual contact with another person without that person's consent,
- c. Coercing, forcing, or attempting to coerce or force a person to touch another person's intimate parts without that person's consent, or
- d. Rape, which is penetration, no matter how slight, of (1) the vagina or anus of a person by any body part of another person or by an object, or (2) the mouth of a person by a sex organ or another person, without that person's consent.

**Dating violence** means violence committed by a person--

- a. who is or has been in a social relationship of a romantic or intimate nature with the victim; and
- b. where the existence of such a relationship shall be determined based on a consideration of the following factors:
  - i. The length of the relationship.
  - ii. The type of relationship.
  - iii. The frequency of interaction between the persons involved in the relationship.

It also includes controlling, abusive, and aggressive behavior in a romantic relationship.

**Domestic violence** (domestic abuse, spousal abuse, intimate partner violence, battery) includes violence and emotional abusive behavior used by one person in a relationship to control another. The violence may be criminal and include physical assault, sexual abuse, stalking, emotional/verbal, psychological and financial abuse or intimidation.

**Stalking** is unwanted or obsessive attention by an individual or group toward another person and may include following the victim in person or monitoring them. It is engaging in a course of conduct directed at a specific person that could cause a reasonable person to:

- a. Fear for his or her safety or the safety of others;
- b. Suffer substantial emotional distress.

### **Bystander Intervention**

Bystanders play a critical role in the prevention of sexual and relationship violence. They are individuals who observe or witness violence. They are not directly involved but have the choice to intervene. SPST wants to promote a culture of community accountability where bystanders are actively engaged in the prevention of violence without causing further harm. If you or someone else is in immediate danger dial 911. The following is a list of some ways to be an active bystander:

- Watch out for friends and fellow students/ employees. If you see someone who looks like they could be in trouble, ask if they are ok.

- Confront people who seclude, hit on, try to make out with, or have sex with people who are incapacitated.
- Speak up when someone discusses plans to take advantage of another person.
- Believe someone who discloses sexual assault, abusive behavior, or experience with stalking.
- Refer people to on or off campus resources for support in health, counseling or legal assistance.
- Encourage victim and/or personally report the event to the Equity Compliance Officer (ECO).

*(Bystander intervention strategies adapted from Stanford University)*

### **Information on risk reduction**

With no intent to victim blame and recognizing that only rapists are responsible for rape, the following are strategies to reduce one's risk of sexual assault or harassment (whether on or off campus):

- Choose open, well-lit and well-traveled areas.
- Travel with a friend or in a group.
- Avoid dark, vacant, or deserted areas.
- When walking, you should walk facing traffic.
- Be cautious of drivers who stop to talk to you.
- Dress in clothes and shoes that won't hamper movement.
- If you sense trouble, move away from the potential threat if possible.
- Join any group of people nearby or cross the street and increase your pace.
- If a threatening situation is imminent and people are close by, yell, scream, or make a commotion in any way you can to get their attention. Remember: if you yell "help," people tend to leave you and go to get help. If you yell "fire," people will often come towards you.
- Be alert and aware of your surroundings! Giving the appearance of not paying attention and not being alert is what offenders look for in a victim.
- Never hitchhike!
- Always tell someone where you'll be and what time you are going to return.
- Do not wear headphones while walking or jogging.
- Do not read while walking or standing on the street.
- Do not leave your drink unattended.
- Do not accept drinks from people you don't know or trust.
- If you suspect someone has been drugged, contact law enforcement immediately.
- Be true to yourself don't do feel obligated to do anything you don't want to do.
- TRUST YOUR INSTINCTS. If something feels wrong, something probably is wrong.

*(Adapted from Oklahoma City University 2014 ASR)*

### **PROCEDURES TO FOLLOW IF A CRIME OF SEXUAL ASSAULT, DOMESTIC VIOLENCE, DATING VIOLENCE, OR STALKING HAS OCCURRED**

Any student or employee who has a question, concern, or complaint of sexual assault, domestic violence, dating violence, or stalking is encouraged to bring the matter to the immediate attention of the Associate Dean of Student Affairs, Equity Compliance Officer, or Vice President of Academic Affairs and Dean. Any

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Saint Paul School of Theology official who becomes aware of any of these offenses are strongly encouraged to make immediate and accurate reports of the crime to the appropriate SPST staff and/or to the appropriate local law enforcement agency. In addition, SPST employees are required to report information they receive about sexual assault, domestic violence, dating violence, or stalking to the Equity Compliance Officer.

If a victim is unwilling or unable to make a report on the victim's own behalf, individuals aware of the crime should contact the police to make a report. At the victim's request, SPST will assist the victim in notifying the campus security, appropriate police department, and/or an appropriate victim services agency in the area. The student or employee should also be made aware that he or she may decline to notify such authorities. Where applicable, the victim will also be made aware of the rights of victims regarding orders of protection, no contact orders, restraining orders, or similar lawful orders issued by a criminal, civil, or tribal court and will be assisted by a CSA or the ECO in requesting these services, if needed.

If you are a victim of sexual assault, domestic violence, dating violence, or stalking:

- Get to a safe place
- Get medical treatment and a forensic exam
- Call the police and/or file a report with the CSA.
- In order to preserve evidence, even if you choose not to file a police report:
  - Do not shower
  - Do not eat, drink, or brush your teeth
  - Wear or bring the clothes you wore at the time of the assault/act of violence to the hospital
  - Try not to use the restroom until you are at the hospital
- Resources by campus location:
  - Saint Paul: Kansas Campus
    - If you have any questions about what to do, call the Metropolitan Organization for Countering Sexual Assault (MOCSA) 816-531-0233 or 913 642 -0233. For more information about sexual assault, go to: [http://www.mocsa.org/ndhlp\\_sxa.php](http://www.mocsa.org/ndhlp_sxa.php).
  - Saint Paul: Oklahoma Campus
    - If you have any questions about what to do, call the Oklahoma City YWCA Rape Hotline at 405-943-7273. For more information about sexual assault, visit the Oklahoma Coalition Against Domestic Violence and Sexual Assault website at <http://ocadvsa.org>.

The OCU Student Campus Health Clinic, OCU Police Department, and University Counseling Center are all potential points of contact for a student suffering the effects of sexual assault.

There may be consequences to waiting to file a police report. Early reports may improve preparation for prosecution. Filing a police report immediately following the incident does not force the complainant to file charges and prosecute. However, it does aid in the preservation of valuable evidence if the

complainant decides to pursue charges at a later date. The complainant may decline to notify campus police and authorities.

### **CONFIDENTIALITY**

If someone is the victim of a crime and does not want to pursue action within the University system or the criminal justice system, they may still want to consider making a confidential report. With explicit permission, the CSA can file a report on the details of the incident without revealing the person's identity. The purpose of a confidential report is to comply with the wish to keep the matter confidential, while taking steps to ensure the future safety of the person and others. With such information, SPST can keep an accurate record of the number of incidents involving students, determine where there is a pattern of crime with regard to a particular location, method, or assailant, and alert the campus community to potential danger. Reports filed in this manner are counted and disclosed in the annual crime statistics for the institution.

To the extent permissible by law, SPST will not disclose any identifying information about the victim or other necessary parties in any publicly available records without the prior written consent of the victim or party. SPST will maintain as confidential any accommodations or protective measures provided to the victim, to the extent that maintaining such confidentiality will not interfere with the ability of SPST to provide such accommodations or protective measures.

### **WRITTEN NOTIFICATION**

After an incident has occurred, SPST will provide written notification to students and employees about existing counseling, health, mental health, victim advocacy, legal assistance, visa and immigration assistance, student financial aid, and other services available to victims, offered by SPST and in the community. Some of these services are described in the *Community Handbook*. To request further information on these services, students and employees are encouraged to contact their applicable CSA or the ECO.

Saint Paul will also notify the victim in writing of the available options and assistance to request protective measures and/or appropriate and reasonable changes to the victim's academic (such as changing a class schedule), living, transportation, and working situations after an alleged incident of sexual, domestic, or dating violence or stalking. These accommodations or protective measures are available if the victim requests them and if they are reasonable available, regardless of whether the victim chooses to report the crime to the campus security or local law enforcement.

Whether the dating violence, domestic violence, sexual assault, or staking occurred on or off-campus, SPST will provide the student or employee a written explanation of his/her rights and options.

Saint Paul takes allegations of sexual assault, domestic violence, dating violence, and stalking very seriously. Such allegations will be investigated by the Equity Compliance Officer or his/her designee

through a fair and impartial disciplinary proceeding. Disciplinary actions may include up to expulsion or termination from the Seminary, as well as criminal prosecution.

Students or employees in need of support following an incident are encouraged to contact local advocacy agency and/or the Associate Dean of Student Affairs or Equity Compliance Officer.

#### **REGISTERED SEX OFFENDER POLICY STATEMENT**

The Campus Sex Crimes Prevention Act of 2000 requires SPST to provide to students and employees information concerning registered sex offenders. This information can be accessed through the Kansas Bureau of Investigation at <http://www.accesskansas.org/kbi/ro.shtml> or the Oklahoma Department of Corrections at <http://docapp8.doc.state.ok.us/>. Students or employees of Saint Paul who are registered sex offenders are required to notify the Associate Dean of Student Affairs of their status.

#### **DISCIPLINARY PROCEDURES – POLICY STATEMENTS**

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 complaint. The length, duration, and precise details of each investigation will necessarily depend on the particular circumstances under investigation. The complaints that might be investigated by this procedure include, but are not limited to, dating violence, domestic violence, sexual assault, and stalking.

Student disciplinary proceedings will take the following steps:

- Any person who has a complaint against a student is encouraged to bring the matter to the immediate attention of the Associate Dean of Student Affairs, Vice President of Academic Affairs and Dean, or directly to the ECO. Any Saint Paul School of Theology official who becomes aware of any complaint of stalking or sexual, domestic, or dating violence should contact the ECO immediately.
- Within 48 hours of the receipt of a complaint the Vice President of Academic Affairs and Dean (for non-sexual offenses) or the ECO (for sexual, domestic, and dating violence and stalking-related offenses) will appoint a primary investigator, charged with completing a prompt, fair, and impartial review process from the initial investigation to the final result. This investigation may include interviews and written statements, as well as other pertinent materials. The investigation normally should be completed within 2 weeks. If the complaint is against the VPAAD, the CFO/HR will be responsible for appointing an investigator. If the complaint is against the ECO, the CFO/HR will be responsible for appointing an investigator.
- Saint Paul will act to ensure that any improper conduct ceases immediately, and corrective action is taken to prevent its recurrence.
- Investigations, under the purview of the ECO, will be conducted by officials who, at minimum, receive annual training on the issues related to domestic violence, dating violence, sexual assault,

and stalking, as well as how to conduct an investigation and hearing process that protects the safety of victims and promotes accountability. Investigators will communicate only with those who must know of the complaint and with those who may provide facts and details about the complaint. Investigations may include interviews, hearings, and review of written documents in order to gather facts and details. The accuser and the accused will be provided with the same opportunities to have others present during any institutional disciplinary proceeding, including the opportunity to be accompanied to any related meeting or proceeding by the advisor of their choice. Such advisors may speak only at the request of the investigator.

- Investigators will formalize their findings in a confidential written report that will be provided to the Vice-President for Academic Affairs and Dean or Equity Compliance Officer, and, when appropriate, to the Associate Dean of Student Affairs. Affirmative judgments will be made based upon the preponderance of evidence, suggesting the available evidence points to a greater probability that the offense did occur. These findings will be forwarded to the VPAAD (non-sexual offenses) or ECO (sexual offenses) for action. Depending upon the severity of the offense, and taking into account particularities of the case, the VPAAD or ECO may impose one or more of the following: Closure with no further action toward the accused (except instruction of non-retaliation); restriction on living accommodations; restitution; transfer to the other Saint Paul campus; required training or counseling with documentation of successful completion; suspension from classes for a period of time from one week to a full semester; or disenrollment for a period of one year, after which a student may petition for reinstatement (with no guarantee of approval). Other sanctions may be imposed in light of particular circumstances. Final disposition should be made within 30 days of the complaint.
- Appeals related to the findings or actions taken may be made to the President of Saint Paul School of Theology. Such appeals must be made within 7 days of receiving the VPAAD's or ECO's determination of follow-on actions. The President's determination will be final.
- All complaints 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 complaint. An individual who knowingly alleges a false or frivolous complaint against another will be subject to the full range of corrective actions, up to and including expulsion and/or termination from the Seminary.
- Saint Paul will provide, as reasonably possible, protection to a student or employee such as changing a class schedule, living assignments, transportation, escorts, and working situations after an allegation is levied. The type of protective measures to be provided will be considered on a case-by-case basis by the investigator.
- Saint Paul will simultaneously inform the alleging party and the accused, in writing, of the result of any institutional disciplinary proceeding that arises from an allegation of dating violence, domestic violence, sexual assault, or stalking. Both parties will also be notified in writing of their right to appeal the outcome of the disciplinary proceeding, as well as the procedures for doing so.

Both parties shall receive simultaneous written notice of any change to the results, as well as when such results become final.

### **DISCLOSURE OF RESULTS OF DISCIPLINARY PROCEEDINGS POLICY STATEMENT**

Upon request, SPST will disclose the results of any disciplinary proceeding conducted by the institution against a student who is the alleged perpetrator of any crime of violence or non-forcible sex offense to the alleged victim or next of kin, if the victim is deceased. This request must be made in writing to the Equity Compliance Officer (ECO) or Vice President of Academic Affairs and Dean.

#### **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.

### **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 Church of the Resurrection and Oklahoma City University 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 constituents 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; or
- 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 VPAAD 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 employee's 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.

### **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 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 – 2 016)*

*Firearms, weapons, fireworks, and explosives are not permitted on the Oklahoma 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 Dean of Student Affairs, 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.

### 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 or parties 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.
- **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 initiating 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.

## Student Complaint

Student complaints related to violations of the policies on Anti-Harassment, Anti-Discrimination, and Anti-Retaliation or Bullying, should follow the procedure as detailed in the Handbook with those policies. Students also have the option to report alleged violations of laws, regulations or accreditation standards by filing complaints with appropriate regulatory body as outlined on the web site, <https://www.spst.edu/accreditation>. The Resolution Guidelines outlines Saint Paul's approach to resolving conflict within the Saint Paul community. When students have complaints about matters that have not been resolved using other means or issues that fall outside of those covered by the policies identified above, a report should be filed with the Associate Dean of Student Affairs. Forms for filing such complaints can be found on the Saint Paul web site, [www.spst.edu](http://www.spst.edu), under the Office of the Registrar. Upon receiving the Student Complaint, the Associate Dean of Student Affairs will notify the student of which office or personnel will respond to the complaint. Each complaint will be considered promptly and appropriately. The student(s) filing the complaint will be informed about the process for addressing the complaint and notified of its resolution. Filing a complaint will not affect a student's academic standing. Retaliation against a student for making a complaint is absolutely prohibited.

Records of student complaints will be kept securely in the office of the Associate Dean of Student Affairs. Records will be kept for at least two years, to include, at a minimum, the following information:

- The date that the Student Complaint was received;
- The Student(s) identified with the Complaint;
- The nature of the complaint;
- The seminary officials who addressed the complaint and a description of that process;
- The final resolution of the complaint.

## Oklahoma Campus 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 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 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 Student Affairs of SPST at OCU.

## Incident Weather Notification

Policy Updated: 5/4/2015

### 1. Oklahoma Campus Closures

- a) The Vice President for Academic Affairs and Deans (VPAAD) and Associate Dean of Student Affairs 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 of Student Affairs. 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 of Student Affairs. If the VPAAD and Associate Dean of Student Affairs 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. Kansas Campus Closures

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

#### School Messenger

Saint Paul uses the School Messenger notification program as a quick and effective way to send, via text, vital, time-critical, urgent messages to the user's cell phone and/or email, which includes class cancellations, campus closures, and campus emergencies. Notifications will be issued by the Director of Operations/Equity Compliance & Title IX Officer. 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> and complete the form. If no cell phone number is provided alerts will only be sent to the e-mail provided. Date format to use is XX/XX/XXXX. Click submit and the Director of Operations/Equity Compliance & Title IX Officer will register your phone and/or e-mail with School Messenger.

#### 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.

## Saint Paul School of Theology - Kansas Campus Information

13720 Roe Ave., Bldg. C Leawood, KS 66224

(913) 253-5000

### Directory

Vice President of Academic Affairs and Dean	(913) 253-5019	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 Student Affairs	(913) 253-5097		
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 Kansas campus</u>	Faculty Offices As posted
Monday – Friday 8:00 am to 4:30 pm	

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Dawson Library Room Kansas Campus

Monday - Tuesday 8:00 am to 9:00 pm

Wednesday - Thursday 8:00 am to 4:30 pm

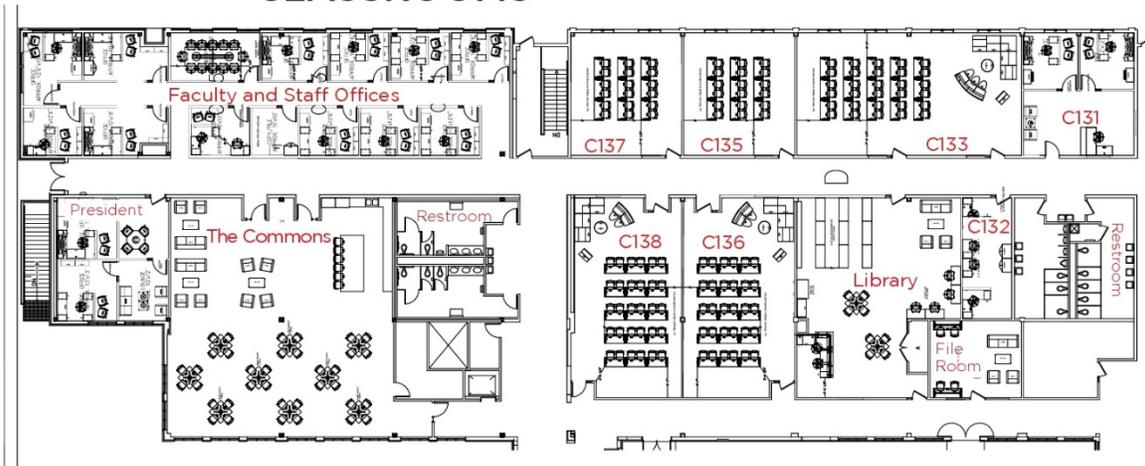
Friday – Sunday Closed

Kansas Campus Map

Saint Paul School of Theology: Kansas Campus is located in Building C at Church of the Resurrection, Leawood, KS

Saint Paul School of Theology / Kansas Campus

**CLASSROOMS**



## Kansas Campus Directions

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

Directions to the Kansas Campus location:

- Take I-435 to the Roe/Nall exit
- Go south on Roe to 137<sup>th</sup>
- Turn right into the parking lot.

## Building Access

### Kansas Campus

Building C: Doors unlocked from 7:00 am to 11:00pm

## 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

- **Kansas 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 Student Affairs
  - 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 the Kansas Campus should be directed to the office administrator, David Firman ([david.firman@spst.edu](mailto:david.firman@spst.edu)). For day-of events on the Kansas campus contact the SPST office 913-253-5061
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 Events, Tiana Gatewood ([tiana.gatewood@spst.edu](mailto:tiana.gatewood@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.

## Campus Resources

### 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 Microsoft Office 365, which includes 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 Kansas campus, 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. 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:

- 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.
- The computer labs in the library and at the office building will be open for use during the regular hours for each space.
- 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 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.

- Most printing tasks may be done on computers in the labs.
- 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.
- 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 advise a library staff member or the Helpdesk know.
- Assistance is available from the library staff and the Helpdesk. Contact the Director of the Library for comments or suggestions regarding computer lab policies.
- Microsoft Office 365 is provided to each student. The Microsoft Office 365 suite includes software for Word, Excel, PowerPoint, Outlook, OneNote, OneDrive that work on computer and mobile devices.
- Grammarly is an editing tool that checks spelling, grammar, punctuations and plagiarism. To create an account, go to <https://www.grammarly.com/edu/signup>, type in your Saint Paul email address and preferred password then click on the Sign Up button.

### Photocopying and Printing

Room C134 on the Kansas Campus houses 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 Kansas Campus, parking for students, faculty and staff is available in Lots C2 and C3, the two lots south of the Building C.

### Recycling

Recycling units for paper, aluminum cans, and plastic bottles are located at strategic points throughout the Kansas Campus. 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 Saint Paul office in Room C131 of Building C on the Kansas Campus. It may be used to dial emergency assistance, or to connect with faculty and staff at the seminary offices. 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.

- Kansas Campus:
  - (Note whether you are located in Building B or Building C, and the room number)  
13720 Roe Avenue, Leawood, KS 66224

### Worship

The community gathers for chapel services on Tuesdays at 11:07 a.m. in the Wesley Covenant Chapel. Students, staff, faculty, and invited guests 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 Student Affairs is available to provide care and support to students, including referrals to other resources.

### Meals

Saint Paul provides a community meal on Tuesday at noon during the fall and spring semesters. Meals are provided Monday through Friday at noon during FOCUS week. 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 C131.

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 C131 in Building C.

Reservations for individual guests, visitors to campus, and groups that plan to eat at the community meal should be made in the Saint Paul office Room C131 at least 24 hours in advance.

In addition to community meals, a meal is provided on Monday and Tuesday at 5:00 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 the Commons in Building C.

## Saint Paul School of Theology Oklahoma Campus Information

2501 North Blackwelder, Oklahoma City, OK 73106-1493

(405) 208-5757 Fax (405) 208-6046

### Directory

<p><b>EMERGENCY</b></p> <p><b>Dial 911</b></p> <p>Dial 5911 from any OCU campus phone</p> <p>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</b></p> <p><b>POLICE DEPARTMENT</b></p> <p>Location:</p> <p>1635 NW 23<sup>rd</sup> Street</p> <p>Office telephone and email:</p> <p>(405) 208-5001 (Non-Emergencies)</p> <p><a href="mailto:ocupd@okcu.edu">ocupd@okcu.edu</a></p>																					
<p><b>IMPORTANT NUMBERS</b></p> <table> <tr> <td>Oklahoma City University Police</td> <td>(405) 208-5911</td> <td></td> </tr> <tr> <td>Suicide Prevention Lifeline</td> <td>(800) 273-8255</td> <td></td> </tr> <tr> <td>Oklahoma's Community Crisis Connection</td> <td>(405) 848-2273</td> <td>1-800-273-8255 [Statewide]</td> </tr> <tr> <td>Oklahoma City University Counseling</td> <td>(405) 208-7902</td> <td></td> </tr> <tr> <td>OCU Campus Health Services</td> <td>(405) 208-5090</td> <td></td> </tr> <tr> <td>Domestic Violence Hotline</td> <td>(800) 522-7233</td> <td></td> </tr> <tr> <td>Rape Crisis Hotline</td> <td>(405) 943-7273</td> <td></td> </tr> </table>		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	
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Rape Crisis Hotline	(405) 943-7273																					

Executive Director of the Oklahoma Campus (405) 208-5755 SPST Email <https://mail.spst.edu>

Admissions (913) 253-5042 SPST Self Service <https://selfservice.spst.edu/>

Associate Dean of Student Affairs (405) 208-5758 SPST Website <http://www.spst.edu>

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

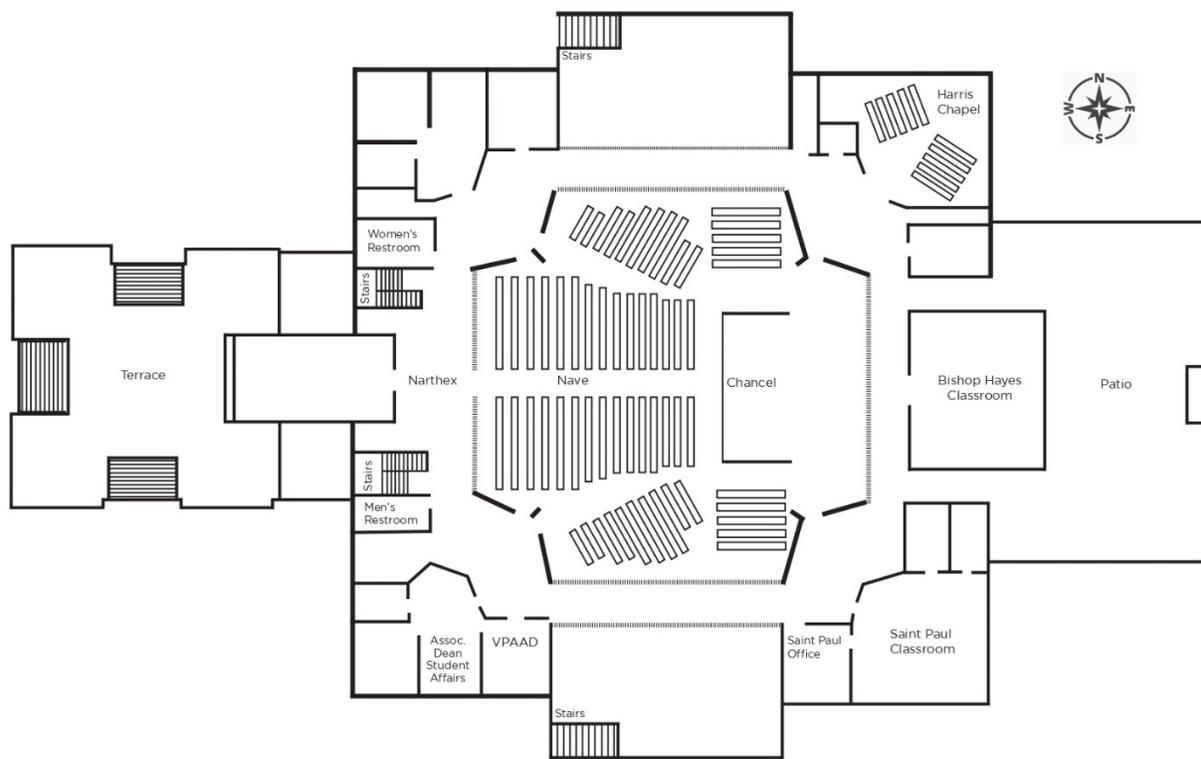
<p><u>Chapel</u></p> <p>The W. Angie Smith Chapel at OCU is typically open 7:00 a.m. to 9:00 p.m.</p> <p><u>Cashier Window</u></p> <p>Monday – Friday 8:00 am – 5:00 pm</p> <p><u>Mail Center Window</u></p> <p>Monday – Friday 8:00 am – 5:00 pm</p> <p><u>Saint Paul School of Theology</u></p> <p>Monday-Friday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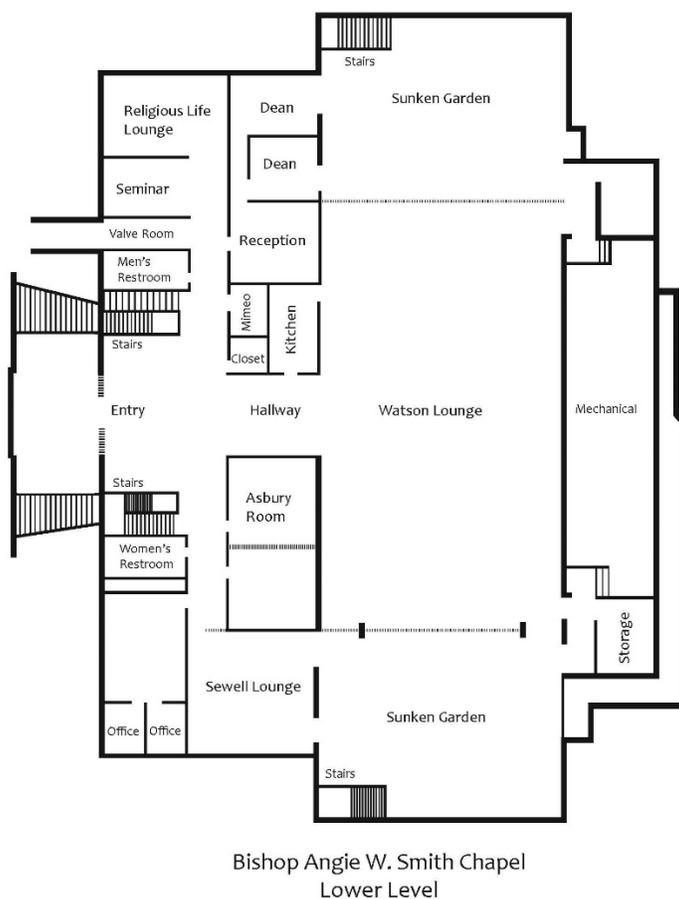
## OCU Map and Directions

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 Campus Map



Bishop Angie W. Smith Chapel



## Oklahoma City University Buildings

### The Bishop W. Angie Smith Chapel

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

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.

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**The Clara E. Jones Administration Building**

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]****Campus Health Center [located in the Kramer West Building]****The Tom and Brenda McDaniel University Center**

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 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 of Student Affairs (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 OK campus, contact the Campus Coordinator, Joey Lynch ([joey.lynch@spst.edu](mailto:joey.lynch@spst.edu)) 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 on the KS, contact the Office Coordinator, David Firman ([david.firman@spst.edu](mailto:david.firman@spst.edu)) at 913-253-5061.

- Scheduling of video-connected events requires communication and coordination.
- Coordination between the OK campus coordinator and the KS office coordinator, and the schedulers of video technicians on both campuses 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 Events and Public Relations, Tiana Gatewood (tiana.gatewood@spst.edu), to be added to the web calendar.

## Resources 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. An ATM is located on the lower level of the University Center.

### Oklahoma Campus Store

The Oklahoma 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 to

<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 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 of Student Affairs (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. Location of meal to be determined.

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://.soocudiningdexomyway.com/?>

## Library Services

### Library Contact Information

#### Kansas Campus

##### **Saint Paul at Church of the Resurrection**

Library 13720 Roe Avenue, Bldg. C  
Leawood, KS 66224  
Phone: 913-253-5036

#### Oklahoma Campus

##### **Dulaney-Browne Library**

2501 N. Blackwelder  
Oklahoma City, OK 73106  
Phone: 405-208-5068

#### **Research and Instruction Assistance**

Librarian  
913-832-3962 or [splib@spst.edu](mailto:splib@spst.edu)

#### **Research and Instruction Assistance**



Lee Webb, Librarian  
405-208-5163  
or [lwebb@okcu.edu](mailto:lwebb@okcu.edu)

## Online Resources

All Saint Paul students, staff, and faculty have access to online databases and eBooks through the Saint Paul proxy server. Access to online resources is set up the first semester a student is enrolled in classes. Contracts with the online vendors require that access be removed when a student withdraws from Saint Paul or graduates. Alumni of Saint Paul 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.

To access these resources, you must be a current student, faculty or staff member of Saint Paul School of Theology. Links to the databases are on [www.spst.edu/library](http://www.spst.edu/library). Please note that ATLA access is under the EBSCO host link. The ALTA of Alums link is for graduates only.

After you click on the link to a database, you will be asked for your name (use your last name only) and for your Unique Campus ID. The Unique Campus ID is your Saint Paul library barcode followed by spst (no spaces). Database access credentials are issued by the Saint Paul library in Kansas. If you haven't received yours, call 913-832-3962 or email [spstlib@spst.edu](mailto:spstlib@spst.edu). **Note: Database usernames and passwords are not the same as your Moodle or Self Service credentials.**

### **Databases**

**EBSCOhost** is a powerful online reference system accessible via the Internet. This is where you will find the ATLA Religion Database with ATLASerials PLUS (ATLAS PLUS). 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.

### **Ebook Central (Prpquest)**

Ebook Central provides access to eBooks purchased for Saint Paul students as well as eBooks from trusted publishers in all academic subject areas along with powerful research tools. You can search directly on the Ebook Central webpage or in the KC-Towers catalog to find eBooks available to Saint Paul students.

A personal account is required to download books and chapters, annotate and use the bookshelf. An account is not required to search and read online. When you get to the Ebook Central homepage, click Sign In on the right side of the menu bar to create a personal account.

**Encyclopedia of the Bible and Its Reception (EBR)** Published by De Gruyter, ERB is a comprehensive encyclopedia of interdisciplinary and international biblical reception. It includes Hebrew Bible, New Testament, and historical contexts and spans biblical reception in Judaism, Christianity, Islam, and other religions as well as in literature, visual arts, music, and film.

**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. *The Oxford Dictionary of the Christian Church, and The Concise Oxford Dictionary of World Religions.*

### Project Muse

Project Muse provides access to commentaries in the Hermeneia series from Augsburg-Fortress Press and some additional eBooks on religion, history, and politics.

**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.

Students on both campuses can search for Saint Paul eBooks 24/7 in the KC-Towers catalog.

1. From [www.spst.edu/library](http://www.spst.edu/library), click on KC-Towers Catalog
2. Change the dropdown box that says, "View the Entire Collection" to "Saint Paul School of Theology"
3. Check the Box by eBook
4. Enter your keywords (If you are looking for commentaries, use "commentary" and the name of the book of the Bible you are looking for)
5. Click the title of the eBook you want in the search results
6. Click the link that says, "SPST Electronic Books; click here to access"
7. Sign in on the Database Login screen with your last name and unique campus ID.
8. The eBook will come up in your browser.

## Physical Library Resources

### Kansas Campus

The Kansas campus library and circulation desk are located in Building C on the campus of The United Methodist Church of the Resurrection, 13720 Roe Avenue, Leawood, Kansas 66224. The library 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 catalog on [www.spst.edu/library](http://www.spst.edu/library).

The library in Kansas is a part of the KC-Towers cluster of the MOBIUS consortium. Beginning as a statewide consortium, MOBIUS now serves libraries in Missouri, Oklahoma, Iowa, Kansas and Texas. Mobius includes 62 academic libraries, 5 public libraries, 4 special libraries, and the Missouri State Library. Of the 62 academic libraries, 9 are in theological schools. Direct patron

borrowing through MOBIUS provides access to over 29 million library holdings (<https://mobiustconsortium.org/>). Items are delivered by courier within two to three business days.

Students on the Kansas campus can initiate requests for books from request books from other cluster and MOBIUS libraries. If the book you want is not available in the KC-Towers cluster, click on the Search MOBIUS button. If you still cannot find the book or the copies in MOBIUS are not available, try clicking the Prospector button on the right of the MOBIUS screen. When you find the book you want, click on the Request button. You will be asked to login. Your *username* is your last name. Your *Unique Campus ID* is the barcode number at the bottom of your SPST ID followed by spst (NO space between the number and the letters). Your cluster is KC-Towers and your pickup location is Saint Paul. When your book arrives at Saint Paul you will receive an email in your Saint Paul account telling you it is here

### **Oklahoma Campus**

Students enrolled on the Oklahoma campus enjoy library privileges at the Dulaney-Browne Library (<http://libguides.okcu.edu/>) 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**

[Back to Table of Contents](#)

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

### ***Books, Music, Plays, Videos (DVD and VHS) and More***

Students may search the online catalogs of the Dulaney-Browne Library (<http://libguides.okcu.edu/>). Books and videos are in the Dulaney-Browne Library. Printed and recorded music is located in the Leichter Listening Library (Bass School of Music B309).

### ***Archival Records***

See the Archives and Special Collections, (<https://libguides.okcu.edu/Archiveshome> or 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.

### **Library Services**

#### ***Reference***

Librarians are available in person, by telephone, live chat or through email to provide assistance in using the library and finding information through the internet. Drop by the Circulation Desk, call (405) 208-5068, email [askalibrarian@okcu.edu](mailto:askalibrarian@okcu.edu) with questions, or access Live Chat from (<https://libguides.okcu.edu/>). Librarians can answer questions, provide an overview of research methods, or demonstrate a specific library research tool to individuals and small.

#### ***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 (<https://library.okcu.edu/vwebv/login>).

#### ***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 Circulation Desk, or visit the ILL page (<http://libguides.okcu.edu/ILL>). Also, on this page students will find information on obtaining an OK-Share card that will allow them to check out materials from other cooperating academic libraries in Oklahoma.

#### ***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 Office products. 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), study rooms of various sizes (maximum capacity 4), and a media viewing room (capacity 2) 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/space>.

### **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/>. Food and drink are permitted with some limitations in the Dulaney-Browne Library.

## Citation Help

Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, is the proper form of citation **required** at Saint Paul School of Theology. The current edition is *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers* / Kate L. Turabian; revised by Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, Joseph Bizup, William T. FitzGerald, and the University of Chicago Press editorial staff, 9<sup>th</sup> edition, Chicago: The University of Chicago Press, 2018.

The librarians on both campuses are available to help you with formatting citations. Sample citations for current resources being used by students are published weekly in the *Campus Crier*. Also, in the *Crier*, you will find useful links to internet resources on citations, liturgy helps, and other timely information to help you with your writing.

## 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 Student 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.

[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 (Kansas or Oklahoma Campus) or Associate Dean of Student Affairs for license numbers to print in worship bulletins, and to check current copyright licenses.

## 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, October 1 – July 1.

- November 1 (early consideration for fall admission and scholarship review);
- February 1 (priority consideration for fall scholarships);
- March 1 (final deadline for fall admission for International Students);
- April 1 (final deadline for fall admission- all admissions materials, including recommendations and transcripts, must be submitted by this date.)

Degree-seeking students wanting to attend should begin the admissions process at <https://www.spst.edu/apply-now/>. Applicants eligible for US financial aid must complete the Free Application for Federal Student Aid (FAFSA) 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

A complete application for admission form. The application for admission form is found online at <https://www.spst.edu/apply-now/>. 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.

1. 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 Admissions Committee. **A minimum grade point average of 2.5 or higher (on a 4.0 scale) is required.**
2. 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.
3. 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 (if pursuing ordination), 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.

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

\*Background checks 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 Admissions 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 application materials for the degree program should be received no later than April 1. The application will then be reviewed, and the applicant notified of the Admissions Committee's decision regarding admission. All decisions made by the Admissions Committee are final. (FAFSA) [www.fafsa.ed.gov](http://www.fafsa.ed.gov).

Applicants admitted to the program must respond with a statement of intent to attend and payment of confirmation fee (within 30 days of receiving admittance letter) 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

A completed application for admission form. The application for admission form is found online at <https://www.spst.edu/apply-now/>. 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.

1. 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.
2. 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.
3. 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.
4. 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 Admissions 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 **\$50.00** 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 Admissions Committee regarding the application are final.

All application materials for the degree program should be received no later than April 1. 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). The application will then be reviewed, and the applicant notified of the Admissions Committee's decision regarding admission. All decisions made by the Admissions Committee are final.

Applicants admitted to the program must respond with a statement of intent to attend and payment of confirmation fee (within 30 days of receiving admittance letter) 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 Admissions Committee will assess the materials in accordance with agreed upon policies.

## Finances

### Tuition Rates for 2019-2020

Beginning summer term 2019, tuition rates at Saint Paul School of Theology will be assessed as follows:

**\$637** per credit hour MDiv, MA(TS), and MACM

**\$637** 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**

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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 2019-2020 Year-MDIV, MATS, MACM, and DMin**

	Fall 2019	Spring 2020	Summer 1 2020	Summer 2 2020
Student documents outside anticipated financial assistance on the Saint Paul form provided by the Financial Aid Office.	Monday, July 15 <sup>th</sup>	Monday, Dec. 9 <sup>th</sup>	Monday, May 18 <sup>th</sup>	Tuesday, June 9 <sup>th</sup>
Bills are sent to students at students' preferred address including all anticipated financial aid.	Monday, July 2 <sup>nd</sup>	Monday Dec. 16 <sup>th</sup>	Monday, June 1 <sup>st</sup>	Monday, June 1 <sup>st</sup>
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. 12 <sup>th</sup>	Monday, Jan. 6 <sup>th</sup>	Monday, June 22 <sup>nd</sup>	Monday, June 22 <sup>nd</sup>
Deadline for students to pay bill in full or to set up payment plan for upcoming term.	Monday, Aug. 19 <sup>th</sup>	Monday, Jan. 13 <sup>th</sup>	Monday, June 29 <sup>th</sup> (No payment plans)	Monday, June 29 <sup>th</sup> (No payment plans)
The Registrar drops the registration for students who have not paid or set up payment plan.	Monday, Aug. 26 <sup>th</sup>	Monday, Jan. 20 <sup>th</sup>	Monday, June 29 <sup>th</sup>	Monday, June 29 <sup>th</sup>

### 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 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. Students will be billed for any amount due to Saint Paul as a result of returned Title IV funds 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 a leave of absence exceeds 180 days federal loans will go into repayment status.
- b) A written request must be submitted to be granted a leave of absence.
- c) Students are required to complete Exit Counseling.
- d) It will be necessary to re-apply for loans upon return to school.
- e) Upon returning to school, students must notify the Director of Financial Aid so that lenders 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 VPAAD;
- c) Receive approval from the VPAAD. The decision will be communicated by the VPAAD; 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 Academic Progress for Financial Aid.*

### Master and DMin Programs

% of Tuition Refund	On or before date drop form must be received by Accounting and Finance Office
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 terms-</b> refund of both tuition and fees if student drops on or before the first day of the TERM
50	<b>Summer 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

Dates specific to the 2019 – 2020 Academic Year Master Programs-MDIV, MATS, MACM, and DMin

Refund %	Fall semester 2019	Spring semester 2020	Summer semesters 2020
100	On or before Aug. 31 <sup>st</sup>	On or before Jan. 25 <sup>th</sup>	On or before June 29 <sup>th</sup>
50	On or before Sept. 14 <sup>th</sup>	On or before Feb. 8 <sup>th</sup>	On or before July 11 <sup>th</sup>

**Return of Unearned Tuition Assistance (TA) funds to the government**

Saint Paul School of Theology will return any unearned tuition assistance (TA) funds on a proportional basis through at least the 60 percent portion of the period for which the funds were provided to the military Service Branch. TA funds are proportionally earned during the enrollment period; unearned funds are based upon when a student stops attending. The unearned funds are returned to the military branch not the student.

**Schedule for the return of unearned TA funds to the government**

15-week semester

Before or during weeks 1-2: 100% returned

During weeks 3-4: 75% returned

During weeks 5-8: 50% returned

During week 9: 40% returned (60% of course completed)

During weeks 10-15: 15% returned

**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	913-253-5050

**Veterans Policy**

Under the Veteran's Benefits and Transition Act of 2018 –

- Saint Paul School of Theology permits any covered individual to attend or participate in the course of education during the period beginning on the date on which the individual provides to the educational institution a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 and ending on the earlier of the following dates:
  1. The date on which payment from VA is made to the institution.
  2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

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- Saint Paul will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual's inability to meet his or her financial obligations to the institution due to the delayed disbursement funding from VA under chapter 31 or 33.

In addition, the covered individual must take the following additional actions:

1. Submit a certificate of eligibility for entitlement to educational assistance no later than the first day of a course of education.
2. Submit a written request to use such entitlement.
3. Provide additional information necessary to the proper certification of enrollment by the educational institution.
4. Covered individuals are required to pay the difference between the amount of the student's financial obligation and the amount of the VA education benefit disbursement.

**\*NOTE: A Covered Individual** is any individual who is entitled to educational assistance under chapter 31, Vocational Rehabilitation and Employment, or chapter 33, Post-9/11 GI Bill benefits.

## Financial Aid

### Cost of Attendance (COA)

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

#### Summer 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 * \$637)	\$3,822
Misc. (fees)	525
Books & Supplies	300
Transportation	1,002
Room & Board	<u>3,666</u>
3-month total COA	\$9,015

#### Summer 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 * \$637)	\$1,911
Misc. (fees)	300
Books & Supplies	150
Transportation	501
Room & Board	<u>1,833</u>
3-month total COA	\$4,695

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

The following has been approved for Master students for the 8-month fall and spring semesters in the academic year.

Tuition (30 hours * \$637)	\$19,110
Misc. (fees)	1,200
Books & Supplies	2,500
Transportation	4,500
Room & Board	<u>11,000</u>
8-month total COA	\$38,310

**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 in the academic year.

Tuition (15 hours * \$637)	\$9,555
Misc. (fees)	690
Books & Supplies	1,250
Transportation	2,250
Room & Board	<u>5,500</u>
8-month total COA	\$19,245

**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 in the academic year.

Tuition (8 hours * \$637)	\$5,096
Misc. (fees)	600
Books & Supplies	630
Transportation	2,800
Room & Board	<u>10,200</u>
7.5-month total COA	\$19,326

### **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 in the academic year.

Tuition (4 hours * \$637)	\$2,548
Misc. (fees)	600
Books & Supplies	450
Transportation	1,400
Room & Board	<u>5,100</u>
7.5-month total COA	\$9,098

## 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 the cost of attendance minus estimated family contribution (EFC) off 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/>

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- 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 FASFA by transmitting data directly into their FASFA.
- 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 FASFA 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 Academic 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 Financial Aid. 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** 38 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.

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*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.

**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):**

##### **At the conclusion of the degree students will be able to:**

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.

#### **Admission Requirements**

Admission to the MDiv degree requires a baccalaureate degree from an accredited institution with a minimum grade point average of 2.8 or higher (on a 4.0 scale). Exceptions to this policy may be considered by the Admissions Committee upon receipt of such a request from the Director of Admissions, or other designated staff-person. For application procedures, see Admissions.

#### **Curricular Components**

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The MDiv degree program requires the completion of 79 credit hours. Three- and four-year plans for degree completion and curricular requirement tracking forms are available on the web site, <https://www.spst.edu/registrar/>. Students are encouraged to pay close attention to the degree completion plan.

All students are required to enroll in and receive credit for New Student Orientation prior to their first semester.

Curricular Requirements	Course Number	Credit hours required
New Student Orientation		0
Introduction to Ministry	MIN 301	3
Preparing for Local Ministry I&II (.5 ea.)	CTX 301 and CTX 302	1
Spiritual Formation Retreat (2 required .5 ea.)	SFR 30*	1
Ministry Practicum (4 required .5 ea.)	PCM ***	2
Ministry Collaboration Group (3 required .5 ea.)	CTX 431	1.5
Mid-degree Seminar	ASR 401	1
Summative Seminar	ASR 421	2
Introduction to the Hebrew Bible	HBS 301	3
Upper Level Hebrew Bible	HBS 4**	3
Introduction to the New Testament	NTS 301	3
Upper Level New Testament	NTS 4**	3
Introduction to Christian Ethics	ETH 301	3

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Christian Religious Education	CRE ***	3
Traditions I	HST 301	3
Traditions II	HST 302	3
Introduction to Systematic Theology	THL 301	3
Upper Level Theology	THL 4**	3
Upper Level History or Upper Level Theology	HST 4** or THL 4**	3
Church Leadership	CHL ***	3
Introduction to Pastoral Theology and Care	PCR 301	3
Introduction to Preaching	PRE 401	3
Worship	WOR 4**	3
Church and Society or Upper Level Ethics	CHS *** or ETH 4**	3
Engaging World Religions	EWR 3**	3
Evangelism	EVN 3**	3
<b>Electives</b> (may include Denominational Studies)		<b>13.5</b>
<b>Total Hours</b>		<b>79 credit hours</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: Wesleyan Studies or Women, Society, and Church Studies. Application forms are available at <http://www.spst.edu/registrar>.

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 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 from the courses below:</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)	9 credit hours



specialization by the course instructor and the specialization advisor. <b>(7 credit hours)</b>	
Total Hours	15 credit hours

### Master of Arts in Christian Ministry (MACM)

**Purpose:** The MACM prepares people for ministries of Word, Service, Compassion and Justice in congregations and community organizations. This degree may also provide the academic requirements for ordination as a Deacon or Advanced Course of Study in the United Methodist Church.

**Goal:** The Master of Arts in Christian Ministry (MACM) 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):**

##### **At the conclusion of the degree students will be able to:**

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.

#### Admission Requirements

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.

Admission to the MACM degree requires a baccalaureate degree from an accredited institution with a minimum grade point average of 2.8 or higher (on a 4.0 scale). Exceptions to this policy may be considered by the Admissions Committee upon receipt of such a request from the Director of Admissions, or other designated staff-person. For application procedures, see Admissions.

### Graduation Requirements

1. Completion of New Student Orientation and 38 credit hours, as directed in the curricular requirements and catalog;
2. Attainment of a cumulative grade point average of at least 2.5/4.00;
3. Completion of a minimum of 13 credit hours in hybrid or on-campus courses that meet residential course requirements;
4. Fulfillment of all degree requirements in not more than eight calendar years from the first term of enrollment, unless an exception is approved by the Student Professional Development Committee; and
5. Completion of the graduation application and commencement materials by the due date.

### Curricular Components

The MACM degree program requires the completion of 38 credit hours, equivalent to two years of full-time study. Plans for degree completion and curricular requirement tracking forms are available on the web site, <https://www.spst.edu/registrar/>. Students are encouraged to pay close attention to the degree completion plans as they register for courses.

All students are required to enroll in and receive credit for New Student Orientation prior to their first semester.

Students are admitted to one of two specializations in the MACM: Prophetic Witness and Service or Deacon Ministries.

Curricular Requirements for all Specializations	Course Number	Credit Hours Required
New Student Orientation		0
CTX	CTX 3**	.5
Traditions I	HST 301	3
Traditions II	HST 302	3
Introduction to Ministry	MIN 301	3
Introduction to the New Testament*	NTS 301	3
Introduction to the Hebrew Bible*	HBS 301	3
Introduction to Systematic Theology	THL 301	3
MACM Summative	ASR ***	2

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Specialization	See below	16
TOTAL		38

\* Students who have completed the United Methodist Course of Study will take upper level history, Bible, and theology courses to meet Advanced Course of Study (ACOS) requirements; prerequisites for these courses will be waived.

Specialization in Prophetic Witness and Service Required Coursework		Credit Hours
Practicums (4 required, .5 credit hours each)	PCM 3**	2
Spiritual Formation Retreat (4 required, .5 credit hours each)	SFR 3**	1
Upper Level Theology	THL 4**	3
Ethics or Church and Society	ETH 301 or CHS 3**	3
Electives	Courses in CHS, CHL, CRE, ETH, EVN, EWR, IMM, PCM, PCR, PRE, SFR, or up to 6 credit hours of THL	7
TOTAL		16

Specialization in Deacon Ministries (general)		Credit Hours
Practicums (4 required, .5 credit hours each)	PCM 3**	2
Spiritual Formation Retreat (4 required, .5	SFR 3**	1
Upper Level Theology	THL 4**	3
Electives	Courses in CHS, CHL, CRE, ETH, EVN, EWR, IMM, PCM, PCR, PRE, SFR, or up to 6 credit hours of THL	7
TOTAL		16

Specialization in Deacon Ministries (for UMC Basic Graduate Theological Studies) or ACOS		Credit Hours
Evangelism	EVN ***	3
Worship	WOR ***	3

Mission of the Church in the World	CHS 330	3
UM Doctrine	DST ***	3
UM Polity	DST ***	2
UM History	DST ***	2
<b>TOTAL</b>		16

### 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 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. 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 and posts them on the electronic student bulletin board on Moodle. For information on current opportunities refer to the Student Electronic Board on Moodle.
- 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. 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 (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.

**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):**

#### **At the conclusion of the degree students will be able to:**

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.

### Admission Requirements

Admission to the MA(TS) degree requires a baccalaureate degree from an accredited institution with a minimum grade point average of 2.8 or higher (on a 4.0 scale). Exceptions to this policy may be considered by the Admissions Committee upon receipt of such a request from the Director of Admissions, or other designated staff-person. For application procedures, see Admissions.

### 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.

### Concentrations

A concentration (15 credit hours) is to be declared upon matriculation in the degree program. Concentrations offered are: Biblical Studies, 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.

<b>BASIC COURSE REQUIREMENTS</b>	<b>Course number</b>	<b>Credit Hours required</b>
Introduction to the Hebrew Bible	HBS 301	3
Introduction to the New Testament	NTS 301	3
Introduction to Christian Traditions I	HST 301	3
Introduction to Christian Traditions II	HST 302	3
Introduction to Systematic Theology	THL 301	3
Introduction to Christian Ethics	ETH 301	3
Information Literacy in Theological Education	MIN 231	1
Upper Level Hebrew Bible	HBS 4**	3
Upper Level New Testament	NTS 4**	3
Upper Level History or Upper Level Theology or Upper Level Ethics	HST 4** or THL 4** or ETH 4**	3
Upper Level Theology	THL 4**	3
<b>CONCENTRATION COURSES</b>		
Courses Approved by Advisor		15
<b>SUMMATIVE</b>		
MATS 401 or 403 Thesis Proposal		1
MATS 402 or 404 Thesis Conference		2
<b>Total Hours</b>		<b>49 credits</b>

### 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.

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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 at the time of admissions. The student will be assigned an academic advisor in the declared field of concentration.

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.

#### **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 description of a proposed format for the Creative Project and a justification for the selection of this medium
- 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
- 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)
  - 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
- 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:
  - An academic paper (or academic paper and creative project) informed by scholarship within the student's defined field of study
  - Clearly defined and articulated method appropriate to the disciplines informing the Thesis (or Thesis and Creative project)
- Demonstrated capacity for scholarship within a defined field of study
- Demonstrated ability to articulate one's ideas in discourse with specialists in the field of the concentration
- 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:
  - 25-50 pages
  - Turabian, A Manual for Writers of Term Papers, Theses and Dissertations, 7th edition
  - c) Typed, double-spaced (250 words/page)
  - 3 clearly readable copies (one for the registrar and one for each committee member)

- Where applicable, the student completes the approved creative project:
- 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
- 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.
- 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 and all required revisions must be successfully completed by the date graduating student grades are due, if the student wishes to graduate in that same academic year.
- The two-hour conference begins with a brief 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.

## Changing Master's 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; 10 years for MACM or MATS) begin at the date courses were taken, not the date of the degree change.

## Doctor of Ministry Degree

The Doctor of Ministry (DMin) is the highest degree in professional ministry and seeks to provide an advanced level of leadership for the church.

**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):**

Students who complete the Doctor of Ministry degree will:

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

### **Admission Requirements**

Admission to the DMin degree requires an MDiv degree or its equivalent from an accredited institution with a minimum grade point average of 2.8 or higher (on a 4.0 scale). Exceptions to this policy may be considered by the Admissions Committee upon receipt of such a request from the Director of Admissions, or other designated staff-person. For application procedures, see Admissions.

### Graduation Requirements

1. Completion of 30 credit hours, as directed in the curricular requirements and catalog;
2. Attainment of a cumulative grade point average of at least 3.0/4.00;
3. Completion of a minimum of 10 credit hours in hybrid or on-campus courses that meet residential course requirements;
4. Fulfillment of all degree requirements in not more than six calendar years from the first term of enrollment, unless an exception is approved by the Student Professional Development Committee; and
5. Completion of the graduation application and commencement materials by the due date.

Students must maintain satisfactory academic progress (see Handbook page 170.)

### 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, which 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 that 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 where 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 where special settings for ministry may be negotiated with the student's faculty advisor and approved by the Student Professional Development Committee.

### Curricular Components

*(Approved by Faculty Council May 10, 2012; revised August 2015; revised May 2016; revised March 2019)*

## Student Handbook & Catalog 2019-2020

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

The 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. The integrated approach incorporates focused learning experiences that represent Saint Paul's long-standing commitment to a theological action-reflection model. The DMin. curriculum is structured with a common core that includes the Orienting Seminar and three ministry seminars, Prophetic Ministry, Spiritual Traditions and Ministry, and Theology and the Church's Ministry; four focus-specific courses and the Praxis Thesis. Students admitted to a specific collaborative focus in a given year take their coursework in an established order with no electives. Students enrolled in a non-specific collaborative focus work with faculty advisors to identify the learning experience that complements the established curriculum. In the 2019-2020 academic year, DMin students will be admitted only to the focus *Spiritual Leadership in Unsettled Times*.

### **DMin. Focus: Spiritual Leadership in Unsettled Times**

In partnership with Church of the Resurrection and Gamaliel National Network

<b>Course</b>	<b>Course #</b>	<b>Term of Course Offering*</b>	<b>Credit Hours</b>
DMin Orienting Seminar	DMin 510	Fall	2
Prophetic Ministry	CHS 515	Spring or Summer	2
Spiritual Traditions & Ministry	HST 514	Spring or Summer	2
Theology & the Church's Ministry	THL 512	Spring or Summer	2
Focus Course: Building Communities in Context (includes attendance at Leadership Institute)	DMIN 511	Fall – year one	3
Focus: Organizing for Change	DMIN 5**	Fall – year two	3

(includes attendance at Gamaliel training)			
Focus Course: Becoming Agents of God's Hope (includes attendance at Leadership Institute)	DMIN 5**	Fall- Year Three	3
Focus Course: Leading Across Difference	DMIN 5**	Spring -Year Two	3
Pre-Praxis Thesis Evaluation & Assessment	DMN 540	Spring	1
Praxis Thesis Seminar	DMIN 550	Spring	2
Praxis Thesis Proposal & Conference	DMIN 552	Spring or Summer	1
Praxis Thesis Writing	DMIN 561	Fall and Spring	3
	DMIN 562		2
Praxis Thesis Conference	DMIN 563	Spring	1
<b>Total Hours</b>			<b>30</b>

\*Students should follow the degree completion plan available at <https://www.spst.edu/registrar/>.

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

Not accepting new students.

<b>Course</b>	<b>Course #</b>	<b>Semester Offered</b>	<b>Credit Hours</b>
DMin Orienting Seminar	DMin 510	Fall	2
Prophetic Ministry	CHS 515	Spring (even years)	2
Spiritual Traditions & Ministry	HST 514	Spring (odd years)	2
Theology & the Church's Ministry	THL 512	Fall (odd years)	2
Focus specific course & learning experience	SFR 501	Fall-Year One	3
Focus specific course & learning experience	SFR 502	Spring-Year One	3
Focus specific course & learning experience	SFR 503	Fall- Year Two	3
Focus specific course & learning experience	SFR 504	Spring -Year Two	3
Pre-Praxis Thesis Evaluation & Assessment	DMN 540	Fall- Year Two	1
Praxis Thesis Seminar	DMIN 550	Spring- Year Two	2
Praxis Thesis Proposal & Conference	DMIN 552	Fall- Year Three (contingent upon decision regarding Praxis)	1

		Thesis Seminar)	
Praxis Thesis & Conference	DMIN 554	Spring-Year Three Praxis Thesis & Conference	6
	<b>OR</b>		
	DMIN 555a	Praxis Thesis Writing	3
	DMIN 555b	Praxis Thesis Writing	2
	DMIN 556	Praxis Thesis Conference	1
<b>Total Hours</b>			<b>30</b>

**General Program (students enrolled prior to Fall 2016)**

<b>General DMin Program</b>	<b>Semester Credit Hours</b>
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 [option one]	4

OR	
DMIN 555a Praxis Thesis Writing	1
DMIN 555b Praxis Thesis Writing	1.5
DMIN 556 Praxis Thesis Conference	1.5
<b>Total Hours</b>	<b>30</b>

### Changing Focus Emphasis

*(Approved by Faculty Council, April 2011)*

Admission to the DMin requires prospective students to indicate their area of study. A faculty advisor is identified and appointed by the VPAAD.

Students in a focus-specific program are expected to complete all curricular components as identified for that focus. Students unable to enroll in a focus-specific required course or learning experience should consult with the faculty advisor 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 or to make a course substitution. 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.

### PRAXIS THESIS PROCESS AND GUIDELINES

The Doctor of Ministry degree is distinctive in that it begins and ends with the consideration of the practices of ministry. It culminates in a praxis thesis which should be original in the sense of advancing the way people think about and practice ministry.

#### Praxis Thesis Committee

Although much of the work at this stage of the DMin process is done independently, it is initiated by classes designed to facilitate the writing of a praxis thesis. Also, at periodic check-points, students' progress toward degree completion is evaluated. Each DMin student has his or her own Praxis Thesis Committee consisting of two faculty members, one of whom has usually served as his or her advisor

throughout his or her studies. When in doubt about the process of degree completion, the chair of the Praxis Thesis Committee is the best person to consult.

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

Students who receive approval in DMIN 540 to continue to the Praxis Thesis portion of the Doctor of Ministry program should work closely with their faculty advisors to fulfill their remaining degree requirements. The Praxis Thesis Seminar prepares students to write the Praxis Thesis Proposal.

### **Praxis Thesis Proposal Guidelines**

#### **Writing the Praxis Thesis Proposal**

Proposals should be a maximum of ten to fifteen pages in length. The proposal identifies the practice of ministry and the question(s), problem(s) or opportunities that triggered the investigation. It delineates the context for ministry, the student's theological framework and methods, and contributions to the practice of ministry that the student hopes to make. The proposal should identify almost everything central to the actual praxis thesis, but not do the work of the thesis. For example, if a student plans to use feminist theology to name the dynamics of gender-bias in a particular context, the proposal would name the feminist theologians and methods, explain their relevance, and say a bit about the salient features of this perspective. The proposal would not include a complete feminist analysis at this stage.

## A Sample Praxis Thesis Proposal Outline

### Introduction (approximately two pages)

- Identify the practice of ministry and the form the investigation will take, explaining the central focus or problem being addressed.
- Include the thesis statement.
- Specify the importance of the issue, perhaps with an opening vignette that puts it in context.
- Give it a working title and name the critical concepts and practitioners to be used in the suggestions for ministry.

### Contextual Analysis (approximately one page)

- Describe the larger context out of which the research question arises.
- Describe the particular context.
- Scope – identify what will be included and what will not be included in the research.

### Theological and Theoretical Framework (approximately two pages)

- Identify the primary biblical, theological, prophetic and spiritual traditions, as well as any other theoretical frameworks, relevant to this practice of ministry in general, and to this research project in particular. Explain their relevance.
- Specify any additional theoretical approaches to be used in your thesis (e.g. psychological, sociological, and/or anthropological methods). Explain why they will be used.
- In a short narrative, detail the logic of the argument that frames and structures the thesis.

### Innovative Practice of Ministry (approximately two pages)

- The thesis should make a “contribution to both our thinking about and the practice of ministry.” Specify the contribution(s) this thesis will make.
- Describe the nature of the evidence (i.e., biblical study, data from congregational study, review of literature) that undergirds the proposal for an “innovative practice of ministry.”

### Limitations (approximately one page)

- If the student needs more preparation in certain areas to succeed at the envisioned project, he or she should name them, e.g., in theology, social science, demographics, etc. Indicate how the student will address these problems in the coming months.
- Set parameters around the investigation. For example, students might note that “in order to fully complete this, I would have to...but for the purposes of this praxis thesis, I will only ...”

### Structure of the Outline for the Praxis Thesis (approximately two pages)

- Create an outline with projected content for each chapter. (One paragraph per chapter. Attached to the primary chapter associated with the field project, if there is one, should be an endnote listing interview questions or other significant details for the sake of the second faculty reader.)
- Preliminary Annotated Bibliography (approximately one page)

- Work Timetable (approximately one page)
- Map out a work schedule. Indicate dates for the completion of specific components of the project, including any needed coursework, initial submission of Human Subjects Research application (HSR), chapter drafts, etc.
- NB: Before the student begins to work on the praxis thesis, approval must be secured for the proposal (and the Human Subjects Research application, if relevant.)

### Policy regarding Research with Human Subjects

Upon successful completion of DMIN 552 Praxis Thesis Proposal Conference, students move into the research and writing for the Praxis Thesis. If the student plans to incorporate insights from a field project involving human subjects, after his or her praxis thesis proposal has been approved it is mandatory to apply for and receive approval for research with human subjects before proceeding. Human Subject Research may include, but is not limited to: participant observation, interviews, oral histories, focus groups, and the completion of questionnaires. Protocol for such research and the relevant application form can be found on the SPST webpage, under the Registrar's tab, at the end of items listed under forms or directly online at <http://www.spst.edu/research-guidelines>.

#### Why Is Human Subject Research Committee Review and Approval Important?

Consider the argument for such review provided by the *Belmont Report on Ethical Principles and Guidelines for the Protection of Human Subjects of Research*, which is summarized briefly below.

First, it is important to recognize the difference between practice and research.

- a. Standard or accepted practice is oriented primarily to the welfare of the client.
- b. Research is oriented primarily to contribute generalizable knowledge.

Second, it is important to recognize the Basic Ethical Principles relevant to research.

#### Respect for Persons:

- A person's autonomy should be respected.
- Persons with limited autonomy (e.g., children, prisoners) require special protection.
  
- Beneficence:
  - This principle requires *prima facie* that we do no harm.
  - This principle requires that we maximize benefits and minimize risks/harms.
  
- Justice:
  - This principle requires that we ask:
    - Who ought to bear the burdens of research?
    - Who ought to receive the benefits?
    - How best might the benefits and burdens of research be distributed?
  - There are several views of what is "just" in this regard:

- Equal shares
  - Individual needs
  - According to individual effort
  - According to contribution
  - According to merit
- The application of these principles has resulted in various common practices or “rules” of thumb which are important to recognize.
  - Researchers should seek the “informed consent” of their subjects. This involves:
    - Providing subjects with all the information a reasonable person would find relevant;
    - Verifying the subject’s comprehension of this information; and
    - Verifying and documenting the truly voluntary nature of the subject’s participation in the study.
  - Researchers should assess the risk and benefits associated with their project.
    - They should take care of vulnerable populations.
    - Information about risks and benefits should be well-publicized (in the informed consent process).
  - Selection of subjects should be just:
    - Some populations – especially institutionalized ones – are already burdened by their infirmities and environments.
    - Vulnerable subjects – such as, racial minorities, economically disadvantaged persons, those who are institutionalized – require special protection.

### Writing the Praxis Thesis

The praxis thesis serves three purposes. It investigates a practice of ministry; it analyses that practice of ministry theologically; and it advances the church’s thinking about and practice of that ministry.

#### 1. Investigate a Practice of Ministry

The praxis thesis begins with and points toward the renewal of a particular practice of ministry. Though far from an exhaustive list, students could:

- a. Develop and test an administrative policy or polity practice with implications for the larger church;
- b. Identify an unaddressed need in a congregation or denomination, and propose a strategic practice of ministry for meeting that need; or
- c. Analyze an existing liturgical practice or short-term mission of the church.

There are many possible ways to investigate the practice of ministry that is the focus of the praxis thesis. For example, one could use human science methods (sociology, ethnography, congregational

studies, etc.) or, review the existing literature about a particular practice in order to enhance the church's understanding of that ministry.

## 2. Interpret and Evaluate Theologically a Practice of Ministry

Students could make biblical, systematic, historical, and/or ethical claims, as appropriate, about the practice of ministry that is the focus of their thesis. This should include critical thinking about and the imaginative construction of new possibilities for that practice. The goal is to link the particular practice to the Christian tradition and current practices of the church in ways that are illuminative and fruitful. For example, a student could critically analyze a tradition in light of contemporary or emergent church practices. Or, a student might constructively argue for the reshaping of current practice in light of fresh biblical interpretations. (Again, these examples are meant to be suggestive, not exhaustive.)

## 3. Advance the Church's Thinking about and Practice of Ministry

Every thesis should include innovative alternatives to and/or strategic ways of thinking about ministry and explain how these innovations and strategies might transfer to other ministry contexts.

#### The Praxis Thesis Should Contain:

- A clear and accurate description of the practice of ministry under study;
- A description of the larger context of ministry in which the praxis thesis is developed;
- An analysis of this practice of ministry: a critical and creative engagement of it, informed by authoritative resources, within an explicitly defined theological framework;
- A description of the particular theological framework (its biblical, traditional, etc. components) that informed the above analysis;
- A detailed explanation of the field project, if there is one. This should include:
  - the scope and limitations of the project;
  - a clear description of how the project relates to the overall praxis thesis;
  - a description of the research design for the field project, which may include statistical testing or a variety of other techniques, such as structured interviews, observations, participant response, questionnaires, attitudinal scales, secondary resources, etc.;
  - a description of the actual project, providing sufficient data for the reader to be able to duplicate or adapt the project to another setting; and
  - a clear summary of the project's findings.
  - NB: copies of research instruments and other materials employed by the researcher in the project should be placed in appendices.
- Substantive and integrated insights into the practice of ministry from the theological resources (and field project, if any);
- Innovative recommendations about ways to improve or reconstruct this practice of ministry, within the limits of the study;
- Recommendations for further research into this practice of ministry; and
- A complete bibliography

### Suggested Praxis Thesis Outline

#### I. Introduction

Introduce the focus and any core concepts important to it. Explain the import of the topic for the church and for the student's specific vocation. Most importantly, introduce the thesis and the question(s), problem(s) and/or opportunities that prompted the study. Identify the major theological and other methodological frameworks within which the investigation takes place.

Clarify the theological assumptions and methodological commitments that inform the thesis. NB: The avenues of investigation should directly relate to the central focus of the thesis.

#### II. Contextual Analysis

Provide the reader with a contextual study of the setting for the particular practice of ministry under investigation. Often this is a congregation, but it may be some other institution or agency. What are the practices, identities, and foundational assumptions of this setting and its members? For example, one might identify the explicit and implicit theological understandings operative within this ministry setting.

What are the predominant (and hidden) practices? Where are the points of convergence and divergence between these two? What are the tensions between the self-understandings and practices? Also, provide the reader with a study of the larger context by describing the community or culture(s) that surround it. How does the ministry setting relate to the larger community? What are the issues that predominate in the community and how do they correspond to the student's particular practice of ministry that is the focus of the research?

### I. Theological and Other Theoretical Evidence

Constructively engage the specific biblical, systematic, historical, and/or ethical resources that best inform the praxis thesis. The theological literature one uses should be appropriate to the subject and critically reviewed. Its integral role in the argument should be evident. In addition, identify any other resources – from disciplines other than theology, such as, the humanities, the social or physical sciences – that inform the argument. Explain any concepts, themes or theories important to the thesis and state why you are using them.

### II. Proposal for the Practice

Present here a detailed proposal for the way this practice of ministry might be reconstructed. For example, this could include a conceptual description of the model, its major goals and objectives, and the relationship to the problem being addressed.

When the praxis thesis entails the field testing or a trial implementation of this model, consider discussing: the primary strategies embodied by the model; the persons and institutions involved in the testing; and the timeframe and processes involved in this testing. It is often not possible to illustrate all aspects of an innovative model, so the following options are often explored: the thesis could help identify more precisely the roots of the problem being addressed; it could be a feasibility study for the innovative practice of ministry that is needed; or it could implement the first phase of the proposed model, as a kind of illustration.

It is important to indicate what was studied and the procedures employed for this purpose. The research strategies used to achieve these practical goal(s), as well as the methods for evaluating the process and its results, should be delineated in the thesis. The research design may include statistical testing or a variety of other techniques, such as interviews, observations, participant response, questionnaires, attitudinal scales, the review of secondary resources, etc.

Include a step by step description of the process. Usually research instruments and/or summary data should be appended. The student should evaluate what went well and what did not; what was learned from the experience; how the original project plan was modified as the study progressed and why.

### III. Implications and Conclusion

This is the section for integrating insights from theological and other theoretical resources with insights gained from the field work. Consider the following questions:

- In light of what has been learned, how might the practice of ministry be modified?
- How has this praxis thesis modified the researcher's theological assumptions, understandings of ministry in general, and the researcher's own call?
- How might ministry in this regard best be improved, expanded or extended?

### IV. Bibliography

While it should be complete, this bibliography need not be annotated.

### V. Appendices (if necessary)

Include here documents related to the field project (like questionnaires and consent forms) and charts or illustrations relevant to the central argument.

## General Tips for Writing

### Develop Your Thesis

- Though connected to several minor but related ideas, the thesis must concentrate on one central concern. Distinguish what is major from the more minor points. Stay focused.
- What is the specific practice of ministry under investigation?
- What is the context?
- What will be resolved or established? Make a claim about the topic. For example, the topic – “Building a Doghouse” – becomes a thesis when a claim is made: “Building a doghouse is a thorough introduction to the building trades, including architecture and civil engineering.”
- Develop an Argumentative Edge
  - Narrow the subject and be clear about what is and is not included in the investigation.
  - Don't say something everyone already knows or is likely to affirm.
  - Take a stand. Make a judgment. Be reasonable but not timid.
  - Acknowledge and refute opposing arguments, by incorporating responses to any legitimate concerns found in them.
  - The introduction should situate the project in its context, build interest, and contain a strong thesis statement.
  - The conclusion should drive the point home, naming the implications, and circling back to the fundamental thesis with a sense of completion.

- Helpful Hints
  - Imagine a skeptical reader who asks: “What could possibly lead you to that conclusion?”
  - The hypothesis may need to be revised in light of the research, as the preliminary conclusions may not be proven true. Show that the final version of the thesis is well founded and supported by a congregational study, well-reasoned examples, theological analysis and/or biblical arguments, etc.
  - Use an appropriate tone. Don’t be too informal or preachy. Don’t shout on paper. Avoid lingo.
  - Proofread! Or hire someone to do it.

### The Praxis Thesis Conference

The Praxis Thesis Conference is a three-hour meeting in which the student and his or her Praxis Thesis Committee discuss and evaluate the completed praxis thesis.

Students submit the penultimate copy of the entire praxis thesis to the Praxis Thesis Committee chair by the date set by the chair. When the Committee agrees that it is appropriate to schedule a Praxis Thesis Conference, in consultation with others, the chair will set the time, date and place for the conference. Most of the conference is devoted to faculty-student dialogue about the praxis thesis. Sometimes students are asked to summarize verbally their research. Questions are diagnostic in nature, but the student may also be asked to discuss future plans regarding this practice of ministry.

At the conclusion of the conference, the Praxis Thesis Committee convenes privately to decide if the praxis thesis and conference have been completed satisfactorily, and if so, at what level.

The faculty complete Praxis Thesis Form B: Praxis Thesis and Conference Evaluation by indicating whether the praxis thesis and the Praxis Thesis Conference together warrant a notation of Pass, Pass with Distinction, Pass with Revisions or Fail.

**Pass:** The Praxis Thesis and Conference demonstrates achievement with a grade of B- or higher and no further revisions are required.

**Pass with Revisions:** The Praxis Thesis and Conference demonstrates achievement with a grade of B- or higher contingent upon satisfactory completion of revisions.

If further revisions are required, the faculty will note the required revisions on the form and the date by which such revisions are due. The faculty will review the form and required revisions with the student. Once the required revisions, if any, are made and the final version of the Praxis Thesis has been submitted and approved by the Committee chair, the chair of the Praxis Thesis Committee gives the form to the Registrar. The student will not receive a diploma until the final version of the Praxis Thesis, with all required revisions, has been submitted and approved by the committee chair.

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Pass with Distinction: For superb academic performance and special contributions to the church, the committee can note that the student's thesis and conference merit the notation of Pass with Distinction. "Praxis Thesis with Distinction" would then be noted on the student's transcript.

Form B must be submitted to the registrar with the final approved version of the Praxis Thesis no later than the date graduating student grades are due in order to graduate at the conclusion of that semester.

Students who plan to graduate should be careful to submit all the necessary paperwork to the Registrar by the published due dates. Graduation applications for Spring graduation are usually due in the Fall semester.

Following the conference, the Committee faculty will complete and submit to the Academic Dean or designated staff the DMin Summative Assessment Form to be used for assessment of program level student learning outcomes. Student names are not included on these forms.

### 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.

#### **Required Seminary Courses (18 Credit Hours)**

Class	Title	Hours
HBS 301	Introduction to Hebrew Bible	3 credit hours
NTS 301	Introduction to New Testament	3 credit hours
HTS 301	Introduction to Christian Traditions I	3 credit hours
HTS 302	Introduction to Christian Traditions II	3 credit hours
THL 301	Introduction to Systematic Theology	3 credit hours
ETH 301	Introduction to Ethics	3 credit hours

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**Choose 6 Hours of Elective Course (6 Credit Hours)**

Class	Title	Hours
CHS 3**	Church and Society	3 credit hours
CRE 3**	Christian Religious Education	3 credit hours
EVN 3**	Evangelism	3 credit hours
PCR 3**	Pastoral Care	3 credit hours
WOR 3**	Worship	3 credit hours
DST 311	UM Doctrine	2 credit hours
DST 320	UM History	2 credit hours
DST 330	UM Polity	2 credit hours

**Total Hours    24 Credit Hours**

#### [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.

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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. ¶1324.6”

#### 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... ¶1324.3

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 within the last 10 years.
  10. Students may complete no more than 10 hours of online or correspondence course 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.

## 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. Independent studies require the same amount of work per credit hour as other courses.

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).

## Academic Policies and Procedures

### Technology Policy

#### **In-class video and audio recording**

Students must have the permission of the instructor to record on-campus classes. All students in the class must be notified that a class is being recorded. Except in rare circumstances, only the instructor should be video recorded.

#### **Attending class by video-conferencing**

On-campus classes by definition are meant to be attended by being physically present on campus. On rare occasion students may ask permission of the instructor to attend an on-campus class via individual video-conferencing. Students should only use individual video conferencing technology when they can do so from an appropriate setting. Normally, students should not attend class via video conferencing more than three times in a semester for any one course. FOCUS week hybrid classes may not be attended via individual video-conferencing.

#### **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 Kansas 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.

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- 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

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- 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 Campus

The policy above applies to students at the Oklahoma campus. Saint Paul School of Theology students, staff, and faculty at the Oklahoma campus are also expected to abide by the rules and policies of Oklahoma City University (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/>.

### 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.

### [Student Responsibilities for Learning](#)

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
- Electronic Devices in the Classroom
- Financial Accountability
- Integrity of Work Submitted/Plagiarism
- Statement Addressing Illegal Drugs and Alcoholic Beverages Policy for a Drug-Free Campus
- Prohibiting Harassment/Intimidation
- Consensual Romantic Relationships
- Hazardous Materials
- Weapons and Violence
- Smoke-Free Campus
- Technology
- Conflict Resolution
- Procedures for Investigating Complaints of Serious Misconduct Against Employees and Students

Procedures for disciplinary action are outlined in the “Conflict Resolution Guidelines,” “Investigating Complaints of Serious Misconduct Against Employees and Students” policies. Other sections of this handbook may apply.

## 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.

## Standards for Saint Paul Classes and Definition of a Credit Hour

Adopted: 11/19/2015

This policy applies to all graduate level courses and degree programs at Saint Paul School of Theology, including 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 on-campus classes, as well as hybrid, synchronous online, asynchronous online, and intensive formats.

1. On-campus courses meet on-campus at the Kansas Campus or the Oklahoma Campus. Classes may be video-linked between the two campuses or meet separately. Instructional time for on-campus courses is usually scheduled for weekly class meetings over a 15-week semester but may occasionally include an online session. Some on-campus classes, such as practica and spiritual formation retreats, may meet in an intensive all-day format. All on-campus courses meet the definition of “residential” classes in which at least 50% of the instruction time is on-campus.
2. Hybrid courses meet on-campus and online, usually over a 15-week semester with an intensive on-campus session. The on-campus portion of the class may be video-linked between campuses. All hybrid courses meet the definition of “residential” classes in which at least 50% of the instruction time is on-campus.
3. Online classes meet entirely online. Synchronous online courses meet via video-link at a designated time. In asynchronous online courses students move through the instruction time online at their own pace during a designated time period each week and over a 15-week semester.

### **Credit Hour Definition**

Saint Paul has clearly defined guidelines for each earned credit hour.

One Masters level credit hour includes:

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- 15 clock hours of instruction, usually 1 hour per week (1 clock hour is 50 minutes)
- 30 – 45 clock hours of study and preparation of assignments, usually 2-3 hours per week

1 clock hour of instruction time may be satisfied through:

1 actual clock hour of n-class time on campus, video-conferencing, watching or listening to computer slide presentations

Or

Writing approximately 200 words of on-line posts, viewing approximately 20 non-narrated computer presentation slides, or  $\frac{3}{4}$  pages of writing, or equivalent activities

Students should expect to spend one clock hour per credit hour per week on-line in an on-line course.

Asynchronous online courses may require postings or other student activity on-line at multiple points during the week. Students will not be required to participate in on-line course instruction Friday – Sunday.

1 clock hour of study and preparation time may be satisfied through:

Reading approximately 20 pages, writing approximately .75 pages, or preparing an equivalent assignment

Students should expect to spend 2 – 3 hours per credit hour per week reading, writing, and completing other assignments, in addition to “instruction” time.

A 3-credit hour course will require 45 clock hours of instruction time in on-campus, online or hybrid format (3 hours per week for 15 weeks) AND 30 – 45 clock hours of study and preparation, such as 600 – 900 pages of reading and 20 – 35 pages of writing.

A Practicum that is .5 credit hours will require 7.5 clock hours of instruction, and 15 – 22.5 clock hours of study, such as 150 – 200 pages of reading and 2.5 – 3 pages of writing.

One Doctoral level credit hour includes:

- 15 clock hours of instruction, usually 1 hour per week (1 clock hour is 50 minutes)
- 30 – 45 clock hours of study and preparation of assignments, usually 2 – 3 hours per week

1 clock hour of instruction time may be satisfied through:

1 actual clock hour of in-class time on campus, video-conferencing, watching or listening to computer slide presentations

Or

Writing 200 words of on-line posts, viewing 20 non-narrated computer presentation slides, or  $\frac{3}{4}$  pages of writing, or equivalent activities

Students should expect to spend one clock hour per credit hour per week on-line in an on-line course.

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Asynchronous online courses may require postings or other student activity on-line at multiple points during the week. Students will not be required to participate in on-line course instruction Friday – Sunday.

1 clock hour of study and preparation time may be satisfied through:

Reading approximately 30 pages, writing 1 page, or preparing an equivalent assignment

Students should expect to spend 2 - 3 hours per credit hour per week reading, writing, and completing other assignments, *in addition to* “instruction” time.

A 3-credit hour course will require 45 clock hours of instruction time in on-campus, online or hybrid format (3 hours per week for 15 weeks) AND 30 – 45 clock hours of study and preparation, such as 900 – 1350 pages of reading and 30 - 45 pages of writing.

### Class Attendance

Adopted: UNK Updated: November 19, 2015, September 13, 2018

The Faculty Council has set the following standards as guidelines for class attendance: **100% attendance is expected**. As noted in the Teaching Standards, instructors must verify weekly attendance during the semester. Attendance may be fulfilled through on-campus sessions, synchronous online meetings, or asynchronous engagement of material. The Moodle attendance module is used for recording weekly attendance. The VPAAD maintains responsibility for monitoring attendance.

The following standards are applicable to all classes:

- a) If a student stops attending a class, the instructor will 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) The attendance policy and consequences for missing classes is in each course syllabus.
- c) A student who misses more than three class sessions, to include excused absences, cannot receive a passing grade for the course.

It is the student’s responsibility to contact the professor to explain any class sessions missed and to secure any assignments or directives that may have been given in the student’s absence (voicemail at campus phone extensions and/or email may be used). **In emergencies**, students may call the Saint Paul office (913) 253–5097 Kansas Campus or (405)208-5757 Oklahoma Campus and speak to or leave a message for the Associate Dean of Student Affairs. Permission to make up work missed will be at the discretion of the instructor.

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.

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- 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 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.

#### 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 with reasonable accommodation. It is the policy of Saint Paul School of Theology to not 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." Saint Paul is covered by this act because Saint Paul students are eligible for loans that are federally insured.

### 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 Student Affairs. This office maintains 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 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 Student Affairs (Kansas Campus) 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 Student Affairs.

Any continuing concerns regarding disabilities and reasonable accommodations are to be communicated to these same offices/personnel.

### 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.

### 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. (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>1</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.
- 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.

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<sup>1</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.

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>.

### 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.

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	4.00	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-	3.75	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.

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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.

B+	3.50	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	3.25	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-	3.00	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+	2.75	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	2.50	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-	2.25	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	2.00	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	0.00	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.

## 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.

### Course Withdrawal

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.

### 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).

### 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.

## 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

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

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.

#### **2. 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.

#### **3. 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.

#### **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.

### Graduation Requirements

MACM, MA(TS), and MDiv students require a grade point average of 2.50 for graduation. Master's students, with six or less credit hours to complete, who wish to participate in commencement in the spring and complete remaining hours in the summer term following commencement **must indicate on application for graduation** summer course[s] for which they plan to enroll. Final requirements, without exception, must be completed by the summer term following commencement. Exceptions to this policy may be considered by the Student Professional Development Committee.

For DMin students, a minimum cumulative GPA of 3.0 is required for graduation. DMin students who wish to participate in commencement prior to completing final revisions of the Praxis Thesis must receive approval from the faculty committee chair and the VPAAD.

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 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

- 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.
  
- 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.

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.

### [Student Access to Educational Records \(FERPA\)](#)

Adopted: 10/2007 Updated: 2015

The Family Education Rights and Privacy Act (FERPA) is a federal law regarding the privacy of student records and the obligations of the institution, primarily in the areas of release of records and the access provided to these records. Any education institution that receives funds under any program administered by the U.S. Secretary of Education is bound by FERPA requirements. Institutions that fail to comply with FERPA may have funds administered by the Secretary of Education withheld.

Education Records include such things as graded papers, exams, transcripts, notes from a conversation with or about a student that are placed in a student's file for others in the department to reference.

#### Personal Identifiable Information

FERPA identifies personally identifiable information in an education record may not be released without prior written consent from the student. The following information may not be released without prior consent of the student:

- Social Security number
- Grades/exam scores
- Grade Point Average
- Current class schedule
- Parent name and address
- Race/ethnicity
- Gender
- Country of citizenship
- Religious affiliation
- Disciplinary status
- Marital status
- Test Scores (TOEFL, GRE, ACT, etc.)

#### Exceptions to FERPA disclosure requirements are allowed:

- Disclosure to school officials with legitimate educational interests. A "school official" is a person employed by the university in an administrative, supervisory, academic, research, or support staff position, or any other school official who has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility. This include official Saint Paul committees such as Academic Program Committee and Faculty Council.

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## Student Handbook & Catalog 2019-2020

- To appropriate individuals where disclosure is in connection with a health or safety emergency and knowledge of such information is necessary to protect the health and safety of the student or other individuals.
- To parents if the student is a dependent for tax purposes.

Directory information may be released without prior consent of the student. Saint Paul students must opt-in to the directory. Saint Paul restricts directory information to internal use. We do not disclose this information to outside parties without student consent. Directory information includes:

- Student name
- Email address
- Student ID photos
- Degree Program

### Student Rights

1. The right to inspect and review their education records within 45 days of the day the university receives a request for access. Students should submit to the University Registrar written requests that identify the record(s) they wish to inspect. The University Registrar will make arrangements for access and notify the student of the time and place where the records may be inspected. If the University Registrar does not maintain the records, the student will be directed to the university official to whom the request should be addressed.
2. The right to request the amendment of any part of their education records that a student believes is inaccurate or misleading. Students who wish to request an amendment to their educational record should write the university official responsible for the record, clearly identify the part of the record they want changed and specify why it is inaccurate or misleading. If the university decides not to amend the record as requested by the student, the student will be notified of the decision and advised of his or her right to a hearing.
3. The right to consent to disclosures of personally identifiable information contained in the student's education records to third parties, except in situations that FERPA and its regulations allow disclosure without the student's consent. These exceptions include:
  - Disclosure to school officials with legitimate educational interests. A "school official" is a person employed by the university in an administrative, supervisory, academic, research, or support staff position (including university law enforcement personnel and health staff); contractors, consultants, and other outside service providers with whom the university has contracted; a member of the Board of Trustees; or a student serving on an official university committee, such as the Honor Council, Student Conduct Council, or a grievance committee, or assisting another school official in performing his or her tasks. A school official has a legitimate educational interest

if the official needs to review an education record in order to fulfill his or her professional responsibility.

- Disclosure to parents if the student is a dependent for tax purposes.
  - Disclosure to appropriate individuals (e.g., parents/guardians, spouses, housing staff, health care personnel, police, etc.) where disclosure is in connection with a health or safety emergency and knowledge of such information is necessary to protect the health or safety of the student or other individuals.
  - Disclosure to a parent or legal guardian of a student, information regarding the student's violation of any federal, state, or local law, or of any rule or policy of the institution, governing the use or possession of alcohol or a controlled substance if the university has determined that the student has committed a disciplinary violation with respect to the use or possession and the student is under the age of twenty-one at the time of the disclosure to the parent/guardian.
4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the institution to comply with the requirements of FERPA. The name and address of the Office that administers FERPA is:

Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Avenue  
SW Washington, DC 20202-5901

Any questions regarding FERPA should be directed to the Office of the Registrar:

Saint Paul School of Theology  
13720 Roe Ave, Bldg. C  
Leawood, KS 66224

## Directory Information

1. Directory information is defined as any information which would not generally be considered harmful or an invasion of privacy if disclosed and is designated by individual institutions within limits specified by the Family Educational Rights and Privacy Act (FERPA).
2. At Saint Paul School of Theology, designated directory information includes the following:
  - a. Name
  - b. Email address
  - c. Degree program
3. Students may withhold directory information by notifying the Registrar in writing. Such withholding requests are binding for all information to all parties other than for school officials with legitimate

educational interest. Requests to withhold directory information may be filed at any time and will be honored by the seminary until removed by the student.

### Location of Student Records

Adopted: UNK Updated April 2019;

The academic records for current students at Saint Paul School of Theology are secured in a locked file cabinet in the registrar's office during the period of matriculation. The records of students who have completed coursework are secured in locked file cabinets in a locked file room. The records (hard-copy-format) are maintained on the property located at 13720 Roe Ave., Bldg. C Leawood, Kansas 66224 for at least seven to ten years after the student's last date of attendance. The records are then copied and maintained in a digital format for perpetuity.

### 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 Academic 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 from 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.

### 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 in 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 dismissed 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. Following their semester of matriculation, doctoral students will be administratively dismissed if they fail to register or fail to attend and have not been granted a leave of absence.

Any student who cannot register for the consecutive semesters prescribed for his/her degree program may arrange for a leave of absence (see below).

The Student Professional Development Committee 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. Each student case is reviewed by the Student Professional Development Committee, 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 semester) to raise their cumulative GPA to 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 Student Professional Development 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, and
- 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 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 Student Professional Development 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.

### Withdrawal from School

A student wishing to withdraw from Saint Paul School of Theology will indicate in writing to the VPAAD the intention to withdraw. The 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.

### Advanced Placement

Adopted: 10/15/2015

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 the 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 four 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 or United Methodist Course of Study 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 with 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 Dean.
- 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 three 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.

## Advanced Standing

Students admitted to Saint Paul School of Theology master's degree programs who have completed courses in a regional United Methodist Course of Study may be granted Advanced Standing, upon approval by the VPAAD. If approved, students who have completed Course of Study may be granted up to a total of 5 credit hours in electives toward degree requirements.

### Eligibility

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

- a) Course must be a United Methodist Course of Study course taught through a regional Course of Study School.
- 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.

### Procedure

- a) Upon admission to a degree program, a student may petition the VPAAD for Advanced Standing.
- 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 Standing is denied.
- d) If eligibility criteria are met, the VPAAD contacts the student to provide relevant syllabus.
- e) A specific approval for advanced standing for a student expires after 3 years.
- f) If the VPAAD does not approve the student for advanced standing, the VPAAD notifies in writing the student, the student's academic advisor that the petition for advanced standing was denied. This decision is final.

## Advising

Upon admission, students are assigned a member of the faculty for advising and mentoring. 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 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 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 credit hours in the 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.

#### **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 Master's and Doctor of Ministry Degree Students**

Masters and Doctor of Ministry students enroll in two 15-week semesters in Fall and Spring and may also enroll in a six-week summer term.

#### **Change in Registration**

- A student may add a 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.*

#### **Prerequisite Courses**

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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 with 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

updated 3/21/2019

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

MDIV, MACM, and MATS Degrees

- Up to two-thirds of the required credit hours in a degree may be met through transfer of credits from other institutions. Students may apply to transfer up to
  - a. 52 credit hours for the MDiv,
  - b. 25 for the MACM
  - c. 33 for the MA(TS)
  
- The credit hours must have been granted within the duration limits of the degree:
  - a. MDiv – 8 years
  - b. MACM – 8 years
  - c. MA(TS) – 8 years
  
- Work completed with a grade of "B" or above from schools accredited by the Association of Theological Schools (ATS) seminaries or a regional accrediting body may be credited toward the Saint Paul degree or certificate programs. Any exceptions must be approved by the VPAAD and a professor in a relevant field of study. Coursework must be congruent with Saint Paul course offerings. Courses with grades 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.
  
- 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.
  
- If the student's transcript or the catalog indicates that courses were not graduate-level 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, A student who has earned an MA or MDiv from Saint Paul or another ATS accredited institution may transfer up to one half of the credits earned toward that degree to a later MA or MDiv, provided that no more than 50% of any degree is fulfilled with credits applied toward two degrees. For example, a student who has completed a 38-credit hour MACM degree may later request that up to 19 credit hours be transferred to an MDiv degree.
- It is the student's responsibility to apply for transfer credit and to provide necessary supporting documentation including syllabi of the courses requested for transfer. Approval of transfer credit should not be assumed and will not be granted prior to completion of a course.

### **DMin Degree**

- A student seeking a DMin degree from Saint Paul must complete at least 22 credit hours of their work at Saint Paul. Students may apply to transfer up to eight credit hours to the DMin degree. The transfer request must be approved and applied to degree requirements as designated by the VPAAD, a faculty person in the relevant field of study.
- The six-year time-limit for applying courses toward the DMin degree applies to transfer credit as well as to work taken at Saint Paul.
- Only doctoral work from a university or seminary accredited by a regional accrediting agency or the Association for Theological Schools may be accepted for transfer toward the Saint Paul degree. Doctoral courses in fields that supplement study at Saint Paul can be considered for transfer.
- Normally only work at a grade of B or above from schools accredited by the Association of Theological Schools or a regional accrediting body may be credited toward the Saint Paul degree, provided these are courses congruent with Saint Paul course offerings and do not duplicate courses taken at Saint Paul. Such courses appear on Saint Paul transcripts with a grade noted as TR.
- It is the student's responsibility to apply for transfer credit and to provide necessary supporting documentation. Approval of transfer credit should not be assumed and will not be approved before the credit hours are completed.

**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 be released. Saint Paul does not provide copies of other institutions' transcripts that may be held in a student's Saint Paul file.

## Catalog

### 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. (Prerequisite: THL 301, MIN 301)

#### **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. (Prerequisite: ASR 401)

### 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.

**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 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 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)

### **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)

### **CHL 511 Building Communities in Context (3)**

The course examines how larger cultural analysis of context functions as a component of praxis, which is the integration of theory, theology and the practices of ministry. The course examines how larger cultural analysis of context functions as a component of Christian leadership praxis. Different interpretive lenses are used to analyze situations and issues in building community. **The course requires attendance at the Church of the Resurrection Leadership Institute.**

### **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 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)

## **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 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.

### **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. (CEU)

### **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 351 Democracy in Peril (1)**

Democracy in the 21<sup>st</sup> century is challenged by popular authoritarian movements both across the globe and in the United States that gain power through undermining its institutions and norms. This course examines the nature of this challenge and the conditions that have led to it. It offers a Christian perspective on the enduring value of democracy as well as implications for ministry within this time of cultural change and political polarization.

### **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 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 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)

### 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.

#### **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.

#### **CRE 384 Adolescent Growth and Faith Development (2)**

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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.

**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)

**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 304 Preparing for Local Ministries MACM (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 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. (Prerequisite: CTX 301, CTX 302, MIN 301)

### **CTX 432 MACM Ministry Collaboration Group (.5)**

The MACM Ministry Collaboration group is a small group of MACM students who meet with a faculty facilitator to reflect critically on the seminary experience and life in ministry. Groups provide opportunities for growth in theological reflection, identity and role in ministry, specific practices of ministry and understanding of the church. The course requires regular participation in an approved ministry setting and may be repeated for credit up to 4 times. (Credit/No Credit)

## **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)

### **CHL 511 Building Communities in Context (3)**

The course examines how larger cultural analysis of context functions as a component of praxis, which is the integration of theory, theology and the practices of ministry. The course examines how larger cultural analysis of context functions as a component of Christian leadership praxis. Different interpretive lenses are used to analyze situations and issues in building community. **The course requires attendance at the Church of the Resurrection Leadership Institute).**

**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 (2)/ (1.5 for students in the General Program)**

The course introduces students to the overall scope and methods of doctoral study and forms a learning community of experienced persons in professional ministry. Students are introduced to practical theological methods by which theology and practices are integrated for the purpose of transforming praxis in diverse contextual settings. (Prerequisite: DMIN 510) (Credit/No Credit)

**DMIN 552 Praxis Thesis Proposal Conference (1) / (.05 for students in the General Program)**

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 554 Praxis Thesis and Conference (6) 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 555 Thesis Conference and Conference [option one] (1.5) 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. The Praxis Thesis Conference is an opportunity for faculty to evaluate the Praxis Thesis and to engage the student in a constructive dialogue about the field of ministry, and relevant aspects of the student's ministry.

DMIN 555A Praxis Thesis A (1) 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, Page | 139 Student Handbook & Catalog 2018-2019 Back to Table of Contents 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 (1.5) 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 556 Thesis Conference (1.5) 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.

### **DMIN 561 A, B, C, D, E Praxis Thesis (3)**

In the final phase of the DMin program students carry out the plan developed in the Praxis Thesis proposal and write their Praxis Thesis. In this course students consult regularly with their advisor to implement their plan for research and writing. In this course students are expected to make regular progress toward completion of the Praxis. Thesis Letters (A-E) correspond with individual advisors. (Prerequisite: DMIN 552, DMIN 561) (Credit/ No Credit)

### **DMIN 562 A, B, C, D, E Praxis Thesis (2)**

In DMin 526 students are expected to complete the writing of the Praxis Thesis. In DMin 561 student work independently on research and writing and consult regularly with their advisor to complete the Praxis Thesis. The letters (A-E) correspond with individual advisors. (Prerequisites: DMIN 552, DMIN 561) (Credit/No Credit).

### **DMIN 563 A, B, C, D, E Praxis Thesis and Conference (1)**

DMin 563, the student submits their Praxis Thesis and upon approval the Thesis, the student participates in the Praxis Thesis Conference with the Committee. In the conference, the student presents their Praxis Thesis for discussion with the Committee. This course includes the final written version of the Praxis Thesis presented, discussed, and evaluated in a Conference with the Praxis Thesis Committee. (Prerequisite: DMIN 552, DMIN 562. Graded

## **DENOMINATIONAL STUDIES (DST)**

### **DST 310 UM History and the Arc of Justice (3)**

This course examines Methodist history from John Wesley to the current era with particular attention to justice issues that have driven the debates, schisms, unions, and identity of United Methodism: slavery/racial justice, women's rights, poverty/economic justice, globalism, and sexual orientation. Fulfills the denominational requirement for United Methodist History.

### **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.)

### **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.)

### **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)

### **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)

### **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)

### **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.

## **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) (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)

## 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.

### **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.

### **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.

### **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 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.

**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.

### **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)

### **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)

### **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. (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. (CEU)

### **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 Practices (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)

### **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)

### INDEPENDENT STUDY

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 Religion

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 DIMN Independent Study: Church Leadership

IND 531 DIMN Independent Study: Church and Society

IND 532 DMIN Independent Study: Christian Religious Education

IND 534 DIMN Independent Study: Ethics

IND 535 DIMN Independent Study: Evangelism

IND 537 DMIN Independent Study: Hebrew Bible Studies

IND 538 DMIN Independent Study: Historical Studies

### 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. (Prerequisite: MATS 401, MATS 402) (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. CEU

#### **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)

#### **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 458 Biblical hermeneutics: Clergy Formation (3)**

This course will examine various parameters for Biblical Interpretation Methods, and will focus on Biblical, Theological, spiritual and historical aspects of Christian and Clergy formation. The course will show how specific methods are applied to Bible Study and Interpretation in different social, economic, and social contexts. (Prerequisite: HBS 301, 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 311 Care for the Hospitalized**

### **PCM 314 Music in Worship**

### **PCM 330 Budgeting and Financial Statements**

This practicum covers basic process, tools, priorities and pitfalls of financial planning and oversight in the local church. Topics will include: annual Budgeting Process, Stewardship Campaigns and financial Management, Monthly financial Statements, Monthly Budget Review Process, finance committee Role and Responsibilities, Importance of Internal Auditing, and Designated funds. Student will learn how to develop a budget, how to read financial statements, how to avoid financial compromise as well as where to find valuable tax and accounting information when questions arise.

### **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 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 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 conversation, 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)**

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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.

**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 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. (Prerequisite: PCR 301)

**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 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. (Prerequisite: 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. (Prerequisite: PRE 401)

### **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.

### **THL 412 Theology and the Church's Ministry (3)**

This 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.

### **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)

### **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)

### **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)

### **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 Asian liberation theologies to students: 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 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)

#### **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)

#### **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)

### **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. (Prerequisite: MIN 301, HST 301, THL 301)

### **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)

### **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. (Prerequisite: WOR 410)

### **WOR 501 The Worshiping 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. (Prerequisite: WOR 410)

*Additional projected courses can be found online at [www.spst.edu](http://www.spst.edu).*

## Appendix

### Resources for Students

#### KANSAS

<p><b><u>EMERGENCY</u></b></p> <p><b><u>Call 9-1-1</u></b></p> <p><b><u>Compassionate Ear Warmline: (913) 281-2251</u></b>      <b><u>Suicide Prevention Life Line: (785) 841-2345</u></b></p> <p><b><u>Domestic Violence Hotline: (800)799-SAFE (7233) Health Crisis Line: (913)268-0156</u></b></p> <p><b><u>Metropolitan Assoc. to Counter Sexual Assault: 24-hour crisis line:</u></b>  <b>(816) 531-0233 or (913) 642-0233</b></p>	
<p><b><u>Hospitals:</u></b></p> <p><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>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</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>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></p>	<p><a href="http://www.oprhc.com">www.oprhc.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 (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>
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<p>5721 W. 119th St. Overland Park, KS 66209</p> <p>(913) 498-6000</p> <p><a href="http://www.menorahmedicalcenter.com">www.menorahmedicalcenter.com</a></p>	<p><b>University of Kansas Medical Center</b></p> <p>3901 Rainbow Blvd. Kansas City, KS 66160</p> <p>(913) 588-5000 <a href="http://www.kumc.edu">www.kumc.edu</a></p>
<p><b>Physicians and Clinics:</b></p>	
<p>If you are looking for a doctor, we suggest that you either:</p> <p>a) Talk with other students or members of the seminary community to learn about medical personnel or</p> <p>b) Follow the links below:</p> <p><a href="http://www.kumed.com/find-doctor">http://www.kumed.com/find-doctor</a></p> <p><a href="http://www.healthgrades.com/provider-search-directory">http://www.healthgrades.com/provider-search-directory</a></p> <p>In addition, the following places provide health care on a sliding scale based on the ability to pay:</p> <p><a href="http://www.freemedicalsearch.org/">http://www.freemedicalsearch.org/</a></p> <p><a href="http://www.needymeds.org/">http://www.needymeds.org/</a></p> <p><a href="http://freeclinicdirectory.org/kansas_care.html">http://freeclinicdirectory.org/kansas_care.html</a></p>	
<p><b>KS Shawnee Clinic</b></p> <p>5817 Nieman Road Shawnee, KS 66203</p> <p>(913) 248-9965</p> <p>It is our mission to provide healthcare to the underserved and uninsured of our community and world through Christian service.</p> <p>Call for clinic hours. Not open on weekends or Mondays.</p>	<p><u>Clinic services provided:</u></p> <p>Primary Family Care</p> <p>Full laboratory and Immunizations</p> <p>Vaccines for children’s program</p> <p>Acute and Chronic care</p> <p>Preventative healthcare and education</p> <p>Specialty care includes pediatrics, asthma/allergy and diabetes management</p>

<p><b>Kansas City Free Eye Clinic</b></p> <p>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.</p> <p>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 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><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><b>Mercy and Truth Shawnee Clinic</b></p> <p>5817 Nieman Road Shawnee, KS 66203</p> <p>(913) 248-9965</p> <p><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></p> <p>7171 W. 95th St., Suite 100 Overland Park, KS 66212</p> <p>(913) 648-2266</p> <p>or</p> <p>807 S. Clairborne Road Olathe, KS 66062</p> <p>(913) 393-9921</p> <p><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></p> <p>Olathe 407 S Clairborne Rd Ste. 104</p> <p>Olathe KS 66062</p> <p>(913) 648-2266</p> <p><a href="http://hpcjc.org/">http://hpcjc.org/</a></p>	<p><i>Accepts:</i> Uninsured Only</p> <p><i>Income:</i> Low Income</p> <p><i>Fees:</i> Free/No fee Languages</p> <p><i>Spoken:</i> English, Spanish</p> <p><i>Services:</i> Women's Health Services, Specialist medical services, Primary Care, Pharmacy Services</p> <p><i>Hours:</i> Call for hours</p> <p><i>Service Area:</i> Olathe Area</p>
<p><b>Health Partnership Clinic of Johnson County</b></p> <p>Overland Park 7171 West 95th St. Ste. 100</p> <p>Overland Park KS 66212</p> <p>(913) 648-2266</p> <p><a href="http://hpcjc.org/">http://hpcjc.org/</a></p>	<p><i>Accepts:</i> Uninsured Only</p> <p><i>Income:</i> Low Income</p> <p><i>Services:</i> Medical Services, Dental Services</p> <p><i>Fees:</i> Free/No fee</p> <p><i>Languages Spoken:</i> English</p> <p><i>Hours:</i> Call for hours</p> <p><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>Counseling:</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</p>	

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.

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.
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.
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.

#### **Agencies that Provide Counseling on a Sliding Scale for Residents:**

<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 66224 (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</p>	

[www.umkc.edu](http://www.umkc.edu)

<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:dsmith3@juno.com">dsmith3@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> 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

<b>Hospitals:</b>	
<p><b>Saint Anthony Hospital</b> 1000 N. Lee, Oklahoma City, OK (405) 272-7000</p> <p><b>Presbyterian Hospital</b> 700 N.E. 13<sup>th</sup> St., Oklahoma City, OK (405) 271-5100</p> <p><b>Deaconess Hospital</b> 5501 N. Portland, Oklahoma City, OK (405) 604-6000</p>	<p><b>OU Medical Center Hospital</b> 940 N.E. 13<sup>th</sup> St., Oklahoma City, OK (405) 271-4700</p> <p><b>Baptist Integris Medical Center</b> 3300 N.W. Expressway, Oklahoma City, OK (405) 949-3011</p> <p><b>Mercy Health Center</b> 4300 W. Memorial Rd., Oklahoma City, OK (405) 755-1515</p>
<b>OCU Campus Health Services:</b>	
<p>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 <a href="http://www.okcu.edu/students/health/index">www.okcu.edu/students/health/index</a>.</p> <p>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.)</p> <p><b>The Campus Health Center is not equipped to address emergency healthcare needs. If you have an emergency, call <u>911</u>.</b></p> <p><u>Immunizations</u></p> <p>Oklahoma law requires <b>all students</b>, including seminary students, to be vaccinated against:</p> <ul style="list-style-type: none"> <li>● <b>Hepatitis B</b> - a series of two injections given over a six-month period.</li> <li>● <b>MMR (Measles, Mumps, Rubella)</b> - usually given to children before elementary school.</li> </ul>	

- **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.
  - By mail: OCU Campus Health Services, 2501 N. Blackwelder Ave., Oklahoma City, OK 73106
  - Or by confidential e-mail: [studenthealth@okcu.edu](mailto:studenthealth@okcu.edu)

<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.	
Physicians and Clinics:	
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.	
<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.	
<b>Access Medical Centers: Urgent Care</b> 3617 Northwest Expressway (405) 835-2771 <u>Hours</u> Daily: 8:00 am – 8:00 pm	<b>First Med</b> 4510 NW 39th Street (405) 495-5841 <u>Hours</u> Daily: 8:00 am – 7:30 pm
<b>Today Clinic</b> 701 NE 36th Street (405) 631-0611 <u>Hours</u> Daily: 10:00 am – 7:00 pm	

<b>Counseling:</b>
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 of Student Affairs (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.

<b>Crisis Center</b> 1200 NE 13 <sup>th</sup> St., Oklahoma City, OK (405) 522-8100	<b>Disordered Eating Center of Central Oklahoma</b> 1223 W. Main, Suite 102, Norman, OK 73069 (405) 292-1000
<b>YWCA</b> Rape Crisis (405) 943-7273 (Free) Domestic Crisis (405) 917-9922 (Free)	<b>Sunbeam Family Services</b> 1100 NW 14st Street, Oklahoma City, OK (405) 528-7721 -- sliding fee scale
<b>Drug and Alcohol Abuse Counseling and Treatment:</b>	
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.	
<b>COPE, Inc.</b> 2701 N Oklahoma Ave., Oklahoma City, OK (405) 528-8686 Outpatient treatment Sliding fee scale for patients without insurance	<b>FIRSTSTEP Women's Recovery</b> (405) 794-2834  <b>FIRSTSTEP Men's Recovery</b> (405)-799-7540
<b>Drug Recovery Inc</b> 3033 N Walnut, Oklahoma City, OK (405) 232-9804 Inpatient treatment	<b>The Referral Center</b> 1215 NW 25th St., Oklahoma City, OK (405) 525-2525 10-day detox center that accepts patients with or without insurance

### 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.

### [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>	<ul style="list-style-type: none"> <li>▪ Modeling in our common life at Saint Paul the kind of language that reflects the Christian love we seek to develop in our congregations.</li> </ul>
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>	<ul style="list-style-type: none"> <li>▪ 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.</li> </ul>
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>	<ul style="list-style-type: none"> <li>▪ Only use generalizations and attributions to help you formulate questions. Avoid drawing conclusions on the basis of stereotypes. Rather, draw conclusions from information</li> </ul>

		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, try Person(s), One,</i></li> <li>▪ <i>Humans, Human Beings, People, Humanity,</i></li> <li>▪ <i>Everyone, All, Us, We (Women and Men).</i></li> <li>▪ Instead of <i>Forefathers, try 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), try Neighbor(s), Friends, or Sisters and Brothers.</i></li> <li>▪ Instead of <i>Man’s Achievements, try Human Achievements.</i></li> <li>▪ Instead of <i>Grow to Manhood, try Grow to Adulthood.</i></li> </ul>	<ul style="list-style-type: none"> <li>▪ 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.</li> </ul>

<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 or Men and Women or Pastors or 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., ClergyMan, policeMen, CongressMan, fireMan, etc.</p>	<ul style="list-style-type: none"> <li>▪ Instead of <i>Clergyman</i>, use <i>Clergy or Clergy person</i>.</li> <li>▪ Instead of <i>Chairman</i>, use <i>Chair or Chairperson</i>.</li> <li>▪ Instead of <i>Congressman</i>, use <i>Representative or 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>	<ul style="list-style-type: none"> <li>▪ Be consistent in the use of inclusive and nonsexist language.</li> </ul>

<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>.</li> <li>▪ Example: "When God created the heavens and the earth, God looked at what God had done and said..."</li> <li>▪ Instead of <i>The Heavenly Father</i> some use <i>The Heavenly 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>	<ul style="list-style-type: none"> <li>▪ 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.</li> <li>▪ 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.</li> </ul>
<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>	<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 "Be kindly affectionate to one another with [sisterly/brotherly] love, in honor giving preference to one another."</li> </ul>	<ul style="list-style-type: none"> <li>▪ Respect for each other's traditions, experiences and beliefs does not necessarily mean that you agree with them.</li> </ul>

<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>		
<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</li> </ul>	<ul style="list-style-type: none"> <li>▪ Acquiring knowledge and understanding of the situation and making an intentional effort to bridge gaps can be spiritually, emotionally, and socially rewarding.</li> </ul>

	an alternative word that accomplishes the same objective.	
<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 <i>People with Disabilities</i>.</li> <li>▪ Instead of using derogatory descriptive words such as <i>mute</i> or <i>dumb</i>, <i>slow</i>, <i>crazy</i> or <i>insane</i>, etc. refer to the specific disability as a condition not as a personality trait.</li> </ul>	

## Academic Calendar

## FALL SEMESTER 2019

<b>Fall 2019 Term Begins</b>	<b>August 19</b>
Last Day to Pay or Make Payment Plan Arrangements	August 19
<b>Opening Convocation (Oklahoma)</b>	<b>August 20</b>
<b>Opening Convocation (Kansas)</b>	<b>August 27</b>
Labor Day (no classes, offices closed)	September 2
Fall 2019 Add/Drop Deadline	September 3
FOCUS Week	October 7-October 11
<b>Fall Reading Week</b>	<b>October 14-October 18</b>
Makeup Day for Labor Day (Monday classes meet online)	November 25
<b>Thanksgiving Break (no classes)</b>	<b>November 26-29</b>
<b>Thanksgiving Break (offices closed)</b>	<b>November 28-29</b>
Fall 2019 Term Ends	December 20
<b>Christmas/New Year Break (no classes)</b>	<b>December 23-January 10</b>
<b>Christmas/New Year Break (offices closed)</b>	<b>December 23-January 3</b>
Fall 2019 Grades Due to Registrar	January 6

## SPRING SEMESTER 2020

<b>Spring 2020 Term Begins</b>	<b>January 13</b>
Last Day to Pay or Make Payment Plan Arrangements	January 13
<b>Martin Luther King, Jr. Holiday (offices closed)</b>	<b>January 20</b>
Spring 2020 Add/Drop Deadline	January 27
FOCUS Week	March 2-6
<b>Spring Reading Week</b>	<b>March 9-13</b>
Martin Luther King Holiday Makeup Day	April 6
<b>Easter Break (no classes)</b>	<b>April 7-10</b>
<b>Easter Break (offices closed)</b>	<b>April 9-10)</b>
Spring 2020 Term Ends	May 12
<b>Commencement (Oklahoma)</b>	<b>May 15</b>
<b>Commencement (Kansas)</b>	<b>May 16</b>
Spring 2020 Grades Due to Registrar	May 29
Memorial Day (offices closed)	May 25

## SUMMER TERM 2020

Last Day to Pay or Make Payment Plan Arrangements	June 29
Summer 2020 Term	June 29 –August 7
Summer 2020 Drop/Add Deadline (no penalty)	June 29
Fourth of July (no classes, offices closed)	July 4
Summer FOCUS Week 1 (on campus)	July 20-24
Summer FOCUS Week 2 (on campus)	July 27-31
Summer 2020 Term Ends	August 7
Summer grades due to Registrar	August 21
Offices closed	Each Friday in June and July