



United Methodist Church

Course of Study School

at Saint Paul School of Theology

Community Handbook

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Academic Policies

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Administrative Guidelines

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July 2024

Course of Study is the United Methodist Church's theological education program designed for licensed local pastors and those certified for ordained ministry. At Saint Paul School of Theology, under the direction of the General Board of Higher Education and Ministry, as per the Book of Discipline of the United Methodist Church, the Course of Study School prepares pastoral leaders for local church ministry. This year-round experience teaches foundational classes that expose students to both theory and application. At Saint Paul, we offer all 20 courses multiple times a year in a flexible format to help you complete your educational requirements.

Welcome

The Saint Paul Course of Study School is a part of the larger Christian community of Saint Paul School of Theology. The Course of Study (COS) community is made up of a variety of groups and individuals, each with diverse needs and concerns. In choosing to be a member in the Saint Paul COS community, you are choosing to share in a common life of faith, to participate in the freedoms and structures that make community possible in the context of our diversity.

A goal of the Saint Paul Course of Study School is to create an authentic, celebrating, redeeming, and serving community—a community in Christ. The purpose of this handbook is to provide a reference to the common life and practice of the school. Many questions that you may have can be answered in this resource.

Blessings to you as you join us in creating this community of faith!

Mission Statement

The mission of the Course of Study School at Saint Paul School of Theology is to educate and share in the formation of Local Pastors as effective and faithful spiritual leaders of the ministry of the Church, the body of Jesus Christ in the world.

This mission is informed by the following values:

- Integrative and interdisciplinary teaching and learning;
- Rooted in the classical theological, doctrinal, and spiritual traditions of Christian faith and standing within the heritage of the Wesleyan tradition;
- Affirming the strength of diversity among the people of God;
- Committed to the fulfillment of God's mission through the Church;
- Equipping the leadership of the church to empower the ministry of all Christians;
- Focusing on the practices, functions, roles, and responsibilities of licensed ministry while also providing foundational studies for those who seek and are affirmed by the church in pursuing elders' orders;
- Encouraging the formation and continuation of colleague relationships in the Course of Study community; and
- Teaching and modeling critical and constructive thinking and communication skills.

We have multiple accountabilities. First, we are accountable to the Triune God and the Christian life and work to which we are called. Second, we are accountable to the Church and to the believers who make up the COS community. Third, we (instructors and students) are accountable to the Course of Study Policies and Guidelines, which help us to be faithful to our calls, the Church, and each other. Refer to the COS policies along with a few important expectations in this course.

Saint Paul School of Theology Course of Study School

Administration:

Regional Director:

Dr. Lucas Endicott
Saint Paul School of Theology
Lucas.Endicott@spst.edu

Coordinator / Registrar / Admin Assistant:

Jennifer Smith
jennifer.smith@spst.edu
913-253-5051

Business Office:

13720 Roe Avenue, Building C, C-139
Leawood, Kansas 66224

Saint Paul COS School – Website:

www.spst.edu/cos

Saint Paul COS School – Admissions:

Saint Paul Course of Study School has instituted a free online admissions form. This will ask you all the pertinent questions, as required by GBHEM, to upload you into our Populi student management system. This will also flag the registrar and the help desk, so that new login credentials can be provided to you, and from there you can register yourself for classes online.

Saint Paul COS School – Class Registration:

Class registration opens approximately two months before the semester begins and closes three weeks before the first class starts, or sooner, if the class fills. There is a six-student class minimum, and usually a twenty-student class maximum. Schedules will be found on our website www.spst.edu/cos. Twenty classes are offered during the summer, and then again throughout the year in Fall, Winter, and Spring. You will be able to register online through Populi. You will then receive an automatic email from Populi to obtain the approval signatures from your District Superintendent and Local Pastor Registrar or Board of Ordained Ministry Person. This is a requirement by GBHEM to have the approvals for each class you are taking. If you have filled out the paper registration form, obtained signatures on this form, and then the Saint Paul COS Registrar enrolls you in the class manually, this automatic email will send asking for approvals, so disregard.

Saint Paul COS School – Fees:

The registration fee is per class and is due at the time of the registration of each class, which is even before the class is invoiced. This can be paid online through Populi, entering the amount you are paying, or a check can be mailed. Registration fees and non-refundable, non-transferable. The tuition fee is due no later than the first date of the semester, which is the date of the first class session meeting. Tuition is nonrefundable and is forfeited after the drop date, as specified on the schedule and in Moodle. This is the first date of the first class session meeting for that semester (not necessarily the same date as the class you are taking).

Saint Paul COS School – Withdraw from class:

If you withdraw after the withdrawal deadline, you will still owe tuition, and will not receive a grade. After notifying and/or working with your Instructor, please email the Saint Paul COS registrar to notify which course(s) that you would like to drop. If you do not provide notification that you are dropping a course PRIOR to the Course Withdrawal Deadline, you will be billed for tuition and registration fees regardless of if you attend classes. If you withdraw after this date, you will still owe the tuition, too, but it will show a W for withdrawn on your transcript. If you do not notify of withdrawing, and do not complete the class via attending and turning in assignments, a grade of F will show on your transcript.

Saint Paul COS School – School Email:

We want our Course of Study students to feel a sense of belonging to our greater seminary family. Therefore, we have instituted school emails for all current and new course of study students. The Instructors will use this, especially through the Moodle learning platform. This spst.edu email will allow access to Microsoft Office 365 and use of the various office programs such as word, excel, etc. Your login credentials will be issued to you via our helpdesk@spst.edu and will be provided to you within a week or so after you have been admitted to our program. Once you receive these credentials, it is best to try them out immediately in all areas, so you do not fall behind.

Saint Paul COS School – Moodle:

As part of the shared school experience, is the use of Moodle, our online class site and learning platform. Students are given login credentials with a spst.edu email and a password. This is a critical area, as the syllabus, booklist, assignments, and various other learning modules are posting on here, along with due dates, grading, and attendance. You can NOT register for a future class in Moodle, as you will register in Populi. Questions on Moodle can be directed to our IT help desk at (913) 253-5030 or helpdesk@spst.edu (hours: Mon thru Fri 8:30am – 5:00pm) <https://moodle.spst.edu/>.

Saint Paul COS School – Populi (pronounced: pop – you – lee):

Populi, accessed by your login credentials, is our student management platform. Inside of populi is your way to register for open registration classes; pay your invoiced bill using a credit card or checking account information, which then proceeds through the payment processor, Stripe; see payments by yourself or an organization paying scholarship money; view and print, or download and send, your billing statement and also your unofficial transcript. <https://spst.populiweb.com/>.

Saint Paul COS School – Zoom:

In order to attend class online, the use of Zoom will be required. This is free, and you will simply click on the link that is provided to you via your Instructor. It will connect you virtually in an online “room,” and you will see your classmates. A web cam on your desktop, laptop, tablet, even cell phone is required to be on. It is best to keep your sound muted when not speaking and be in a location with little disturbance. Note that since our business office is located in Leawood, Kansas, all times listed for zoom classes and zoom lectures are CST, Central Standard Time.

Saint Paul COS School – Library:

As a student of Saint Paul, you will be given library access. This is via a physical library on campus, and many online libraries that are afforded to all seminary and course of study students. Library access is given to new students by the time the semester begins. Students will be provided with a login ID number and a password to access all these valuable resources. Course of Study required books may not always be found via library.

Saint Paul COS School – Books:

We have instituted a two-book requirement for the class and the assignments. Instructors may also recommend other books or publications for further understanding of the subject. Instructors may also require a small handout or online resource to help with the assignments. Booklists will be posted on the Moodle class site.

Saint Paul COS School – Weekly Modules:

Saint Paul Course of Study follows weekly modules. A two hour introductory class is held via zoom synchronous (mandatory and not recorded); followed by a two and a half hour lecture via zoom synchronous and/or asynchronous for participating in at that time, or the recording can be watched later that week; forums week will have you interacting with your classmates through Moodle via various questions and postings and responses; a second two and a half hour lecture follows; the eight hour/day long class meeting is held via Zoom and it is mandatory to attend this with your camera on; your three assignments will wrap up this class, a total of 20 written pages, uploading them to Moodle. Synchronous modules run in real time, with students and Instructors attending together at the same date and time, it is in-sync. Asynchronous modules run on a more relaxed schedule, with students accessing class materials, lectures, recordings, etc, via Moodle, during different hours/locations, but within a set date/time frame.

Saint Paul COS School - Class Attendance:

You are expected to attend the zoom orientation and the in-person class. “Unexcused absences may cause loss of credit or dismissal from the class. A student missing twenty percent (20%) or more of the classroom work shall not receive credit for those classes. Online work shall be included in the attendance policy.” [GBHEM COS Policies and Guidelines, page 5]

Saint Paul COS School – Grading:

Grading is usually weighted between attendance, forums, and assignments of written work. Late work may be given a lesser grade. Absences may also adversely affect your grade. Because the assignments are due at the end of the class, final letter grades may take a few weeks to be posted. These letter grades will be found on Moodle and Populi and will be forwarded to GBHEM and your District Superintendent.

Saint Paul COS School - Academic Integrity Statement/Plagiarism:

All students are expected to document the sources they use in their written work properly. All words from the source should be quoted and cited even if only one unique word, a phrase, or model and typology headings. The use of a concept, idea, or fact must also be given recognition. Any violation of COS’s policy may result in a zero for the assignment, course, and disciplinary action against the student may be taken, including, but not limited to, dismissal.

To avoid plagiarism, which is taking someone else's ideas or words, phrases, sentences and representing them as your own. In these courses, be sure to use quotation marks to indicate when you are quoting an author. Use footnotes to cite the places where anyone can find the quoted material or ideas. Recommended is Turabian, Kate, A Manual for Writers of Term Papers, Thesis and Dissertations . See the folder posted in Moodle to learn the style expected. Contact the instructor whenever you need writing support or advice. You may want to refer to the Chicago Manual for citing Biblical resources. <https://www.chicagomanualofstyle.org/home.html>.

Saint Paul COS School - Sexual Harassment and Racial Harassment:

The two policies are referred to you to in the appendix of this handbook. Overall, the expected practice in our classroom will be to encourage, respect, and support each other in our work. The classroom is not a competitive or contentious place, but a collaborative and mutually responsible setting.

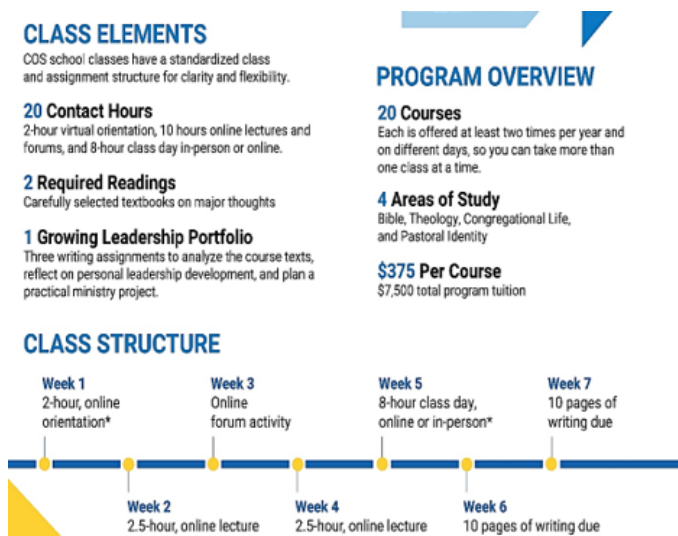
Saint Paul COS School - Learning Accommodation:

As part of its commitment to equal opportunity, the Seminary is committed to providing qualified individuals with disabilities with reasonable accommodation. Students seeking accommodation should contact Margaretta Narcisse, the Associate Dean of Student Affairs at margaretta.narcisse@spst.edu. This office maintains the forms necessary for medical documentation of disabilities required before any accommodation can be considered. Following receipt of medical documentation from the student, the Associate Dean of Student Affairs will determine reasonable accommodations for specified needs, including identifying persons to whom this information will be released.

Saint Paul COS School – 7 Week Class Format as of 2024/25:

Saint Paul Course of Study classes follow this weekly format:

- Week One: A 2 hour introductory class is held via Zoom synchronous and is mandatory
- Week Two: A 2.5 hour lecture via zoom synchronous for participating at that time and/or asynchronous
- Week Three: Moodle forums week to interact with your classmates
- Week Four: A second 2.5 hour lecture follows
- Week Five: An eight hour class meeting via Zoom synchronous and is mandatory
- Week Six: First 10 page paper due
- Week Seven: Second and Third 5-page papers due



Academic Policies and Procedures as per GBHEM

GBHEM Admission:

The COS school is for the education and training of local pastors in the United Methodist Church. Those admitted to the program shall have:

- been certified as candidates for ordained ministry,
- completed the requirements for license as a local pastor, including completing licensing school,
- received the endorsement of the annual conference Board of Ordained Ministry,
- be under appointment in The United Methodist Church.

Other students, including auditors and students from other denominations, may, at the discretion of the Director and GBHEM, be admitted to the program. For more detailed information, please refer to [Resource UMC](#). For enrollment deadlines, please refer to the Course of Study Schedules.

GBHEM Enrollment:

Full-time pastors are required to take four classes per year. In unusual circumstances, students may be granted permission to take additional courses with the approval of your District Superintendent, your Local Pastor Registrar, and the Director of the Course of Study School. Part-time pastors are required to take a minimum of two classes per year.

GBHEM Assignments and Reading:

Assignments will include material related to assigned readings as well as experience in pastoral ministry. The Division of Ordained Ministry recommends that students complete *20 pages of written work* or their equivalent in class projects *for each course*.

GBHEM Extension Policy:

In the event of an emergency situation, a student may request from the Instructor and Director an extension to the due date for assignments. Because the Course of Study is designed to be a yearlong learning experience, students who request an extension because they did not begin their work on time will be denied.

The Director may grant exceptions to first year students who enrolled late due to appointment decisions. A student may only receive **two extensions during their tenure** as a Saint Paul Course of Study student. Appeals to this policy must be made through a student's District Superintendent. If the assignments are not received in a timely manner, it will adversely affect one's grade for the course.

GBHEM Rewrite Policy:

Instructors in the Saint Paul Course of Study School may assign a rewrite of a submitted paper or project if a student does not perform at a satisfactory level. All rewrite deadlines and instructions are to be negotiated between the student and the instructors.

GBHEM Curriculum:

The basic Course of Study Program is a year-round experiential and classroom learning process. This process assumes cooperation between the instructors in the course of study schools and the clergy mentors in the annual conferences. Each regional school shall offer all 20 courses of the basic COS and shall seek to meet the needs of both the full-time and part-time local pastor. Normally, yet not required to do so, courses are to be taken in the sequence prescribed by the curriculum. At a minimum, students are usually expected to take first year courses in the first year of study and fifth year courses in the final year of study. Per GBHEM requirements, **COS 121** and **COS 122** are **prerequisites** to take before all other courses. For details on the Curriculum, please refer to [GBHEM](#).

Year 1

- 121 – Bible I: Introduction (prerequisite)
- 122 – Theological Heritage I: Introduction (prerequisite)
- 123 – Formation & Discipleship
- 124 – Transformative Leadership

Year 2

- 221 – Bible II: Torah & Israel's History
- 222 – Theological Heritage II: Early Church
- 223 – Worship & Sacraments
- 224 – Administration & Polity

Year 3

- 321 – Bible III: Gospels
- 322 – Theological Heritage III: Medieval – Reformation
- 323 – Congregational Care
- 324 – Preaching

Year 4

- 421 – Bible IV: Prophets, Psalms & Wisdom Literature
- 422 – Theological Heritage IV: Wesleyan Movement
- 423 – Mission
- 424 – Ethics

Year 5

- 521 – Bible V: Acts, Epistles & Revelation
- 522 – Theology in the Contemporary Church
- 523 – Evangelism
- 524 – Theological Reflection: Practice of Ministry

GBHEM Class Hours:

The standard number of classroom hours for each of the basic courses is a minimum of twenty hours. This may be handled in a hybrid format or an actual in person in the classroom format. The hybrid format will include synchronous zoom classes, asynchronous zoom lectures, and interactive forum discussions.

GBHEM Class Attendance:

National policy from the General Board of Higher Education and Ministry (GBHEM) states that a student is expected to attend every class session, whether it is online via zoom or in person. Unexcused absences may cause a loss of credit or dismissal from the class. A student missing 20% or more of the classroom work shall not receive credit for the class. In the event of extenuating circumstances which require the student to miss up to 20% (4 hours) of a course, the student should contact the instructor and the director prior to the start of the class to get approval and discuss make-up work. In the event of unsafe weather conditions where the course is taking place the COS director may cancel classes and reschedule the class at a later date or assign additional assignments to make up the canceled class date. In this event, students will be notified.

GBHEM Grades and Grade Reports:

Course of Study Schools uses letter grades. The faculty is committed to keeping a focus on learning, not on grading. If an assignment is late without an official extension, the letter grade will be adversely affected. It is a serious matter when an assignment contains material that violates the integrity of academic standard by submitting work that is not original, or using work that belongs to another without proper credit (plagiarism). Such a violation may be referred to the Director and may result in rewrites, grade reduction and/or be possible cause for termination. *(Please read the policy in its entirety in the Appendix.)*

Understanding the Grades per GBHEM:

The following grading rubric will help you understand the faculty perspective as they post grades for individual papers and reports, as well as determining the final grade for the course.

A Excellent / Exceptional

Papers, projects, and reports will have a strong thesis, will be persuasively supported with well-chosen examples and quotations from readings and class work; the writing and/or presentations are clear, lucid, without errors in grammar or citations. Class participation is insightful, relevant and builds rapport with others. This work integrates classroom discussions, insights from authors and the student's own context for ministry.

B Very Good /Good

Class work shares many of the previous characteristics but may have one or two examples that are average rather than excellent or might have a minor lapse in organization or grammar. Class work reflects the application of learning for ministry.

C Satisfactory/ Adequate

Class work is adequate but lacks some coherence, and critical thought evidenced in the above categories. Assertions may lack adequate support; written work may contain errors in grammar or sentence structure. Work may rely on clichés rather than critical thought.

D Marginal

A rating of "marginal" means that the student's work was only marginally acceptable. Work was submitted but the work reflects several inadequacies. The student would benefit from rewriting a paper or, if it is a final grade, repeating the class to meet the ongoing expectations for ministry. A D grade may or may not be passing for the student, and the student should consult with their District Superintendent and/or Local Pastor Registrar and/or Board of Ordained Ministry/District Committee on Ordained Ministry.

F Inadequate

A rating of "inadequate" means that the student's work did not meet expectations and was not acceptable. Students will need to repeat courses in which they receive an F to meet the minimum standards toward completion of COS.

GBHEM - Records:

The records of the COS school shall be kept by the director under guidelines developed by the Division of Ordained Ministry and the General Council on Finance and Administration. All official records are held by GBHEM. An annual report shall be provided by the student to the dCOM where grades will be recorded on the student's permanent record. Copies of this permanent record shall be sent to the registrar of conference boards of ordained ministry who is to forward this information to the appropriate district committee on ministry.

GBHEM - Transferable Credit:

If a COS student transfers into the Masters program at Saint Paul School of Theology, a module graded at the "A" or "B" level may be applied toward the elective hours of the M.Div. or MACM requirements. One one-week course in the Course of Study program is equivalent to one semester hour of credit. Up to 9 semester hours may be transferred in this method. Any transfer must be reviewed and approved by the Academic Dean.

GBHEM Transcript Requests:

Official student transcripts shall be issued upon emailed request to GBHEM, General Board of Higher Education and Ministry. To request a copy, email cosregistrar@gbhem.org, or P.O. Box 340007, Nashville, TN 37203.

GBHEM - Refund Policy:

The registration fee for all courses is due with the registration paperwork. Registration fees are non-refundable, non-transferable. Other fees (tuition) are paid prior to class beginning. If a student voluntarily withdraws from a class prior to the class beginning, the tuition fee they paid is refundable to them. If the tuition fee is paid by a third party (i.e., Conference) the tuition fee will be refunded per the policy of the third-party payer. If the student voluntarily withdraws or fails to participate in any of the class after the drop date, then both the registration fee and tuition fee in full or forfeited.

GBHEM Governance of the School

The Course of Study (COS) is prescribed by the General Board of Higher Education and Ministry, Division of Ordained Ministry (*Book of Discipline of the United Methodist Church 2016, focusing on paragraphs 310 thru 319*). It includes licensing school, the five-year basic course of study, advanced course of study, and correspondence studies. In prescribing the COS, the Division is responsible for developing curriculum, purpose and learning goals; providing resources; establishing, maintaining, and evaluating license schools and course of study schools; keeping central records on all students, and reporting on student progress to each board of ordained ministry every year.

GBHEM - Course of Study Schools:

Saint Paul Course of Study School is one of several regional COS schools. The regional schools are established by the Division at locations central to the student populations, taking into consideration such factors as availability of United Methodist theological school faculty, library resources, lodging accommodations, the density of student populations, etc.

Full-time local pastors shall attend one of the approved Regional Course of Study Schools. Part-time local pastors may attend an Extension Course of Study School. A list of all regional and extension Course of Study schools can be found on the website of the General Board of Higher Education and Ministry at <https://www.gbhem.org/clergy/course-of-study-schools/>.

GBHEM - Board of Advisors:

Each regional Course of Study school shall have a Board of Advisors. The board shall be composed of at least one representative from the conference Boards of Ordained Ministry enrolling the majority of students in the school, the COS director and a representative from the Division of Ordained Ministry, General Board of Higher Education and Ministry.

The COS director shall convene and chair the board. The board shall also include other administrators, faculty, and students. Conferences that have more than 10 students in the Course of Study are invited to send an additional representative from the Cabinet. The Board of Advisors shall meet annually and review the program and needs of the school. The board shall seek to promote support of the regional school through its constituent boards of ordained ministry.

GBHEM - Student Council (when applicable):

The Student Council plays a vital role in the life of the Saint Paul Course of Study community. The Council is the official voice of the students in matters of policy and procedure. There shall be a minimum of one class representative from each class, along with three officers who will be elected by the Council from their members: a chair, vice-chair, and secretary. The chair is responsible for organizing the work of the council and overseeing the weekly meetings. The vice-chair assists the chair in organizing the council. The secretary keeps records of all meetings and assists the chair in organizing the council. The Director of the Course of Study School is an ex-officio member of the council.

GBHEM Transcript Evaluation:

Evaluation of transcripts for the purpose of transferring credit to the Course of Study shall be done by professional staff of the Division of Ordained Ministry at the request of a conference board of ordained ministry, a district committee on ministry, or an individual. The request of the board shall be accompanied by the official transcript(s) to be evaluated and a general description of the applicant's educational background. When it is not possible to send an official transcript, a photocopy may be submitted.

GBHEM Hospitality Covenant:

We seek to be and to model the hospitable and welcoming community that the church is called to be. 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. The Saint Paul Course of Study School intentionally expects all students, faculty, and staff to use inclusive language in their speaking, their papers, their preaching, their prayers, and all other aspects of life. We covenant to show honor and respect as we engage in the critical task of dialogue among our different perspectives regarding language about God and human beings, re-examining our own assumptions and discovering new understandings. Let us covenant together to be inclusive one of another. (For Inclusive Language suggestions, see the list in the appendix.) Likewise, as a community, we govern ourselves with our emphatic policies against Sexual & Racial Harassment.

APPENDIX

Plagiarism and Integrity of Work

All written work submitted by students, whether essays, reports, journals, or examination papers, is assumed to be their own product, prepared without unauthorized assistance. Students shall neither give nor receive such assistance. All students are required to use the Turabian style for academic form and documentation.

Plagiarism is using someone else's words or ideas without giving proper credit—or without giving any credit at all—to the writer of the original. Whether plagiarism is intentional or unintentional, it is a serious offense that you can avoid by adhering to (a style manual's) advice for research and composing.

Plagiarism will be regarded as violating academic integrity in the preparation of essays, term papers, assignments, and any other student work. Such violation may be referred to the Director by the Instructor and may be cause for failure of class and/or termination of enrollment.

The following guidelines are to be observed. The format of the correct version C has been changed to correspond to the Turabian Style required at Saint Paul School of Theology, and recommended for Course of Study. Turabian, Kate, A Manual for Writers of Term Papers, Thesis and Dissertations, 9th edition, revised by Booth, Colomb, Williams, Bizup, FitzGerald, et. al. , Chicago: University of Chicago Press, 2018. You may also want to look at this Turabian Guide file. You can also refer to the Chicago Style for Citing Biblical Resources.

Example:

The following excerpt is from Robert Hughes's *The Fatal Shore*, an account of the founding of Australia. The examples of how students tried to use this excerpt illustrate the problem of plagiarism. Robert Hughes, The Fatal Shore (New York: Knopf, 1987), 168.

Original Version:

Transportation did not stop crime in England or even slow it down. The "criminal class" was not eliminated by transportation, and could not be, because transportation did not deal with the causes of crime.

Version A:

Transportation did not stop crime in England or even slow it down. Criminals were not eliminated by transportation because transportation did not deal with the causes of crime.

- Version A is plagiarism. Because the writer of Version A does not indicate in the text or in a parenthetical reference that the words and ideas belong to Hughes, her readers will believe the words are hers. She has stolen the words and ideas and has attempted to cover the theft by changing or omitting an occasional word.

Version B:

Robert Hughes points out that transportation did not stop crime in England or even slow it down. The criminal class was not eliminated by transportation, and could not be, because transportation did not deal with the causes of crime (168).

- Version B is also plagiarism, even though the writer acknowledges his source and documents the passage with a parenthetical reference. He has worked from careless notes and has misunderstood the difference between quoting and paraphrasing. He has copied the original word for word yet has supplied no quotation marks to indicate the extent of the borrowing. As written and documented, the passage masquerades as a paraphrase when in fact it is a direct quotation.

Version C:

Hughes argues that transporting criminals from England to Australia "did not stop crime. . . The 'criminal class' was not eliminated by transportation, and could not be, because transportation did not deal with the causes of crime."

- Version C is one satisfactory way of handling this source material. The writer has identified her source at the beginning of the sentence, letting readers know who is being quoted. She then explains the concept of transportation in her own words, placing within quotation marks the parts of the original she wants to quote and using ellipsis points to delete the parts she wants to omit. She provides a footnote to enable the reader to locate the source.

Constructive Use of AI by Students (Approved 5/9/2024, as per Saint Paul School of Theology Student Handbook 24/25 pg 59/60)
Technology changes day by day. As a community of theologians at Saint Paul, we must lead these shifts with care. Engaging Generative AI requires critical, theological thinking. While it can be used in generative ways, there are risks. For example, Generative AI can make up information that is not real and also does not cite the sources shaping its content. We especially need to be aware that Generative AI has implicit bias, undermining the work a Saint Paul student does to grow in Intercultural Competency, anti-racism, and empathy. Finally, Generative AI has yet to learn about events that have occurred in recent years, while Saint Paul seeks to cultivate leaders who contextualize theology here and now. Student formation as leaders for the church and world requires both rigor and integrity, which means that AI must be used with discernment. Nonetheless, we understand that there may be useful ways to engage AI that are indeed generative without compromising our embodied wisdom.

Some acceptable uses of AI may include:

- Improvement of spelling and grammar (e.g., spelling and grammar check)
- Translation of terms and phrases in other languages (e.g., theological Latin, although a theological dictionary might be more reliable) [Note: AI is not yet sophisticated enough to translate accurately student authored theological papers from another language into English.]
- Brainstorming ideas for a paper or essay (e.g., brainstorming topics)
- Generation of a paper outline (e.g., check an assignment draft to see whether the work is well organized)
- Engagement in critical thinking (e.g., generating definitions of theological terms and then evaluating the AI definitions using course textbooks)
- Focusing and evaluating original essays (e.g., asking AI to discern the main point of a student's original essay to determine the clarity of a paper)
- Research on popular conceptions or attitudes about a topic or issue (e.g., taking advantage of AI bias toward compiling the most frequent information on immigration policies)
- Completion of instructor assignments requiring the use of AI (e.g., generating a hashtag for a sermon)
- Suppose you use Generative AI to focus or organize an assignment or to generate material for an assignment prompted by the instructor. In that case, you need to include a citation of this in your assignment. You do not need to put Chat GPT or another Generative AI platform in the bibliography (Turabian). However, you do need to add a citation.

When a prompt is not mentioned in the text, the form includes the author/tool, AI tool publisher, date the text was generated, and tool URL. For example:

- Text generated by ChatGPT, Open AI, April 30, 2024, <https://chat.openai.com/chat>.
When the prompt is mentioned in the text, the form includes the author/tool, prompt question, AI tool publisher, date the text was generated, and tool URL. Example:
- ChatGPT, response to "What are the Christian theories of atonement?," OpenAI, March 7, 2023, <https://chat.openai.com/chat>.

Acceptable uses of AI are always at the discretion of the instructor, and students should abide by the limitations published in the course syllabus, expressed orally by the instructor, or noted in Moodle instructions. In addition, students should be aware that the AI platform could save students' work, creating a risk that others will plagiarize the assignment.

Plagiarism:

All written work submitted by students is assumed to be their 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."¹ Any violation of the seminary's policy on plagiarism will be referred to the Student Professional Development Committee and may result in disciplinary action again

Sexual Harassment Policy

Students, faculty, and employees of the Course of Study come under the jurisdiction of their own annual conference policies on sexual harassment. However, while the person is at the Course of Study School campus the following policy shall also apply. The Course of Study School is committed by Christian faith to justice for all persons and does not tolerate any behavior, verbal or physical, by any person associated with the school, which constitutes sexual harassment against any other person associated with the school. Any person of the COS School community who believes that he or she has been subjected to sexual harassment should immediately report the situation to the director of the COS School. When reporting a complaint, the individual should be prepared to furnish accurate dates, names, and facts. All such complaints will be treated in a confidential manner to the extent feasible, while permitting the school to investigate the complaint thoroughly and to take appropriate action. The school expects the cooperation of all members of the school community with respect to avoiding such harassment. The school will investigate all complaints. If it is determined after an investigation that a member of the school community has violated this policy, he or she will be subject to appropriate disciplinary action up to and including suspension or termination from the school; in addition, a full report will be made to that person's annual conference or judicatory body.

Definition of Sexual Harassment:

Unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- Submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's employment or *academic standing*; or
- Submission to or rejection of such conduct by an individual is used as the basis for employment or *academic standing* decisions affecting such an individual; or
- Such conduct has the purpose or effect of substantially interfering with an individual's work or *study* performance or creating an intimidating, hostile, or offensive working or *studying* environment.

Equal Employment Opportunity Commission section 703 of Title VII. Italicized words are added for the academic environment at the Course of Study School.

Procedures:

The Course of Study School is committed to using the process outlined below to deal with allegations of sexual harassment within the school community. A sexual harassment allegation may be resolved on an informal basis. Any member of the school community who wishes to make a formal complaint must submit a written description of the incident to the Director. Allegations are thoroughly investigated by the Sexual Harassment Committee that is composed of the Director and two members of the faculty chosen by the faculty. The investigation shall include a meeting with the person alleged to have engaged in harassment. The accused and/or the complainant may bring a trusted colleague (other than an attorney), committed to maintaining confidentiality, with him/her to such a meeting.

If the Sexual Harassment Committee decides inappropriate behavior has occurred, after completing the investigation, the Director takes appropriate disciplinary and/or other action related to participation in the Course of Study School on that campus. In addition, the Director will inform the accuser's annual conference or judicatory body of the action taken.

Those called to investigate the allegations take appropriate steps to ensure that a person who in good faith brings forth a complaint of sexual harassment will not be subjected to retaliation. The school also takes steps to ensure that the person against whom such a complaint is brought is treated appropriately and has adequate opportunity to respond to such accusations.

The complainant and the person complained against are notified of the disposition of the complaint. If the disposition involves any ongoing process the director keeps the complainant informed until the process is completed.

Appeal Process:

If the accuser or the accused is not satisfied with the action taken by the Course of Study School, s/he may express such dissatisfaction, in writing to Division of Ordained Ministry, General Board of Higher Education and Ministry, PO Box 340007, Nashville, TN 37203, within 15 days after receiving the notification of the disposition of the complaint.

Confidentiality:

Every effort will be made to ensure confidentiality to the extent feasible, while permitting the school to investigate the complaint thoroughly and to take appropriate action. The school will not tolerate retaliation against any member of the school community who complains of harassment.

Explanatory Notes:

If the person alleged to have engaged in sexual harassment is the Director, then the person bringing the complaint shall notify one of the two faculty members who serve on the Sexual Harassment Committee. The faculty members shall ask the president of the seminary to appoint an administrative officer to serve as chairperson of the Sexual Harassment Committee and to function as the Director in the process outlined above.

Racial Harassment Policy

Persons enrolled in the Course of Study come under the jurisdiction of their own Annual Conference policies on racial harassment. However, while the person is at the Course of Study School campus the following policy shall also apply. The Course of Study School is committed by Christian faith to justice for all persons and does not tolerate any behavior, verbal or physical, by any person associated with the school, which constitutes racial harassment against any other person associated with the school. Any person of the COS School community who believes that he or she has been subjected to racial harassment should immediately report the situation to the director of the COS School. When reporting a complaint, the individual should be prepared to furnish accurate data, name, and facts. All such complaints will be treated in a confidential manner to the extent feasible, while permitting the school to investigate the complaint thoroughly and to take appropriate action. The school expects the cooperation of all members of the school community with respect to avoiding such harassment. The school will investigate all complaints. If it is determined after an investigation that a member of the school community has violated this policy, he or she will be subject to appropriate disciplinary action up to and including suspension or termination from the school; in addition, a full report will be made to that person's annual conference or judiciary body.

Definition of Racial Harassment

Any conduct directed against a person for the purpose of insulting, degrading, or abusing her/him because of his/her racial background.

Procedures

The Course of Study School is committed to using the process outlined below to deal with allegations of racial harassment within the school community. A racial harassment allegation may be resolved on an informal basis. Any member of the school community who wishes to make a formal complaint must submit a written description of the incident to the director.

- Allegations are thoroughly investigated by a committee composed of the Director and two members of the faculty chosen by the faculty. The investigation shall include a meeting with the person alleged to have engaged in the harassment. The accused and/or the complainant may bring a trusted colleague (other than an attorney), committed to maintaining confidentiality, with him/her to such a meeting.
- If the committee decides inappropriate behavior has occurred, after completing the investigation, the director takes appropriate disciplinary and/or other action related to participation in the Course of Study School on that campus. In addition, the Director will inform the annual conference or judicatory body of the action taken.
- The school takes steps to ensure that the person against whom such a complaint is brought is treated appropriately and has adequate opportunity to respond to such accusations. The complainant and the person complained against are notified of the disposition of the complaint. If the disposition involves any ongoing process the Director keeps the complainant informed until the process is completed.

Appeal Process

If the accuser or the accused is not satisfied with the action taken by the Course of Study School, she/he may express such dissatisfaction, in writing to Division of Ordained Ministry, General Board of Higher Education and Ministry, PO Box 340007, Nashville, TN 37203, within 15 days after receiving the notification of the disposition of the complaint.

Confidentiality

Every effort will be made to ensure confidentiality to the extent feasible, while permitting the school to investigate the complaint thoroughly and to take appropriate action. The school will not tolerate retaliation against any member of the school community who complains of racial harassment.

Explanatory Notes

If the person alleged to have engaged in racial harassment is the Director, then the person bringing the complaint shall notify one of the two faculty members who serve on the racial harassment committee. The two faculty members shall ask the president of the seminary at the host school to appoint an administrative officer to serve as chairperson of the racial harassment committee and to function as the director in the process outlined above.

INCLUSIVE LANGUAGE SUGGESTIONS

(Reviewed in 2001 by the Affirmative Action Committee, now Diversity and Equity Committee)

Situation/Examples of Common Usage	Consider Alternative	Comment
Using different language at Saint Paul than we might use when in the church or parish.	Use Saint Paul as a testing ground for developing ministry relationships and behaviors that will enhance present and future pastoral/ministry roles.	Modeling in our common life at Saint Paul the kind of language that reflects the Christian love we seek to develop in our congregations.
Titles, descriptions, generalizations, and stereotypes, i.e., Liberals, Fundies, Conservatives, Moderates, Aggies, Pollocks, and words or jokes that are offensive to persons of another gender, sexual orientation, race, ethnic group, or nationality.	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.	If you are offended by language others in the community have used, it is appropriate to speak assertively to those persons, without attacking, and inform them of how and why the language used was offensive to you.
Suspicion of persons who are of a different race, nationality, ethnic group, geographical region, religious affiliation, or theological perspective. Sometimes attributing beliefs and attitudes to them that are unfounded.	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.	Only use generalizations and attributions to help you formulate questions. Avoid drawing conclusions on the basis of stereotypes. Rather, draw conclusions from information acquired from dialogue and discussion.
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.	Instead of <i>Man, Mankind</i> , try <i>Person(s), One, Humans, Human Beings, People, Humanity, Everyone, All, Us, We (Women and Men)</i> ; Instead of <i>Forefathers</i> , try <i>Ancestors, Forebears (Foremothers and Forefathers)</i> ; Instead of <i>He, Him</i> try changing the sentence to plural or use <i>She/He or Him/Her</i> (alternating); Instead of <i>Brother(s)</i> , try <i>Neighbor(s), Friends, or Sisters and Brothers</i> ; Instead of <i>Man's Achievements</i> , try <i>Human Achievements</i> ; Instead of <i>Grow to Manhood</i> , try <i>Grow to Adulthood</i> .	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.
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.	Instead of <i>Man and Wife</i> , try <i>Husband and Wife</i> . 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> . 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> .	
When referring to ministers, lawmakers, or other officials the male ending of a word is commonly used, i.e., <i>Clergyman, Policemen, Congressman, fireman</i> , etc.	Instead of <i>Clergyman</i> , use <i>Clergy or Clergyperson</i> ; Instead of <i>Chairman</i> , use <i>Chair or Chairperson</i> ; Instead of <i>Congressman</i> , use <i>Representative or Congressperson</i> ; Instead of <i>Policeman</i> , use <i>Police Officer</i> ; Instead of <i>Firemen</i> , use <i>Fire Fighter</i> .	
In an attempt to move away from sexist language some, use terms like <i>Chairperson or Clergy Person</i> to refer to females and <i>Chairman or Clergyman</i> to refer to males.	Instead of using a nonsexist word, try using words such as <i>Chairperson or Clergyperson</i> , etc. to refer to persons of all genders.	Be consistent in the use of inclusive and nonsexist language.
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.	Instead of thinking of Jesus and other biblical characters as exclusively white, Caucasian, Western Europeans, consider the fact that 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.	

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.	<p>Instead of using <i>He</i> or <i>She</i>, use <i>God</i>. Example: "When <i>God</i> created the heavens and the earth, <i>God</i> looked at what <i>God</i> had done and said..."</p> <p>Instead of <i>The Heavenly Father</i> some use <i>The Heavenly Parent</i> or <i>Mother/Father</i>.</p>	<p>While this may not be good sentence construction, it avoids the gender-specific problem.</p> <p>This maintains the warmth of the relationship while avoiding the gender-specific problem.</p>
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>Instead of <i>King</i>, some use <i>Sovereign</i></p> <p>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>.</p> <p>Instead of the term <i>Lord God</i>, some use an English transliteration of the Hebrew word for God: <i>Yahweh</i> or <i>Jehovah Yahweh</i></p>	<p>A Sovereign can be a male or a female.</p> <p>A Sovereign and/or a Ruler can be a male or a female.</p> <p>This shows respect for God while avoiding the gender bias in an English-speaking culture.</p>
<p>Some (female and male) come to seminary with sensitivity to abuses that have been perpetrated by male authority figures in both secular and religious settings. They are offended by the use of male authority images and metaphors such as Lord, Father, King, etc., in worship.</p> <p>Others (female and male) come from traditions and personal life experiences where their own fathers, etc. as well as God the Father is perceived to be loving, kind, strong, warm, and caring. They resent not being able to refer to God as their Father.</p>	<p>Instead of ignoring or criticizing these persons, try to practice the principle, "<i>Seek First To Understand, Then Seek To Be Understood.</i>"</p> <p>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."</p>	<p>Respect for each other's traditions, experiences and beliefs does not necessarily mean that you agree with them.</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>Instead of ignoring the problem or hoping that it will go away, try to learn as much as possible about how <i>Racism</i> 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.</p> <p>Instead of using colors to describe something as good or bad (black or red as bad or white as good) look for an alternative word that accomplishes the same objective.</p>	<p>Acquiring knowledge, understanding of the situation, and making an intentional effort to bridge gaps can be spiritually, emotionally, and socially rewarding.</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>Instead of <i>Elderly</i> try <i>Older Person</i> or <i>Senior Adult</i>.</p> <p>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.</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>Instead of saying <i>The disabled</i>, try saying <i>People with Disabilities</i>.</p> <p>Instead of using derogatory descriptive words such as mute or dumb, slow, crazy, or insane, etc. refer to the specific disability as a condition not as a personality trait.</p>	

Inclusive Language: (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 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 to inform our understanding of inclusiveness and shape our practice.

We covenant to model in our common life the kind of Christian love regarding language that we are committed to bringing 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 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 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 members.

We covenant to practice inclusiveness in our 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.

When possible, use terminology preferred by the person referenced. (adapted from APA Publication Manual, Seventh Edition) For more information about and examples of bias-free language see <https://apastyle.apa.org/stylegrammar-guidelines/bias-free-language>.

Rev. Mark Statler



MDiv
Biblical Interpretation, Intro Bible;
Missouri Conference;
Extension Ministry in MO Conference.

COS 121- Bible I: Introduction: Attention to inspiration, formation, and function of the canon, the development of a methodology of

interpretation consistent with the nature of scripture. Importance of the Bible as witness to life and faith of ancient Israel and earliest Christianity. Sum24, Fal24, Spr25.

Dr. Brendon Benz



PhD, Hebrew Bible, Ancient Near East History, Religion, Theology;
Associate Professor of History at William Jewell College.

COS 221 – Bible II: Torah, and Israel's History: Interpret critical events, developing institutions, and traditions of Israel. Earliest Covenants, to the Exodus, to the rise of the monarchy, and to other events up to 8th century prophets. Sum24, Fal24, Win25.

Rev. Dr. Tiffany A. Nagel Monroe



Dmin, Church Leadership Excellence Theological Heritage;
Oklahoma Conference;
Sr. Pastor, Edmond First UMC.

COS 122 – Theological Heritage I: Introduction: Introduces student to theological reflection in Wesleyan tradition. Basic terms, tasks, &

methods of Christian theology introduced. Classical themes defined. Provides a foundation further historical & theological study. Sum24, Fal24, Spr25.

Dr. Amy Oden



PhD, Religious Studies
Early Church History, Spiritual Formation;
Adjunct & Prior Professor at Saint Paul School of Theology.

COS 222 – Theological Heritage II: Early Church: History and theology of Church through the first five centuries. Students will reflect on significant individuals, events, and the articulation of the Christian faith during this period. Sum24, Spr25.

Rev. Dr. Derrek Belase



DMin
Leadership Development, Discipleship;
Oklahoma Conference;
Exec Director Connectional Ministry.

COS 123– Formation and Discipline: Grounds student in the theology and core practices of personal and congregational formation and

discipleship. Articulate theological basis for Wesleyan emphasis on spiritual disciplines, practice them as means of grace. Sum24.

Rev. Dr. Phyliss Provost-Saas



DMin, Pastoral Counseling
Worship and Sacraments;
Great Plains Conference;
Winfield Grandview UMC Kansas.

COS 223 – Worship and Sacraments: Examines worship within The UMC including liturgy, sacraments, & special services. Attention is

given to the pastor's role and duties as leader in worship. Sum24, Spr25.

Dr. Heesung Hwang



PhD, Christian Education
Faith Formation, Social Transformation;
SPST Assistant Professor Christian Religious Education.

COS 123– Formation and Discipline; Fal24

Rev. Steve Jones



MDiv; JD
UM Polity, Gospels, Social Justice;
Missouri Conference;
Pastor 1st UMC in Maryville, MO.

COS 224 – Polity and Administration: Develops student's competency as administrator in a UM congregation. Special consideration is given to UMC polity & discipline. Sum24, Win25, Spr25.

Rev. H. Eduardo Bousson



Edd, Interdisciplinary Leadership
Great Plains Conference;
GBHEM- Director of Schools, Universities.

COS 124- Transformative Leadership: This course forms the student's identity as a pastoral leader and change agent in congregations, the UMC, &

the world. Sum24, Fal24.

Dr. Jill Engelhardt



**PhD, Biblical Interpretation
New Testament;
Adjunct Professor, TCU & SPST.**

COS 321- Bible III: Gospels: Focuses on content and message of the Gospels, as well as theological perspectives of Gospel writers. Practice of exegesis emphasized. Sum24, W25

Rev. Dr. Bruce Baxter



**PhD, Education Administration
Practical Theology, Biblical Studies;
Missouri Conference;
District Superintendent.**

COS 321- Bible III: Gospels; Fal24.

Dr. Kyle Butler



**PhD, Systematic Theology
Theological Heritage, Social
Outreach;
Exec Dir. LifeBridge Kirkwood UMC.**

COS 322 – Theological Heritage III: Medieval through the Reformation: Major movements beginning with split between Eastern and

Western forms of Christianity, through the Reformation. Reflect on individuals, events, developments. Sum24, Spr25.

Rev. Tino Herrera



**MDiv, DMin Candidate
Congregational Care, Justice;
Great Plains Conference;
Sr. Pastor Trinity UMC Kansas City**

COS 323– Congregational Care: Practices of congregational care and responsibility in caregiving. Care and organization of such in

varieties of settings, using boundaries and sensitivity. Sum24, Fal24

Dr. Heesung Hwang



**PhD, Christian Education
Faith Formation, Social
Transformation;
SPST Assistant Professor Christian
Religious Education.**

COS 323– Congregational Care; Win25.

Rev. Adam L. Mustoe



**MDiv
Preaching and Communications;
Missouri Conference;
First UMC Kearney, MO.**

COS 324 – Preaching: Preaching the gospel from the Old and New Testaments. Articulate theology of proclamation, evaluate sermons,

exegete biblical passages. Sum24, Spr25.

Rev. Dr. Choongho Kwon



**DMin, Biblical Interpretation
Biblical Interpretation & Preaching;
Missouri Conference;
Sr. Pastor, First UMC Kirksville, MO.**

COS 421 – Bible IV: Prophets, Psalms, and Wisdom Literature: Examines and understands history of God's Word through Israel's

prophets, selected Psalms, & selected passages from Wisdom literature. Exegete biblical literature. Sum24, Fal24, Win25.

Rev. Dr. Henry “Hal” Knight, III



**PhD, Theological Studies
Wesleyan Studies, Evangelism;
Emeritus Professor at Saint Paul
School of Theology.**

COS 422 – Theological Heritage IV: Wesleyan Movement: Covers significant individuals, decisive events, & theology of Methodist

movement. Using grace, faith, & holiness, the student will better understand Wesleyan heritage & identity. Sum24.

Rev. Trista Soendker Nicholson



**MDiv; PhD Candidate
Wesleyan Theology, History, Polity;
Missouri Conference;
Sr Pastor, St. Paul's UMC Raymore MO**

COS 422 – Theological Heritage IV: Wesleyan Movement: Win25, Spr25.

Dr. Lucas Endicott



**EdD – Doctor of Education;
Mission, Service and Justice;
Missouri Conference.**

COS 423 – Mission: Introduces theology of mission, pastor's role in leading congregations as agents of God's redemption. Examine unjust social reality, Christian response. Sum24, Spr25

Dr. Joshua S. Bartholomew



**PhD Religious & Theological Studies
Ethics, Church, Society;
Assistant Professor SPST;
Baptist Preacher in Harlem & Boston.**

COS 424 – Ethics: Biblical & theological bases for Christian behavior, emphasizing pastoral skills for moral leadership in congregations and

community. Use of Social Principles of UMC as a resource for ethical reflection & action. Fal24, Spr25.

Rev. Zhenya Gurina-Rodriguez, PhD.



**PhD, New Testament, Early Christianity
Hebrew Bible & New Testament;
Central Texas Conference
Assoc Pastor First UMC Fort Worth, TX.**

COS 521- Bible V: Acts, Epistles, and Revelation:
Content and context of these writings, and
theological emphases. Acts and Revelation,

Romans, 1 Corinthians, Hebrews, James, and 1 John are covered. Students
will articulate a theology of scripture and exegete these forms of biblical
literature. Sum24, Fal24.

Rev. Dr. Aaron Stauffer



**PhD, Theology and Ethics
Social Ethics, Ecumenical Studies;
Assoc. Director-Online Learning at
Vanderbilt, Nashville, TN.**

COS 522 – Theology in the Contemporary Church:
Covers significant individuals, movements, events,
& theological developments from 19th century

including ecumenism and process theology. Recognizing various
movements. Sum24, Fal24, Spr25

Rev. Carlos Ramirez



**MATS, New Testament
Congregation Vitality, Hispanic Ministry;
Oklahoma Conference;
Sr. Minister Southern Hills UMC.**

COS 523 –Evangelism: Introduces the theology &
practices of evangelism as an expression of the
mission of God. Interpret the Wesleyan heritage of

evangelism. Reflect on & implement strategies for evangelism by the
congregation. Sum24, Win25, Spr25

Rev. Yvi Martin



**MDiv
Preaching, Mission, Teaching;
Missouri Conference;
Lead Pastor Platte Woods UMC, MO.**

COS 524 - Theological Reflection on the Practice of
Ministry: Capstone to the student's basic COS.
Focus on integration of the biblical, theological, &

practical aspects of ministry. Articulate a Trinitarian theology. State the
mission of the Church & relation to pastoral ministry. Fal24.

Rev. Kate Walker



**MDiv
Facilitator, Discernment, Formation;
Texas Conference;
Pastor Grace Heights, Houston, TX.**

COS 524- Theological Reflection on the Practice of
Ministry. Sum24.



Course of Study School at Saint Paul Administration



Dr. Lucas Endicott

Regional Director of Course of Study School

At Saint Paul School of Theology;

EdD – Doctor of Education,

Mission, Service and Justice,

Missouri Conference.

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