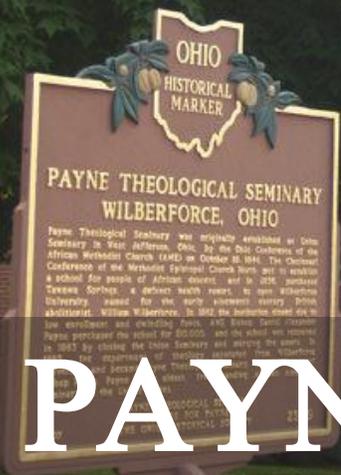


# ACADEMIC CATALOG

2022 - 2023



# PAYNE

# THEOLOGICAL

# SEMINARY

WILBERFORCE, OHIO

*The provisions of this Academic Catalog do not constitute a contract, expressed or implied, between any applicant or student and Payne Theological Seminary. The Seminary reserves the right to change any of the provisions, programs, rules or regulations whenever Seminary authorities deem it necessary.*

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## ABOUT PAYNE THEOLOGICAL SEMINARY

Whether you have chosen Payne Theological Seminary because of our Africentric perspective, devotion to quality education, affordability, or exceptional theological training, we're glad you did. The following information tells you more about Payne Theological Seminary and how it evolved into the progressive learning institution it is today. It also gives you valuable insight into our mission and how we can help you achieve your ministry goals.

### Greetings from the President

The educational programs are changed whenever it is necessary to stay abreast of rapid changes in the theological field. The reader should take notice that while every effort is made to ensure the accuracy of the information provided herein, Payne Theological Seminary reserves the right to make changes at any time without prior notice. The Seminary provides the information herein solely for the convenience of the reader and, to the extent permissible by law, expressly disclaims any liability, which may otherwise be incurred. We encourage you to consult with your advisor or the appropriate Seminary official for confirmation of matters that are essential to your program of study.

Payne Theological Seminary is committed to assuring equal opportunity to all persons and does not discriminate on the basis of race, color, sex, gender, ethnicity, religion, national origin, sexual orientation, ancestry, age, marital status, veteran status, socio-economic status, physical or mental disability, or any other protected group status as defined by law or Seminary policy in its educational programs, activities, admissions, or employment practices as required by Title IX of the Educational Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, the American with Disabilities Act, and other applicable statutes. Payne's Title IX Coordinator is Dr. Betty Holley ([bholley@payneseminary.edu](mailto:bholley@payneseminary.edu) or 937.971.2860).

In accordance with the Americans with Disabilities Act, it is the policy of Payne Theological Seminary to provide reasonable accommodations to persons with disabilities. If you require disability-related accommodations, please contact the Office of Academic Services 937.971.2948.

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## History of the Seminary

Payne Theological Seminary is one of the oldest Black seminaries primarily concerned with the training of men and women for ministry. The purpose of Payne has always been to prepare men and women of faith to be spiritual leaders, intellectual leaders and agents of constructive social change in the church and world. Its origin can be traced to the Ohio Conference of the African Methodist Episcopal (AME) Church, which met in Columbus, Ohio, in October 1844. There a committee was appointed and empowered to select a site and erect a Seminary and Manual Training School. In 1871, the Board of Trustees of Wilberforce University voted and approved the organization of a seminary to be named for Bishop Daniel A. Payne, who had interested the African Methodist Episcopal Church in a program of higher education.

Payne Theological Seminary was incorporated in 1894 as an independent institution “for the purpose of promoting education, religion, and morality by the education of persons for the Christian ministry and missionaries for the redemption of Africa and other foreign lands.” In 1954, the Seminary took steps to raise its standards by promoting a program exclusively on a graduate level. Payne Theological Seminary was admitted to membership in the Association of Theological Schools (ATS) in 1956. In 1995, it became the fourth historically African American theological seminary to become fully accredited by the ATS. In 2009, the ATS Commission on Accrediting announced that Payne had been elevated to a ten-year accreditation cycle.

## Location

Payne Theological Seminary is located at the corner of Wilberforce-Clifton Road and Coleman Road in Wilberforce, Ohio. Wilberforce is approximately three miles northeast of Xenia, Ohio, and 18 miles east of Dayton, Ohio. It is situated within driving distance of Dayton, Springfield, Cincinnati and Columbus. Located on the campus are the Administration Building, Mitchell-Anderson Hall, the Reverdy C. Ransom Memorial Library, Gomez student housing, and Payne Village student housing.

These culturally rich communities afford many opportunities for a diverse selection of field education sites. Payne Theological Seminary provides a structured learning environment for its students, and its resources are utilized in service to the community.

Within the nearby city of Dayton, students will find opportunities for spiritual and cultural enrichment in the vibrant African American institutions. They include major churches from a variety of Black denominations as well as important arts organizations dedicated to African American culture. African American men and women hold

important positions in the civic, cultural and economic life of the city.

Wilberforce is also the home of Wilberforce University and Central State University, both dedicated to the service of the African American community, as well as the site of the National Afro-American Museum and Cultural Center. Given the importance of the community of Wilberforce in the educational and cultural development of African American life, students have a unique opportunity to experience its richness. The lives of all its institutions are permeated with references to prominent events from African American history. Study at Payne provides the occasion for participation in the life of this community.

In addition, Payne Theological Seminary operates a course offering site in beautiful Savannah, Georgia. The Savannah site creates a relationship with ministers and encourages them to reach their full potential. Students at the site have the opportunity to work with different denominations, the AMEC Board of Examiners, and various church leaders and government officials. Students may take up to 40 percent of their course work at the Savannah site.

## **Mission, Vision, and Values**

### **Mission**

Payne Theological Seminary, founded by the African Methodist Episcopal Church in 1894, is dedicated to the preparation of African American and other leaders for ministry in the tradition of liberation, reconciliation, social justice, and the dignity of all humankind.

### **Vision**

To be recognized as a global leader in distance theological education.

### **Niche**

Payne Theological Seminary seeks lay and clergy in the African Methodist Episcopal Church and others desiring theological education online or in a mid-western context.

### **Core Values Statement**

Four core values undergird the work at Payne Theological Seminary. These values guide and are evidenced in all areas of the infrastructure, operations and academic training of the institution.

*Excellence:* The embodiment of, and the passion for, high standards and that level of achievement that surpasses the envisioned norm and the expected best-desired results.

*Tolerance:* The unreserved acceptance of the universal concepts of love, justice and forgiveness that find expression in the capacity to be inclusive of and open to difference.

*Servant Leadership:* A responsible steward who serves with care, humility, strength of character and boldness as he/she articulates his/her vision and inspires and guides others toward embracing a higher ideal of the institution's mission.

*Spiritual Formation, Growth, and Transformation:* An ongoing process of opening one's self to God's revelation within an environment that enhances the individual's growth and transformation and helps one realize his/her divine and human potential.

## **Board of Trustees**

Bishop John Franklin White

*Chairman*

Bishop Errenous E. McCloud, Jr.

*Vice Chair*

Bishop Julius McAllister, Sr.

Bishop James Levert Davis

Bishop Clement W. Fugh

Bishop E. Anne Henning Byfield

Reverend Walter Bauldrick, Sr.

Reverend Dr. Charles Brown\*

Reverend Dr. Eric L. Brown

Reverend Dr. Grainger Browning

Reverend Dr. Bruce L. Butcher

Mrs. Jacquelyn Dupont-Walker

Dr. Jeanette Prear Harris

Reverend Dr. Stanley Hearst, II

Ms. Cheryl Hammond Hopewell

Mr. Claude Powers

Judge Adele Riley

Reverend W. Antoni Sinkfield

Judge Mia Wortham Spells

Reverend Dr. Donald Tucker

Mr. Joseph Turner

Reverend Carmi Woods

Bishop Robert V. Webster, Emeritus

*\*Faculty Representative*

## Deans and Presidents

1892-1893	Daniel A. Payne
1893-1900	John G. Mitchell
1900-1902	Benjamin T. Tanner
1902-1937	George F. Woodson
1937-1944	Charles S. Spivey, Sr.
1944	D.O. Walker
1944-1951	John H. Lewis
1951-1956	Rembert E. Stokes
1957-1967	Charles Spivey, Jr.
1968	Alvia A. Shaw
1968-1977	Handley A. Hickey
1977-1985	U. A. Hughey
1985-1988	John E. Brandon
1989-1997	Louis-Charles Harvey
1997-2001	Obrey M. Hendricks, Jr.
2003-2015	Leah Gaskin Fitchue
2016-present	Michael Joseph Brown



## The Seminary Campus

The Administration Building houses offices, classrooms, student lounge, and the Chapel of the Living Savior. The Bishop Reverdy C. Ransom Memorial Library is located in a newly constructed modern building. The Payne Village Apartments offer modular housing for 27 students. Married couples and families reside in Gomez Apartments.

Mitchell Anderson Hall is the oldest structure on the Seminary campus. Dating back to 1895, the historic building provides meeting rooms and offices, as well as housing the Anderson Ecumenical Institute.

## **Accreditation**

Payne Theological Seminary was granted full accreditation in 1995 from The Association of Theological Schools in the United States and Canada (ATS), the accrediting agency for seminaries. Both the Master of Divinity and the Doctor of Ministry degrees are accredited by ATS. The seminary is also certified by the Ohio Board of Regents. This makes Payne one of only six accredited historically Black seminaries. This status qualifies Payne to participate in the Federal Student Aid programs of the United States Department of Education, the Veterans Administration and other sources of assistance.

## **Assessment of Student Academic Achievement**

The Board of Trustees, faculty and staff affirm that student learning is at the core of our purpose as a seminary. The ability to measure learning accomplishes two purposes: it allows us to demonstrate our accountability to our various publics but, more importantly, it provides us with the capacity to impact and improve the degree of learning that occurs in our Seminary.

The Seminary has developed a Plan to Assess Student Academic Achievement, in accordance with the requirements of The Association of Theological Schools. The plan ensures the Seminary has specific learning outcomes for each of its degree programs and validates that students earning degrees have achieved those outcomes. Validity measures include instructor assessment, certification trainings, and evaluations by external professionals. The results of the assessment efforts are used to improve instruction as necessary to guarantee that our students can succeed in ministry endeavors.

## **Educational Partnerships**

Payne has cultivated educational partnerships with an array of esteemed academic institutions. These partnerships provide a plethora of opportunities for students at Payne Theological Seminary. Current partnerships include:

- Central State University
- Interdenominational Theological Center
- Methodist Theological School (MTSO)
- Princeton Theological Seminary
- Savannah State University

- United Theological Seminary
- Wilberforce University

## Online Learning

Online learning at Payne Theological Seminary offers alternative modes of instructional delivery for students who, for a variety of reasons, may not be able to attend traditionally scheduled classes.

Basic competence in computing skills, including familiarity with the internet, email, and word processing, is critical to the online learning environment. Many people question the value of a laptop or desktop for their studies. This depends on your personal preference and workstyle although laptops offer more flexibility.

Payne is approved to offer the Master of Divinity degree and the Master of Arts in Religious Leadership 100 percent online. Doctor of Ministry courses are blended with both onsite and online components. In online courses, all instructional activities are completed in an online environment. Online courses require no visits to campus; however, students enrolled in blended courses may be required to participate in onsite sessions.

Online courses and programs have full approval from The Association of Theological Schools and the Ohio Department of Higher Education.

# FACULTY, ADMINISTRATION, AND STAFF

## Faculty

*Charles S. Brown, Th.D.*

Distinguished Professor of Christian Ethics

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Expertise: Christian Ethics, Leadership, and Community Development

A.B., Morehouse College, 1956; M.Div., United Theological Seminary, 1962; Th.D., Boston University, 1973; Instructor of Human Relations, Boston University College of Business Administration, 1963-66; Professor of Church and Society, United Theological Seminary, 1968-79; Associate Professor of Practical Theology (with tenure), Yale University Divinity School, 1979-83; Adjunct Associate Professor, Department of Community Medicine, Wright State University Medical School, 1984-; Professor, Black Church Ministries Program, United Theological Seminary, 1986-2006; Pastor, Bethel Baptist Church, 1982-2011. Adjunct Instructor, Payne Theological Seminary, 1987-2011; Distinguished Professor, Payne Theological Seminary, 2011-Present.

*Michael Joseph Brown, Ph.D.*

President

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Expertise: New Testament and Christian Origins

B.A., Vanderbilt University, 1990; M.Div., University of Chicago, 1994; Ph.D., University of Chicago, 1998. Pastor, Bethel AME Church (Lafayette, IN), 1995- 1998; Visiting Assistant Professor, Wabash College, 1995-1999; Associate Professor of New Testament and Christian Origins, Emory University, 1999-2011; Associate Dean of the College and Director of the Malcolm X Institute of Black Studies, Wabash College, 2011-2013; Academic Dean, Payne, 2014-2016; Interim President, Payne, 2015-2016; President, 2016-present.

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Expertise: Historical Context and Historical Theology B.A., Columbia Union College, 1976; M.Div., Andrews Theological Seminary, 1979; M.A., The Ohio State University, 1987; Ph.D., The Ohio State University, 1996; Pastor, Ohio Conference of Seventh Day Adventists, 1979-1994; Adjunct Professor of History, Ohio Wesleyan University, 1990, 1994; Adjunct Professor United Theological Seminary, 2002; Payne Theological Seminary, 1990–Present.

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Expertise: Research and Writing, Ecological Theology, and Practical Ministry B.A., Bennett College, 1977; M.Ed.; University of North Carolina, 1980; Ed.S., University of North Carolina, 1988; M.Div., Payne Theological Seminary, 2000; Ph.D., Union Institute and University in Cincinnati, 2005; Adjunct Professor at the following schools: Wilberforce University, Payne Theological Seminary, Wright State University, Clark State Community College; Teacher in the following schools: Dayton Public Schools, Xenia Community Schools, Richmond County Schools (NC), Greensboro Public/ Guilford County Schools (NC); Research Scientist for Project SWOOPE (Students Watching Over Our Planet Earth) at Los Alamos National Laboratory; Director of ATEP program at Payne Seminary; Pastor of Holy Trinity AME Church, Wilberforce, Ohio, 2000-2007, Pastor Central Chapel AME Church, 2007-2011; Presiding Elder, 3rd District AME Church, 2011-Present; Payne Theological Seminary, 2000-Present.

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B.A., Georgia State University, 1998; M.Div., Candler School of Theology, Emory University, 2001; D.Min., United Theological Seminary, 2011; Assistant Director of the Doctor of Ministry program, Payne Theological Seminary, 2016-2018.

*Daniel Stevenson, D.Min.*

Director of the Savannah Extension Site

B.S., Savannah State College, 1972; M.S., Savannah State College, 1973; M.Div., Interdenominational Theological Center (ITC), 1985; D.Min. in Pastoral Counseling, University of Notre Dame, Graduate Theological Foundation, 1989; D.Min. in Leadership, United Theological Seminary, 2010; Honorary Doctor of Humane Letters, Payne Theological Seminary, 2018.

## **Associate Faculty**

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Associate Faculty in the Practice of Christian Ministry

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B.A., Livingstone College; M.Ed., University of North Carolina at Charlotte; M.Div., Shaw University Divinity School; D.Min., Samuel DeWitt Proctor School of Theology, Virginia Union University.

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## ACADEMIC PROGRAMS

### MASTER OF DIVINITY

The following section provides comprehensive information related to the Master of Divinity (M.Div.) program. Contents include:

- Africentric Focus
- Blended Theological Education
- Program Goals
- Student Learning Objectives
- Supervised Ministry and Ministry Formation
- Clinical Pastoral Education
- Course Load
- Transfer Credit
- Cross Registration
- Academic Honors

- Grading System
- Incomplete Work
- Satisfactory Academic Progress
- Drop/Add Period
- Academic Classifications
- Graduation Requirements
- Curriculum Requirements

Additional policies and procedures that pertain to the all programs and the institution as a whole can be found under the *Academic and Institutional Policies and Procedures* section.

### ***Master of Divinity Program***

The Master of Divinity (M.Div.) is a three- to five- year program of full-time study to prepare the student for professional ministry. As with all professional programs, this includes both the mastering of the academic materials and the acquisition of skills necessary for effective functioning within the profession.

Payne is approved to offer its Master of Divinity degree 100 percent online.

If a student chooses to graduate in three years, he/she must average a minimum of 30 hours per academic year during his/her junior and middle years, with the remaining 22 hours to be completed during the senior year. The academic year consists of Fall and Spring semesters and a Summer term.

### ***Africentric Focus***

African American Studies pervade the curriculum of this historically Black seminary. We are Africentric in focus and liberative in theology. Biblical, Historical, Theological, and Christian/Practical Studies are at the core of the seminary's curriculum.

*Biblical Studies (BS):* Studying the biblical word while learning the principles of exegesis prepares the graduate to preach and teach.

*Christian Ministry (CM):* Classes such as Worship and Liturgy, Pulpit Communications, Church Administration, Christian Education, and Pastoral Care and Counseling are centered in the Black Church experience with the goal of preparing persons for ministry in the global community.

*Historical Studies (HS):* In addition to an acquaintance with the entire scope of Christian history, the student can expect to focus on the experience of African Americans. The life and thought of African American religious leaders, such as Richard Allen, Martin Luther King, Jr., Howard Thurman and others, receive extensive examination. Courses in both African American Church History and AME Church History are also taught.

*Theology, Religion, and Ethics (TRE):* While studying the classical doctrines of the Christian Church as well as more recent developments such as the Liberation Theologies, particularly its African American formulations, the student analyzes Systematic Theology and Christian Ethics. Courses in Black Theology, Womanist Theology and Ecological Theology characterize the distinctive offerings available.

### ***Blended Theological Education***

Payne Theological Seminary offers a blended Master of Divinity program for those who wish for the inclusion of traditional classes throughout their matriculation. Through this program, students have access to our excellent faculty, research and library resources, administrative staff, and to their own classroom communities through online discussion groups.

Students are able to take face-to-face classes through intensive classes offered on our main campus in Wilberforce, Ohio, Savannah, GA, as well as other selected locations. Students have opportunities to enroll in intensive classes throughout the year. We are mindful of the travel cost to students, as well as the fact that many work full-time and need to use accrued vacation time to attend these classes.

### ***Program Goals***

*Religious Heritage (RH):* The program shall provide structured opportunity to develop a comprehensive and discriminating understanding of the religious heritage of Christianity in general with particular focus on the African-American religious experience.

*Cultural Context (CC):* The program shall provide opportunity to develop an understanding of the cultural realities and structures within which the Christian church and the AME denomination lives and carries out its mission.

*Personal and Spiritual Formation (P&SF):* The program shall provide opportunities through which the student may grow in personal faith, emotional maturity, moral integrity, and public witness. Ministerial preparation includes concern with the

development of capacities-intellectual and affective, individual and corporate, ecclesial and public-that are requisite to a life of pastoral leadership.

*Ministerial and Public Leadership (M&PL):* The program shall provide theological reflection on and education for the practice of ministry. These activities should cultivate the capacity for leadership in both ecclesial and public contexts with particular emphasis on ministry within African-American communities.

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

1. Students will demonstrate an understanding of African American history and experience.
2. Students will demonstrate an understanding of the Biblical tradition.
3. Students will demonstrate an awareness of the history of theologies as they were developed by leading figures in the history of the Christian faith in varying cultural contexts.
4. Students will demonstrate an appreciation for varying cultural contexts as informed by values that promote community and integral liberation.
5. Students will demonstrate the skills for leadership in ministry in Africentric contexts and an increasingly pluralistic and globalized world.
6. Students will demonstrate an enhanced understanding and ability to grow in their spiritual and ministerial formation.

### ***Supervised Ministry and Ministry Formation***

Ministry formation is an integral part of the education at Payne Theological Seminary. The student's field assignment becomes a primary place for learning about theology and ministry. In the Supervised Ministry/Ministry Formation sessions, reflection on ministry is emphasized. The case study method is employed, along with the analysis of critical incidents to help the student reflect on her/his field experience. The student is called upon to bring to these sessions insight from other courses. Some of the Supervised Ministry/Ministry Formation sessions focus directly upon the individual's beliefs about his/her ministry and pastoral care, as well as personal development and growth. The acquisition of basic human relations skills and the fundamentals of pastoral counseling are emphasized. Every student is expected to spend one semester in a church setting and one semester in an agency setting.

The particular assignment in the church setting varies with the individual. In the church context, teaching church committees are established. The Professor of Supervised Ministry has an orientation session with each of these committees to help them learn

about their supervisory role. The committee meets with the student on a regular basis to provide feedback concerning the student's ministry. The committee also participates in an evaluation of the student's development.

One semester of Supervised Ministry is spent in an agency setting. The program stresses the importance of the minister's role in the community. The student develops an understanding of how social service agencies function, both for the purpose of responding to the various needs within a given congregation and community and to learn about the methods employed by agencies to assist those in need.

### ***Clinical Pastoral Education***

Basic Clinical Pastoral Education (CPE) is available to seminarians during the fall, spring, and summer of each year at sites accredited by the national CPE association. CPE is most often located in hospitals, clinics, and community agencies, and the program has a concentrated focus on pastoral care, counseling, and relational skills development. Some traditions require CPE for ordination. In those cases, students are responsible for determining and fulfilling these requirements. CPE can be a part of a person's preparation for parish ministry, chaplaincy, teaching, and counseling. Students apply directly to the site where they would like to do CPE. Once accepted into a particular program, students can apply for Payne academic credit for CPE through Academic Services. Students may be awarded variable credit hours for CPE, with no more than six credit hours granted toward the M.Div. degree as elective credit in the Practical Ministry area of study.

### ***Course Load***

Enrollment of at least 12 credit hours per semester is considered full-time for M.Div. students planning to graduate in three years. (The minimum academic load for a full-time student is 12 hours.) Students must receive permission from the Academic Dean to enroll in more than 15 credit hours. The maximum course load at Payne Theological Seminary for M.Div. students is 18 credit hours per semester with the approval of the advisor and the Academic Dean. Students enrolling for 18 credit hours, who also wish to enroll in Supervised Ministry, may take a maximum of 20 credit hours with the additional approval of the Academic Dean.

### ***Transfer Credit***

The transfer student must meet the admission requirements of Payne Theological Seminary. A student transferring is admitted to advanced standing in accordance with

work completed, provided the seminary from which he/she comes is accredited by the Association of Theological Schools. The extent of credit allowed for prior work is determined in each case by the Academic Dean.

Transfer credits will not substitute for the completion of the residency requirements. You may only be granted credit for courses with a grade of "C" or better. An official transcript needs to be submitted from each seminary or graduate school where credits were earned. Fifty-four credit hours are the maximum number of transfer credits that are accepted.

A transfer student must take the following required courses at Payne Theological Seminary, though a written appeal can be made for special consideration for courses taken at similar theological institutions. These foundational courses define the distinctive character of the Seminary's contextual approach to theological education anchored in the African American tradition and experience: TRE 405 Introduction to Liberation Theology, BS 570 Cultural Hermeneutics, and CM 603 Ministerial Sexual Ethics.

### ***Cross Registration***

A student is permitted to cross-register with participating schools for no more than one course per semester and for no more than a total of 12 credit hours throughout the degree program. During the academic year, a student on academic probation is not permitted to cross-register. The permission of the relevant instructor is required when a student wishes to cross-register.

### ***Academic Honors***

Academic honors are recognized at Payne Theological Seminary during commencement for students who achieve a cumulative grade point average (GPA) according to the following standard:

Summa Cum Laude (3.90 – 4.00)

Magna Cum Laude (3.75 – 3.89)

Cum Laude (3.50 – 3.74)

In order to earn honors, a student must complete at least 60 credit hours at Payne Theological Seminary, and only courses taken at Payne will be considered in the cumulative GPA calculation.



## ***Grading System***

Student proficiency is recorded in terms of the following symbols:

Grade	Percentage Value	Quality Points*	Credit
A	95-100	12	4.0
A-	90-94	11.1	3.7
B+	85-89	9.9	3.3
B	80-84	9	3.0
B-	75-79	8.1	2.7
C+	70-74	6.9	2.3
C	65-69	6	2.0
C-	60-64	5.1	1.7
F	0-59	0	0

*\*per 3 credit hour class*

*Other Grades (do not affect GPA)*

P	Pass (not counted toward grade point average)
W	Withdrawal
I	Incomplete

## ***Incomplete Work***

In exceptional cases, such as illness or family emergency, a student may request an incomplete grade from an instructor no later than the last day of class. Thereafter, an incomplete must be requested from the Academic Dean. If approved, the instructor signs the Incomplete Form or sends approval by email to the Registrar. Course work for an approved incomplete must be completed and submitted no later than 30 days after the last day of the session for M.Div. and special students. Students who fail to submit required course work by the deadline will receive an "F" grade for the course.

For intensive courses, such as those offered during the summer term, requests for an incomplete must be made directly to the instructor by the due date of the last assignment for the course as stated in the course syllabus. Any student request that comes after the appropriate deadline but within ten days of the deadline must be requested from the Academic Dean.

Incomplete grades can jeopardize a student's financial aid status. Students with at least one incomplete are placed on Registrar Hold until the incomplete is resolved. Students

on Registrar Hold will have limited access in the student information system (SIS), including the inability to register for upcoming courses.

### ***Satisfactory Academic Progress***

Satisfactory academic progress (SAP) is checked at the conclusion of each semester. In order to meet the requirements of SAP, an MDiv student must achieve a minimum 2.5 cumulative GPA.

If a student fails to meet SAP requirements, the student will be placed on academic warning for the coming semester. If a student fails to meet satisfactory progress during the academic warning period, the student will be placed on academic probation.

Students on academic warning and/or academic probation may only take up to nine (9) credits per semester. Students on academic probation must work with the Registrar to develop an academic plan in an effort to meet satisfactory progress in an efficient and timely manner. In addition, probation students will be placed on registration hold and must consult with the registrar in order to have the classes approved and the hold released.

There are times in which a semester's worth of credits may not be enough to increase the cumulative GPA to a minimum 2.5. In these instances, so long as the student receives a minimum 2.5 GPA for the semester in which they are on academic warning or probation, the respective status will continue into the future semester until satisfactory academic progress is made.

Students that fail to meet the requirements of academic probation may be subject to suspension from the program and/or dismissal from the institution.

Students who have been suspended from the program may appeal for re-entry at the beginning of the next semester. To appeal, the student must provide a written letter with evidence to the Dean and Registrar that the problems causing the unsatisfactory progress have been resolved.

### ***Drop Add Policy***

Online and residential classes may be dropped during the five days of the session. Intensives may be dropped up to the day before the start of the class. Please see the official Drop/Add Policy in the Finance Information section for complete details.

## ***Academic Classifications***

M.Div. students are classified according to the number of credit hours completed. The required credit hours for each classification are as follows:

Junior	1 – 29 credit hours
Middler	30 – 59 credit hours
Senior	60+ credit hours

## ***Graduation Requirements***

There are six critical requirements for graduation from the Master of Divinity degree. The student must:

1. Receive a cumulative Grade Point Average of at least 2.5 in 82 credit hours of course work (These hours must include the Required Courses outlined in the Curriculum Requirements.).
2. Complete the Senior Seminar.
3. Fulfill all financial responsibilities.
4. Have an assessment of eligibility and recommendation by the Academic Dean and the Registrar.
5. Complete the required number of credit hours in each area.
6. Complete the Graduation Intent and Clearance Form.

Students can complete the program two times per year – at the end of the fall semester and the end of the spring semester. The commencement ceremony is held annually at the end of the spring semester and both fall and spring graduates are invited to attend.

## *Master of Divinity Curriculum Requirements*

### **82 Credit Hour Curriculum**

#### **BIBLICAL STUDIES**

BS 401 Introduction to the Hebrew Scriptures	3
BS 403 Introduction to the New Testament	3
BS 570 Cultural Hermeneutics	3
BS Elective	3
<b>Total</b>	<b>12</b>

#### **HISTORICAL STUDIES**

HS 410 Christian History in Context I	3
HS 420 Christian History in Context II	3
HS 521 AME Church History ( <b>AME Students</b> )*	3
HS Elective	3
<b>Total</b>	<b>12</b>

*\*Non-AME students substitute with HS Elective*

#### **THEOLOGY, RELIGION AND ETHICS**

TRE 400 Introduction to Systematic Theology	3
TRE 405 Introduction to Liberation Theologies	3
TRE 501 Introduction to Christian Ethics	3
TRE 510 African American Religious Experience	3
TRE 560 Ecological Theology	3
TRE Elective	3
<b>Total</b>	<b>18</b>

#### **CHRISTIAN MINISTRY**

CM 400A Introduction to Theological Research & Writing	3
CM 401 A, B Supervised Ministry (2, 2)	4
CM 402 Pulpit Communications I	3
CM 520 AME Polity and Practice ( <b>AME Students</b> )*	3
CM 540 Pastoral Care & Counseling	3
CM 544 Health Care: What Effective Clergy Should Know	3
CM 601 A, B Senior Seminar (3, 3)	6
CM 603 Ministerial Sexual Ethics	3
CM Elective	3
<b>Total</b>	<b>31</b>

*\*Non-AME students substitute with CM Elective*

#### **REQUIRED CREDITS**

#### **ELECTIVE CREDITS**

#### **TOTAL HOURS FOR M.DIV. DEGREE**

**73**

**9**

**82**

## MASTER OF ARTS IN RELIGIOUS LEADERSHIP

The following section provides comprehensive information related to the Master of Arts in Religious Leadership (MARL) program. Contents include:

- Africentric Focus
- Program Goals
- Student Learning Objectives
- Course Load
- Transfer Credit
- Academic Honors
- Grading System
- Incomplete Work
- Satisfactory Academic Progress
- Drop/Add Period
- Academic Classifications
- Graduation Requirements
- Curriculum Requirements

Additional policies and procedures that pertain to the all programs and the institution as a whole can be found under the *Academic and Institutional Policies and Procedures* section.

### ***Master of Arts in Religious Leadership Program***

The Master of Arts in Religious Leadership is a two-year program of full-time study. The program is designed with an Africentric perspective for persons not seeking the ordained ministry. The MARL will give recognition to lay ministry in the tradition of Methodism, the priesthood of all believers, and acknowledge that laity in ministry must reflect the highest standards of excellence, relevance, and timeliness in its partnership with ordained ministry. The MARL degree will equip those persons in unordained ministry roles with the theological training to fill positions of leadership in the African Methodist Episcopal Church and other faith-based opportunities.

Payne is approved to offer its Master of Arts in Religious Leadership degree 100 percent online.

If a student intends to graduate in two years in which the program is designed, he/she must average a minimum of 24 credit hours per academic year during his/her first and second year.

## ***Africentric Focus***

African American Studies pervade the curriculum of this historically Black seminary. We are Africentric in focus and liberative in theology. Biblical, Historical, Theological, and Christian/Practical Studies are at the core of the seminary's curriculum.

*Biblical Studies (BS):* Studying the biblical word while learning the principles of exegesis prepares the graduate to preach and teach.

*Christian Ministry (CM):* Classes such as Worship and Liturgy, Pulpit Communications, Church Administration, Christian Education, and Pastoral Care and Counseling are centered in the Black Church experience with the goal of preparing persons for ministry in the global community.

*Historical Studies (HS):* In addition to an acquaintance with the entire scope of Christian history, the student can expect to focus on the experience of African Americans. The life and thought of African American religious leaders, such as Richard Allen, Martin Luther King, Jr., Howard Thurman and others, receive extensive examination. Courses in both African American Church History and AME Church History are also taught.

*Theology, Religion, and Ethics (TRE):* While studying the classical doctrines of the Christian Church as well as more recent developments such as the Liberation Theologies, particularly its African American formulations, the student analyzes Systematic Theology and Christian Ethics. Courses in Black Theology, Womanist Theology and Ecological Theology characterize the distinctive offerings available.

In addition to studies in the foundational curriculum, MARL students will also take classes in a specialization of their choosing – Church and Administration, Christian Education, Social Justice Ministries, or Worship and Liturgy.

## ***Program Goals***

1. Students will be well-prepared in the fundamental theological disciplines and methods of interpretation.
2. Students will be able to think critically and constructively in applying their knowledge to lay ministry in local and global contexts from an Africentric perspective.
3. Students will be able to operate with awareness of the interconnectedness of all global cohabitants, connecting with others in different cultural contexts.
4. Students will promote Africentric values that are integrally liberating as well as

spiritually and theologically grounded.

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

1. Students will demonstrate a perspective on African American experiences that enhances their leadership skills in various lay ministries.
2. Students will use their critical skills to demonstrate an ability to discern values that promote community and liberation.
3. Students will analyze situations (e.g. case studies) using a theological rationale that demonstrates sensitivity to Africentricity and pluralism.
4. Students will demonstrate an enhanced understanding and ability to grow in their spiritual formation.
5. Students will demonstrate an engagement through discussion and written work with the influence historical theology continues to play in the contemporary lay ministry context.
6. Students will demonstrate sufficient competence in using the biblical tradition as a (re)source for doing lay ministry.

### ***Course Load***

Enrollment of at least 12 credit hours per semester is considered full-time for MARL students planning to graduate in two years. (The minimum academic load for a full-time student is 12 hours.) Students must receive permission from the Academic Dean to enroll in more than 15 credit hours. The maximum course load at Payne Theological Seminary for MARL students is 18 credit hours per semester with the approval of the advisor and the Academic Dean.

### ***Transfer Credit***

The transfer student must meet the admission requirements of Payne Theological Seminary. A student transferring is admitted to advanced standing in accordance with work completed, provided the seminary from which he/she comes is accredited by the Association of Theological Schools. The extent of credit allowed for prior work is determined in each case by the Academic Dean.

Transfer credits will not substitute for the completion of the residency requirements. You may only be granted credit for courses with a grade of "C" or better. An official transcript needs to be submitted from each seminary or graduate school where credits were earned. Thirty-two credit hours are the maximum number of transfer credits that are accepted.

A transfer student must take the following required courses at Payne Theological Seminary, though a written appeal can be made for special consideration for courses taken at similar theological institutions. These foundational courses define the distinctive character of the Seminary’s contextual approach to theological education anchored in the African American tradition and experience: TRE 405 Introduction to Liberation Theology, BS 570 Cultural Hermeneutics, and CM 603 Ministerial Sexual Ethics.

### ***Academic Honors***

Academic honors are recognized at Payne Theological Seminary during commencement for students who achieve a cumulative grade point average (GPA) according to the following standard:

Summa Cum Laude (3.90 – 4.00)

Magna Cum Laude (3.75 – 3.89)

Cum Laude (3.50 – 3.74)

In order to earn honors, a student must complete at least 35 credit hours at Payne Theological Seminary, and only courses taken at Payne will be considered in the cumulative GPA calculation.



### ***Grading System***

Student proficiency is recorded in terms of the following symbols:

Grade	Percentage Value	Quality Points*	Credit
A	95-100	12	4.0
A-	90-94	11.1	3.7
B+	85-89	9.9	3.3
B	80-84	9	3.0
B-	75-79	8.1	2.7
C+	70-74	6.9	2.3
C	65-69	6	2.0
C-	60-64	5.1	1.7
F	0-59	0	0

*\*per 3 credit hour class*

*Other Grades (do not affect GPA)*

P Pass (not counted toward grade point average)

W	Withdrawal
I	Incomplete

### ***Incomplete Work***

In exceptional cases, such as illness or family emergency, a student may request an incomplete grade from an instructor no later than the last day of class. Thereafter, an incomplete must be requested from the Academic Dean. If approved, the instructor signs the Incomplete Form or sends approval by email to the Registrar. Course work for an approved incomplete must be completed and submitted no later than 30 days after the last day of the session for MARL students. Students who fail to submit required course work by the deadline will receive an "F" grade for the course.

For intensive courses, such as those offered during the summer term, requests for an incomplete must be made directly to the instructor by the due date of the last assignment for the course as stated in the course syllabus. Any student request that comes after the appropriate deadline but within ten days of the deadline must be requested from the Academic Dean.

Incomplete grades can jeopardize a student's financial aid status. Students with at least one incomplete are placed on Registrar Hold until the incomplete is resolved. Students on Registrar Hold will have limited access in the student information system (SIS), including the inability to register for upcoming courses.

### ***Satisfactory Academic Progress***

Satisfactory academic progress (SAP) is checked at the conclusion of each semester. In order to meet the requirements of SAP, an MDiv student must achieve a minimum 2.5 cumulative GPA.

If a student fails to meet SAP requirements, the student will be placed on academic warning for the coming semester. If a student fails to meet satisfactory progress during the academic warning period, the student will be placed on academic probation.

Students on academic warning and/or academic probation may only take up to nine (9) credits per semester. Students on academic probation must work with the Registrar to develop an academic plan in an effort to meet satisfactory progress in an efficient and timely manner. In addition, probation students will be placed on registration hold and must consult with the registrar in order to have the classes approved and the hold released.

There are times in which a semester's worth of credits may not be enough to increase the cumulative GPA to a minimum 2.5. In these instances, so long as the student receives a minimum 2.5 GPA for the semester in which they are on academic warning or probation, the respective status will continue into the future semester until satisfactory academic progress is made.

Students that fail to meet the requirements of academic probation may be subject to suspension from the program and/or dismissal from the institution.

Students who have been suspended from the program may appeal for re-entry at the beginning of the next semester. To appeal, the student must provide a written letter with evidence to the Dean and Registrar that the problems causing the unsatisfactory progress have been resolved.

### ***Drop Add Policy***

Online and residential classes may be dropped during the five days of the session. Intensives may be dropped up to the day before the start of the class. Please see the official Drop/Add Policy in the Finance Information section for complete details.

### ***Academic Classifications***

MARL students are classified according to the number of credit hours completed. The required credit hours for each classification are as follows:

First Year	1 – 24 credit hours
Second Year	24 - 48 credit hours

### ***Graduation Requirements***

There are five critical requirements for graduation from the Master of Arts in Religious Leadership degree. The student must:

1. Receive a cumulative Grade Point Average of at least 2.5 in 82 credit hours of course work (These hours must include the Required Courses outlined in the Curriculum Requirements.).
2. Fulfill all financial responsibilities.
3. Have an assessment of eligibility and recommendation by the Academic Dean and the Registrar.
4. Complete the required number of credit hours in each area.
5. Complete the Graduation Intent and Clearance Form.

Students can complete the program two times per year – at the end of the fall semester and the end of the spring semester. The commencement ceremony is held annually at the end of the spring semester and both fall and spring graduates are invited to attend.

## *Master of Arts in Religious Leadership Curriculum Requirements*

### **48 Credit Hour Curriculum**

#### **BIBLICAL STUDIES**

BS 413 Survey of the Old and New Testaments	3	
BS 570 Cultural Hermeneutics	3	
<b>Total</b>	<b>6</b>	

#### **HISTORICAL STUDIES**

HS 680 African American Christianity	3	
<b>Total</b>	<b>3</b>	

#### **CHRISTIAN MINISTRY**

CM 400A Introduction to Theological Research & Writing	3	
CM 450 Spiritual Formation	3	
CM 603 Ministerial Sexual Ethics	3	
<b>Total</b>	<b>9</b>	

#### **THEOLOGY, RELIGION AND ETHICS**

TRE 405 Introduction to Liberation Theologies	3	
TRE 501 Introduction to Christian Ethics	3	
TRE 510 African American Religious Experience	3	
TRE 650 Transformational Theological Leadership	3	
<b>Total</b>	<b>12</b>	

### **AREAS OF SPECIALIZATION FOR MARL DEGREE**

#### **CHURCH AND ADMINISTRATION**

CA 480 Ministry Formation / Marketplace Ministry	3	
CA 520 Church Polity and Practice	3	
CA 570 The Church in Its Urban Environment	3	
CA 575 Church Administration	3	
CA 580 Rural and Small Church Ministries	3	
CA 600 Lay Ministry Seminar in Church and Administration	3	
<b>Total</b>	<b>18</b>	

**CHRISTIAN EDUCATION**

CE 510 Introduction to Christian Education	3
CE 544 Health Care	3
CE 540 Teaching the Bible to Children and Adults	3
CE 550 Role of Technology in Religious Education	3
CE 555 Youth Focused Christian Education	3
CE 600 Lay Ministry Seminar in Christian Education	3
<b>Total</b>	<b>18</b>

**SOCIAL JUSTICE MINISTRIES**

SJM 440 Social Justice Leadership	3
SJM 515 The Religious and Moral Meanings of Black Protest	3
SJM 560 Ecological Theology	3
SJM 642 Intro to Womanist and Feminist Theology	3
SJM 680 Samuel DeWitt Proctor Conference	3
SJM 600 Lay Ministry Seminar in Social Justice Ministries	3
<b>Total</b>	<b>18</b>

**WORSHIP AND LITURGY**

WL 516 Music and Worship in the Black Church	3
WL 535 Global Perspectives in Christian Worship	3
WL 545 Liturgy, Spirituality, and Community Formation	3
WL 555 Contemporary Christian Worship: Origins, Theory, Practice	3
WL 565 The History and Theology of Eucharistic Worship	3
WL 600 Lay Ministry Seminar in Worship and Liturgy	3
<b>Total</b>	<b>18</b>

**CORE COURSE CREDITS****30****AREA OF SPECIALIZATION CREDITS****18****TOTAL HOURS FOR MARL DEGREE****48**

## DOCTOR OF MINISTRY PROGRAM

The following section provides comprehensive information related to the Doctor of Ministry (D.Min.) program. Contents include:

- The Payne Difference
- Blended Theological Education
- Program Goals
- Student Learning Objectives
- Difference in Payne's Teaching Practice
- The Doctor of Ministry Final Project
- Location
- Duration
- Course Load
- Cross Registration
- Grading System
- Incomplete Work Policy
- Satisfactory Academic Progress (SAP)
- The Doctor of Ministry Intensive
- Completion of the Program
- Candidacy Review
- Final Examination
- Curriculum

Additional policies and procedures that pertain to the all programs and the institution as a whole can be found under the *Academic and Institutional Policies and Procedures* section. Additional policies and procedures related to the DMin program can be found in the *Doctor of Ministry Handbook*.

### ***Doctor of Ministry Program***

The Doctor of Ministry (D.Min.) is a three-year program of full-time study in a ministerial context to prepare the student for advanced professional ministry.

### ***The Payne Difference***

The Doctor of Ministry (D.Min.) program at Payne Theological Seminary is a process model of adult continuing education that is heavily influenced by Transformative Learning and Action Research. The educational philosophy undergirding the program is a student-centered approach to transformative learning defined with a dialogical approach to a problem- posing curriculum as suggested by Paulo Freire.

In keeping with the Africentric perspective of Payne Theological Seminary, this Doctor of Ministry Program has appropriated the writings of Peggy Gabo Ntseane to adapt an Ubuntu perspective of Transformative Learning using nuances of an African Traditional Education to evoke communality and interdependence rather than an autonomous learning environment.

This African Communal approach to learning emphasizes:

- Unity of spirit, mind, and body as well as emotion instead of an absolute reliance on cognitive qualities, and
- A valuing of experience and wisdom in addition to formal knowledge.

The degree program assumes that the degree candidate is in the active practice of ministry, and that the doctoral program is designed to increase the effectiveness or competence of the person in ministry as well as for the ministry itself within the context. The program also provides a process in which participants can impact ministry beyond the local context as shifting cultural and religious paradigms are discerned and addressed for ministry.

### ***Blended Theological Education***

Payne Theological Seminary offers a blended Doctor of Ministry program. Through this program, students have access to our excellent core and adjunct faculty, research and library resources, and administrative staff, and to their own classroom communities through online discussion groups. In addition, students will attend an intensive session at the beginning of each semester.

### ***Program Goals***

The primary goals of the Payne D.Min. include:

1. Program participants will achieve an advanced understanding and integration of ministry in relation to various theological and other related disciplines.
2. Program participants will formulate a comprehensive and critical understanding of contextualized ministry in which theory and practice interactively inform and enhance each other.
3. Program participants will develop and acquire skills and competencies, including methods of research that are required for leadership at its most mature and effective level in their various ministry contexts.
4. Program participants will evidence spiritual, professional, and vocational competencies that evoke and enable witness to maturing commitment to

- appropriate religious and moral values for faith and life.
5. Program participants will engage with sensitivity and discernment in serving diverse cultural, religious, and linguistic contexts of ministry.

The Payne D.Min. program is designed to advance the general practice of ministry and to advance expertise in a specialized area of ministerial practice (e.g., Leadership, Pastoral Care, Preaching, Missions, Religious Education, Prison Ministry, etc.).

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

The Payne Theological Seminary D.Min. program is an advanced-level study of the comprehensive range of theological disciplines. Upon completion of the program, students will be able to:

1. Demonstrate an advanced understanding and integration of ministry in relation to the various theological disciplines.
2. Formulate a comprehensive and critical understanding of ministry in which theory and practice interactively inform and enhance each other.
3. Demonstrate skills and competencies, including methods of pastoral research, that are required for pastoral leadership at its most mature and effective level.
4. Contribute to the understanding and practice of ministry through the completion of doctoral-level project/thesis.

### ***Differences in Payne's Teaching Practice***

The D.Min. program contains an array of learning methods, including:

- Peer learning and evaluation as well as self-directed learning experiences;
- Significant integrative and interdisciplinary activities involving the various theological disciplines and careful use of the student's experience and ministerial context as a learning environment;
- Various opportunities for learning and using the disciplines and skills necessary for the D.Min. project including sustained opportunities for study and research on the campus of Payne Theological Seminary and at other locations; and
- Opportunities for personal and spiritual growth.

### ***The Doctor of Ministry Final Project***

The D.Min. program includes the design and completion of a written doctoral-level project that addresses both the nature and the practice of ministry. The project must be of sufficient quality that it contributes to the practice of ministry as judged by professional standards and has the potential for application in other contexts of ministry.

The Payne D.Min. project must demonstrate the candidate's ability to identify a specific theological topic in ministry, organize an effective research model, use appropriate resources, and evaluate the results, and reflect the candidate's depth of theological insight in relation to ministry.

Upon completion of the D.Min. project, there is an oral presentation of the project by the student to a Final Examination Committee. When completed, the written project, with any supplemental material, will be accessioned in the Reverdy Ransom Memorial Library. The final document will also be submitted to Dissertations Abstract International (DAI), and to Research In Ministry (RIM).

### ***Location***

The Doctor of Ministry program provides substantial periods of interaction for students on and off the Wilberforce campus of Payne Theological Seminary, as well as other off-site locations.

### ***Duration***

The Payne Doctor of Ministry program constitutes the equivalent of one full year of academic study and, in addition, the completion of a doctoral-level project. For most active practitioners in ministry, the degree requires no less than three nor more than six years to complete. Students are expected to maintain enrollment until their program is completed. Because the program will use a cohort approach, students are expected to maintain continuous matriculation with their cohort. Should it become necessary to withdraw or change cohort groups, the student must arrange a conference with the Director of the D.Min. program.

### ***Course Load***

D.Min. students are expected to be enrolled full-time (8 credit hours per semester) throughout their matriculation in the program.



## ***Cross Registration***

A student is not allowed to cross register with another school while in the Doctor of Ministry program without the written authorization of the D.Min. Director or the Dean.

## ***Grading System***

All courses in the Doctor of Ministry program are graded on a Pass/Fail basis.

## ***Incomplete Work Policy***

In exceptional cases, such as illness or family emergency, a student may request an incomplete grade from an instructor no later than the last day of class. Thereafter, an incomplete must be requested from the Academic Dean. If approved, the instructor signs the Incomplete Form or sends approval by email to the Payne Registrar. D.Min. students have 30 days from the end of the semester to submit incomplete course work. Students who fail to submit required course work by the deadline will receive an "F" grade for the course.

Incomplete grades can jeopardize a student's financial aid status. Students with at least one incomplete are placed on Registrar Hold until the incomplete is resolved. Students on Registrar Hold will have limited access in the student information system (SIS), including the inability to register for upcoming courses.

## ***Satisfactory Academic Progress***

Satisfactory academic progress (SAP) is checked at the conclusion of each semester. In order to meet the requirements of SAP, a D.Min. student must be passing all courses.

If a student fails one or more classes in a semester, the student will be placed on academic warning for the coming semester. If a student fails to meet satisfactory progress during the academic warning period, the student will be placed on academic probation.

Students on academic probation must work with the Registrar to develop an academic plan in an effort to meet satisfactory progress in an efficient and timely manner. In addition, probation students will be placed on registration hold and must consult with the Registrar in order to have the classes approved and the hold released.

Students that fail to meet the requirements of academic probation may be subject to

suspension from the program and/or dismissal from the institution.

Students who have been suspended from the program must reapply and start at the beginning with a new cohort. To appeal, the student must provide a written letter with evidence to the Dean and Registrar that the problems causing the unsatisfactory progress have been resolved.

### ***Program Components***

The D.Min. program is implemented over six consecutive semesters. Each semester begins with a one-week D.Min. intensive followed by Peer Focus Group seminar sessions either face-to-face or through webinars. In addition, semesters I – IV will require students to take an elective course relative to the focus of their cohort.

Each semester represents one of six phases of the program and is designed to move the student through the program toward the final document. The six phases and corresponding semesters are:

Phase/Semester

- I. Advanced Preparation for Ministry
- II. Problem Analysis in the Practice of Ministry
- III. Foundations for the Practice of Ministry
- IV. Research Methods for Ministry
- V. Field Research, Data Collection/Data Analysis
- VI. Research Writing and Final Preparations

### ***The Doctor of Ministry Intensive***

The week-long intensive is one full week of intensive instruction designed to introduce methods and other resources. Academic credit is normally granted for intensive seminar participation at the end of the semester. Should a student not meet the requirements of the semester, a discussion must take place with the Director of the DMin Program to determine the student's situation.

The intensive week includes three components: (1) plenary sessions which deal with the theme of the intensive; (2) Core Phase Module sessions, which deal with the core curriculum of the DMin program; and (3) Peer Focus Group sessions in which the subject matter of the focus group is discussed.

### *Plenary Sessions*

Each Intensive will focus on a particular theme related to current issues in Christian Church. National speakers will be invited to present on current issues and DMin participants will engage these figures on the subject matter being discussed. All Doctor of Ministry students will engage in the plenary sessions of the intensive and each Peer Focus Group will then discuss the intensive theme relative to the focused subject matter of their particular cohort and also relative to their context. Plenary Sessions will be made available to the general public for Continuing Education credits.

### *Course Phase Module Sessions*

Each year a new Doctor of Ministry Peer Focus Group will begin (we expect multiple groups with different foci to begin each semester). At any given time, when the Doctor of Ministry students meet on the campus, there will be persons present in most, if not all of the Phases (I - VI) of the program. All phases will come together for the Plenary Sessions; however, only the members in a given Course Phase will meet for the phase sessions. The phase sessions will discuss core course information relative to the particular phase. That is, during the Advanced Preparation Phase, persons will be introduced to methods for engaging in introspection and methods for doing context analysis. During the Problem Definition Phase, persons will be introduced to methods for assessing problems areas using Action Research, etc. Each phase will focus on presenting resources and materials to accomplish the objective of that particular phase.

### *Peer Focus Group Sessions*

The PTS DMin participants will be organized into DMin Peer Focus Groups. Each Peer Focus Group will use Focus Group Research methods as they explore the nuances of ministry in a particular area (e.g., Transformational Church Leadership). Each Peer Focus Group is guided by a mentor who will serve as moderator of the focus group and will follow the basic principles of Focus Group Research (see below). The particular theme of the cohort will define the focus group subject matter. As an example, the focus group whose focus is "Transformational Church Leadership" will spend a lot of time discussing the definition and nuances of transformational church leadership. In addition to the materials presented on Transformation Leadership, students are required to take four three- credit Focus Group Elective Courses. There will be eight (8) Peer Focus Group sessions held at each Intensive. The Peer Focus Group Sessions will focus on the subject matter for the group. It will also discuss the Intensive Theme and Plenary Sessions relative to the subject matter of the focus group. Each member of the Peer Focus Group will be given an opportunity to reflect on the Intensive Theme and their particular Focus Group subject matter as it relates to their own context. Students will bring this information back to their context and discuss it with their Context Associates.

### *Focus Group Seminars beyond the Intensive*

In addition to the eight Peer Focus Group sessions held during the Intensive Week, each doctoral Peer Focus Group or cohort meets monthly with their mentor(s) and the PTS faculty facilitator in a Peer Focus Group Seminar session. The Peer Seminar meetings are arranged by the mentor and may be at a specific location or via a webinar. Using a collaborative learning approach, students and mentors will discuss and approve work in process. Participants are actually involved in the Focus Group Peer Seminars throughout the entire program.

### *Focus Group Elective Courses*

In addition to the core curriculum, students are required to take four elective courses that focus on the subject matter of the focus group. For the purpose of illustrations in this document, the focus area is Transformational Church Leadership. In this case, students in the Transformational Church Leadership cohort are required to take four courses in Leadership. These four courses will be offered during semesters I–IV and must be completed.

### *Focus Group Research in the Practice of Ministry*

A Focus Group is generally thought of as a qualitative research technique whereby a small (normally 6 to 12) group of participants are led by a moderator to explore the success of a particular commodity. The moderator would guide the participants through a series of questions to explore nuances of the commodity. Payne Theological Seminary will use this technique in exploring ministry problems in the practice of ministry. The mentor of the cohort will serve as moderator of the focus group and the D.Min. students will serve as the participants. Each participant will approach his or her context with a particular subject matter to solve ministry issues. It is therefore anticipated that the D.Min. project the students will work on will be of the same subject matter but approached through different context and from different perspectives. In this way, the student will be able to explore his or her passion while at the same time, providing a different perspective to the focus subject matter.

## ***Completion of the Program***

Students are required to successfully complete the six consecutive semesters of the program before graduation can occur. Each semester carries eight graduate semester credits and ends with a phase review, which is required for entry into the next phase. The total program is forty-eight (48) graduate semester credits. In addition to completing all the phase reviews, students are brought before the Payne faculty for Candidacy Review and the Final Examination.

## ***Candidacy Review***

At the completion of the third semester, students must successfully complete a candidacy review. Each student must present a project proposal which clearly articulates a ministry problem relative to the focus of the group within his or her ministry context and a proposed treatment to address the problem along with expected outcome from the treatment. Students will prepare a Candidacy Review Packet and must successfully pass the formal Candidacy Review process to continue in the program. Persons who do not successfully complete this requirement will be encouraged to re-evaluate their goals relative to the pursuit of a doctoral degree.

Once students pass the Candidacy Review, they will spend the next three semesters designing a research project, doing the field research to collect data, and documenting their findings. When the field work is completed and documented, students will go before a Final Examining Committee to orally defend their work. The Final Document describing the work completed is the principle instrument for the Final Examination. Students must successfully complete this requirement before they will be considered for graduation.

This process involves developing a “replicable ministry model” and completing and successfully defending a final document. These requirements may be completed in the third year, but must be completed within six years.

## ***Doctor of Ministry Curriculum***

The curriculum for the Payne Theological Seminary Doctor of Ministry Program consists of six semesters of instruction. Each semester is made up of a One- Week Intensive followed by four webinars. The core curriculum is taught during the Intensive weeks and the webinars. In addition, a Focus Group Elective course is taught during the first four semesters. For the first four semesters, the Intensives are worth 5 semester credits each and the elective course taught is worth three credits to make up eight credits per semester. The last two semesters are dedicated to the Project and are worth eight credits each. This would make the total program a forty-eight (48) semester credit program. The core courses and elective courses are listed below:

Semester I:

DMN710 Advanced Preparation for Ministry 5 credits

Focus Group Elective I 3 credits

Semester II:

DMN720 Problem Analysis in Ministry 5 credits

Focus Group Elective II 3 credits

Semester III:

DMN730 Ministry Problem Foundations 5 credits

Focus Group Elective III 3 credits

Semester IV:

DMN740 Research Methods for Ministry 5 credits

Focus Group Elective IV 3 credits

Semester V:

DMN750 Field Research in Ministry 8 credits

Semester VI:

DMN760 Research Writing 8 credits

*Total Degree Requirement: 48 Hours*

Additional information related to the Doctor of Ministry program may be found in *The DMin Handbook*.

# ADMISSIONS

## *Admissions Policy*

Payne Theological Seminary is committed to providing each student with the maximum opportunity to develop and learn. As such, we accept new students each semester for the Master of Divinity program. Doctor of Ministry applications must be received by July 15 for fall enrollment and December 15 for spring admission.

## *Diversity Statement*

Applicants of all religious, ethnic, gender, race and cultural backgrounds are welcome at Payne Theological Seminary. Applicants are expected to maintain a level of academic competence that makes their seminary experience profitable.

## *Minimum Requirements to Study*

Students are required to have basic competence in computer skills, including familiarity with the Internet, email and word processing. In addition, students must be self-directed and able to organize their own structure for study and completion of assignments.

Upon acceptance, students are issued a Payne student email. The student email is the only official means of communication to students. Students are encouraged to check their email daily.

## **Master of Divinity Admissions Procedures**

Payne Theological Seminary is committed to providing each student with the maximum opportunity to develop and learn. As such, we accept new students each semester.

Admission to the Seminary is offered to applicants who have an undergraduate degree. Students interested in applying to the Seminary are encouraged to submit applications as early as possible. All necessary materials may be obtained by contacting the Admissions Coordinator at 937.971.2867 or visiting the website at [sis.payneseminary.edu](http://sis.payneseminary.edu). All admission procedures apply to both full-time and part-time degree-seeking students.

Students wishing to be admitted to the Master of Divinity program should hold the Bachelor's degree based upon the completion of work at a college or university

approved by one of the regional accrediting agencies with a minimum 2.5 GPA. Students from foreign institutions of collegiate standing may be admitted if they present satisfactory evidence of having completed studies equivalent to comparable institutions in the United States. A graduate of an unaccredited U.S. school may be admitted only as a Special Student.

In order to be admitted to the seminary, the student should complete the online application at [sis.payneseminary.edu](https://sis.payneseminary.edu) and submit the following forms and information:

- A completed Application for Admission
- A \$50.00 application Fee.
- An official transcript of all college, graduate, and seminary work undertaken.
- Two letters of recommendation – one professional and one from the applicant's pastor or denominational official
- A 750-1,000 word writing sample on the subject, "What is the value of a theological education to me?" Included in the essay should be the motives for entering Christian ministry and those persons, influences and religious experiences that led to choosing a church-related vocation.

The applicant is responsible for having the above documents sent to the seminary. Final action upon the application for admission will not be made until all of these documents have been submitted.

Applicants will be notified of their acceptance by the Admissions Office typically within two weeks of completing the application process.

#### *Probation Students*

Ministers in active service, missionaries on leave, persons in training for mission service, persons preparing for ordination in the African Methodist Episcopal Church (AMEC) through the AMEC Course of Study program, and other qualified persons who desire to earn a M.Div., but do not meet minimum admission standards, may be admitted on probation.

Students may be admitted to Payne as probation students for various reasons, including the opportunity to strengthen the academic background necessary for admission to a degree program. At the end of the student's junior status, a review will be conducted and the student may be eligible to be removed from probationary status.

#### *Readmission Procedures*

Students who have not been enrolled for over 12 months need to complete a readmission application, including providing requested documents and payment of a

readmission fee.

In order to be eligible for the readmission process, a student must resume the program of study within three years of the last term in which work was done. After this three-year period, a new admissions application is required, including a new application form, updated letters of recommendation, and a letter describing plans and a schedule for completing the program of study. If the withdrawal was for health reasons, the student must obtain clearance from a physician before registering and resuming the program of study. In readmission of students to Payne, only course work done within five years that has earned a letter grade of "C" or better or a "P" grade will be considered for degree credit.

Students with unpaid balances or incomplete course work will not be considered for readmission until these issues are resolved. Readmission after withdrawal for medical reasons requires medical clearance by a physician.

#### *Transfer Credits to Payne*

The transfer student must meet the admission requirements of Payne Theological Seminary. A student transferring is admitted to advanced standing in accordance with work completed, provided the seminary from which he/she comes is accredited by the Association of Theological Schools. The extent of credit allowed for prior work is determined in each case by the faculty person.

Transfer credits will not substitute for the completion of the residency requirements. You may only be granted credit for courses with a grade of "C" or better. An official transcript needs to be submitted from each seminary or graduate school where credits were earned. Fifty-four (54) credit hours are the maximum number of transfer credits that are accepted.

A transfer student must take the following required courses at Payne Theological Seminary, though a written appeal can be made for special consideration for courses taken at similar theological institutions. These foundational courses define the distinctive character of the Seminary's contextual approach to theological education anchored in the African American tradition and experience: TS 405 Introduction to Liberation Theologies (3 credit hours), BS 570 Cultural Hermeneutics (3 credit hours), and CM 603 Ministerial Sexual Ethics (3 credit hours).

## Master of Arts in Religious Leadership Admissions Procedures

Payne Theological Seminary is committed to providing each student with the maximum opportunity to develop and learn. As such, we accept new students each semester.

Admission to the Seminary is offered to applicants who have an undergraduate degree. Students interested in applying to the Seminary are encouraged to submit applications as early as possible. All necessary materials may be obtained by contacting the Admissions Coordinator at 937.971.2867 or visiting the website at [sis.payneseminary.edu](http://sis.payneseminary.edu). All admission procedures apply to both full-time and part-time degree-seeking students.

Students wishing to be admitted to the Master of Arts in Religious Leadership program should hold the Bachelor's degree based upon the completion of work at a college or university approved by one of the regional accrediting agencies with a minimum 2.5 GPA. Students from foreign institutions of collegiate standing may be admitted if they present satisfactory evidence of having completed studies equivalent to comparable institutions in the United States. A graduate of an unaccredited U.S. school may be admitted only as a Special Student. A certificate in Lay Leadership Training is preferred but not required.

In order to be admitted to the seminary, the student should complete the online application at [sis.payneseminary.edu](http://sis.payneseminary.edu) and submit the following forms and information:

- A completed Application for Admission
- A \$50.00 application Fee
- An official transcript of all college, graduate, and seminary work undertaken
- Two letters of recommendation – one professional and one from other persons, preferably college professors who are familiar with the applicant's academic ability
- A 750-1,000 word writing sample on the subject, "What is the value of a theological education to me?" Included in the essay should be the motives for entering Christian ministry and those persons, influences and religious experiences that led to choosing a role in lay ministry.

The applicant is responsible for having the above documents sent to the seminary. Final action upon the application for admission will not be made until all of these documents have been submitted.

Applicants will be notified of their acceptance by the Admissions Office typically within

two weeks of completing the application process.

### *Probation Students*

Qualified persons who desire to earn a MARL, but do not meet minimum admission standards, may be admitted on probation.

Students may be admitted to Payne as probation students for various reasons, including the opportunity to strengthen the academic background necessary for admission to a degree program. At the end of the student's first year, a review will be conducted and the student may be eligible to be removed from probationary status.

### *Readmission Procedures*

Students who have not been enrolled for over 12 months need to complete a readmission application, including providing requested documents and payment of a readmission fee.

In order to be eligible for the readmission process, a student must resume the program of study within three years of the last term in which work was done. After this three-year period, a new admissions application is required, including a new application form, updated letters of recommendation, and a letter describing plans and a schedule for completing the program of study. If the withdrawal was for health reasons, the student must obtain clearance from a physician before registering and resuming the program of study. In readmission of students to Payne, only course work done within five years that has earned a letter grade of "C" or better or a "P" grade will be considered for degree credit.

Students with unpaid balances or incomplete course work will not be considered for readmission until these issues are resolved. Readmission after withdrawal for medical reasons requires medical clearance by a physician.

### *Transfer Credits to Payne*

The transfer student must meet the admission requirements of Payne Theological Seminary. A student transferring is admitted to advanced standing in accordance with work completed, provided the seminary from which he/she comes is accredited by the Association of Theological Schools. The extent of credit allowed for prior work is determined in each case by the faculty person.

Transfer credits will not substitute for the completion of the residency requirements. You may only be granted credit for courses with a grade of "C" or better. An official transcript needs to be submitted from each seminary or graduate school where credits were earned. Thirty-two credit hours are the maximum number of transfer credits that

are accepted.

A transfer student must take the following required courses at Payne Theological Seminary, though a written appeal can be made for special consideration for courses taken at similar theological institutions. These foundational courses define the distinctive character of the Seminary's contextual approach to theological education anchored in the African American tradition and experience: TS 405 Introduction to Liberation Theologies (3 credit hours), BS 570 Cultural Hermeneutics (3 credit hours), and CM 603 Ministerial Sexual Ethics (3 credit hours).

## **Doctor of Ministry Admissions Procedures**

Payne Theological Seminary offers the Doctor of Ministry degree for the purpose of enhancing the practice of Christian ministry for persons who hold the Master of Divinity (M.Div.) degree and have engaged in ministerial leadership. The degree focuses primarily on the Christian faith.

The prerequisite for the Doctor of Ministry program is the M.Div. degree (or its equivalent) and significant ministerial experience. In addition, prospective students must have an active ministry context.

In order to be admitted to the seminary, the student should preferably complete the online application at [sis.payneseminary.edu](https://sis.payneseminary.edu) and submit the following forms and information:

- A completed Application for Admission form.
- A \$50.00 application fee.
- An official transcript of all college, graduate, and seminary work undertaken, including the conferral of the Master of Divinity (M.Div.) degree.
- Two letters of recommendation – one professional and one from the applicant's pastor or denominational official
- A 750 – 1,000 word essay defining personal and professional goals particularly related to the student's current ministry context, and describing how the Doctor of Ministry degree will help you to achieve those goals.
- A background check

The applicant is responsible for having the above documents sent to the seminary. Final action upon the application for admission will not be made until all of these documents have been submitted.

Upon receipt of the completed application, each applicant is reviewed by the D.Min. Admissions committee. The D.Min. Admissions committee reviews and recommends acceptance. Qualified applicants are sent a letter of acceptance into the program. Because of the structure of the Doctor of Ministry program at Payne, no advanced standing is granted upon entry into the program. All students are required to complete the entire program.

Because the achievement of a new level of competence in the practice of ministry is a program goal, requirements for admission also include at least three years of experience in ministry subsequent to the first graduate theological degree, and evidence of capacity for an advanced level of competence and reflection.

For admission into a specialized D.Min. cohort, candidates must demonstrate interest, ability, and experience in the specialized area. This demonstration is expected in the essay written by the candidate to be used in evaluating for admission to the program.

## **International Student Admissions**

Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum of a 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Payne. Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.

# FINANCE INFORMATION

## Tuition and Fees for 2022-2023 Master of Divinity Program

### *Tuition and Fees for 2022-2023 Academic Year*

Tuition per Credit Hour	\$600
Technology Fees	\$600
Application Fee (non-refundable)	\$50
Late Registration Fee	\$100
Transcript Fee	\$10
Graduation Fee	\$450

### *Estimated Cost of Attendance for 2022-2023*

Please see below an estimate of the annual cost for tuition to attend Payne Seminary for one academic year. This estimate is based on a student completing the program in three years.

Tuition/Fees (27 credit hours@ \$600.00 + technology fees)                      \$16,600

Tuition and Fees: All charges for the semester are to be paid by the end of the first week of the term. In the event a student cannot pay his or her balance in full, a payment plan may be arranged with the Registrar's Office and must be approved prior to enrollment. Financial aid may also be available to qualified individuals.

## Tuition and Fees for 2022-2023 Master of Arts in Religious Leadership Program

### *Tuition and Fees for 2022-2023 Academic Year*

Tuition per Credit Hour	\$600
Technology Fees	\$200
Application Fee (non-refundable)	\$50
Late Registration Fee	\$100
Transcript Fee	\$10
Graduation Fee	\$450

### *Estimated Cost of Attendance for 2022-2023*

Please see below an estimate of the annual cost for tuition to attend Payne Seminary for one academic year. This estimate is based on a student completing the program in two years.

Tuition/Fees (24 credit hours@ \$600.00 + technology fees) \$14,800

Tuition and Fees: All charges for the semester are to be paid by the end of the first week of the term. In the event a student cannot pay his or her balance in full, a payment plan may be arranged with the Registrar's Office and must be approved prior to enrollment. Financial aid may also be available to qualified individuals.

## Tuition and Fees for 2022-2023 Doctor of Ministry Program

### *Tuition and Fees for 2022-2023 Academic Year*

#### Semester Tuition and Fees

Tuition (8 Credit Hours)	\$4,500
Technology Fee	\$200
Intensive Registration	\$400
Total	\$5,100

#### Other Fees

Application Fee	\$50
Late Registration Fee	\$100
Transcript Fee	\$10
Candidacy Review Fee	\$250
Graduation Fee	\$750
DMin Project Continuation – after 3 <sup>rd</sup> year	\$2,500
Matriculation Maintenance – Prior to candidacy	\$550

Tuition and Fees: All charges for the semester are to be paid by the end of the first week of the term. In the event a student cannot pay his or her balance in full, a payment plan may be arranged with the Registrar's Office and must be approved prior to enrollment. Financial aid may also be available to qualified individuals.

### *Estimated Cost of Attendance for Doctor of Ministry Program*

Please see below an estimate of the annual cost for tuition and fees to attend Payne Seminary for the Doctor of Ministry Degree. This estimate is based on a student completing the program in 3 years.

First Year Matriculation	\$10,200
Second Year Matriculation	\$10,450
Third Year Matriculation	\$10,950
Total	\$31,600

## ***Payment Plan Policy***

All charges for the current semester are to be paid by noon on the first Friday of the semester. In the event a student cannot pay his or her balance in full, a payment plan may be arranged with Student and Academic Services.

### *Payment Plan Parameters*

4 equal payments per the schedule below:

1st Payment	25% due by noon on the first Friday of the semester
2nd Payment	25% due by the last day of August (Fall)/January (Spring)
3rd Payment	25% due by the last day of September (Fall)/February (Spring)
Final Payment	25% due by the last day of October (Fall)/March (Spring)

### **2022-2023 Payment Plan Schedule**

#### *Fall 2022*

1st Payment	25% due by noon on Friday, July 29, 2022
2nd Payment	25% due August 31, 2022
3rd Payment	25% due September 30, 2022
Final Payment	25% due October 31, 2022

#### *Spring 2023*

1st Payment	25% due by noon on Friday, January 6, 2023
2nd Payment	25% due by January 31, 2023
3rd Payment	25% due by February 28, 2023
Final Payment	25% due by March 31, 2023

### *Payment Plan Stipulations*

Payment plans are available for the Fall and Spring semesters only. Due to the shortened term of the Summer semester, payment plans are not available and full tuition for Summer classes is due by the last day of May.

Payment plans requested after the beginning of the semester will not be approved.

Payment plans must be arranged with Student and Academic Services prior to the first day of the semester and the approved plan entered in Sonis SIS or who fails to uphold the terms and timeline of the payment plan agreement.

Payne Theological Seminary reserves the right to withdraw any student whose payment has not been received by the noon on the first Friday of the semester.

The student's account balance must be paid in full before a student may register for the next semester. A student that defaults on a current payment plan may not be eligible for a future payment plan agreement.

### ***Refund Policy***

Tuition paid by students formally withdrawing from the Seminary or dropping individual courses within the specified drop/add period is credited to the student's account. Student accounts with credit balances are addressed upon the student's graduation or formal withdrawal from the seminary.

Refunds are not issued for late fees. If you need more information, please contact Student & Academic Services.

#### *Tuition Credit for Dropped Classes*

During the drop/add period of any session	100% credit
After the drop/add period of any session	No credit
Within 14 days prior to an intensive	No credit

Payne Theological Seminary reserves the right to make adjustments to any fees as deemed necessary.

### ***Financial Aid Disbursement Policy***

It is the policy of Payne Theological Seminary to process and disburse federal Direct Loan funds in compliance with Department of Education guidelines for Federal Financial Aid awards. In order to process a financial aid award, the student must be actively participating in a class.

All Cost of Attendance Adjustment (COA) forms must be submitted within 30 days of the first day of the first class in which the student is enrolled. Students are responsible for any expenses incurred if the COA is not submitted within the necessary timeframe.

Credit balances resulting from Financial Aid awards are disbursed according to the schedule below.

#### *Financial Aid Processing Schedule for 2022-2023*

In an effort to simplify the processing of Financial Aid and provide our students with a schedule for each semester, Payne is streamlining the timetable for Financial Aid advances, disbursements, and refund checks.

### Master of Divinity

Refunds for Financial Aid credit balances will be processed per the following disbursement schedule. Master of Divinity students will receive their first disbursement, which is half of the eligible refund, up to \$1,000 maximum, at the end of the third week of their first class. The second disbursement for the balance of the refund will be processed by the end of the seventh week of their first class. For MDiv students who begin with an intensive, the first disbursement schedule will follow the online session calendar in which the intensive is held or will be processed at the end of the intensive week, whichever is later.

Summer session will have one disbursement date five weeks after the start of the session or by the end of the intensive week, whichever is later.

### Master of Arts in Religious Leadership

Refunds for Financial Aid credit balances will be processed per the following disbursement schedule. Master of Arts in Religious Leadership students will receive their first disbursement, which is half of the eligible refund, up to \$1,000 maximum, at the end of the third week of their first class. The second disbursement for the balance of the refund will be processed by the end of the seventh week of their first class.

### Doctor of Ministry

The first disbursement, which is half of the eligible refund, up to \$1,000 maximum, for Doctor of Ministry students will process at the end of the intensive week. The second disbursement for the balance of the refund will be processed by the end of the seventh week of DMin classes.

Please note that in order to meet the disbursement schedule, all financial aid paperwork must be submitted in a timely manner to allow for processing. Those that do not submit all paperwork in time to process prior to the first disbursement will receive one disbursement for the entire balance on the date of the second disbursement.

In addition, in order for financial aid to be processed in a timely manner, all students receiving federal funds must have a Title IV form on file.

## **Master of Divinity Students**

### Fall Semester 2022

Financial Aids awards for MDiv students active in first session online classes

First Disbursement August 12, 2022

Second Disbursement September 9, 2022

Financial Aid awards for MDiv students active in residential classes

First Disbursement September 23, 2022

Second Disbursement October 21, 2022

Financial Aid awards for MDiv students active in the second session online classes

First Disbursement October 21, 2022

Second Disbursement November 18, 2022

### Spring Semester 2023

Financial Aids awards for MDiv students active in first session online classes

First Disbursement January 20, 2023

Second Disbursement February 17, 2023

Financial Aid awards for MDiv students active in residential classes

First Disbursement February 24, 2023

Second Disbursement March 24, 2023

Financial Aid awards for MDiv students active in the second session online classes

First Disbursement March 31, 2023

Second Disbursement April 28, 2023

### Summer Semester 2023

Financial Aid awards for MDiv students

Single Disbursement June 23, 2023

## **Master of Arts in Religious Leadership Students**

### Fall Semester 2022

Financial Aids awards for MARL students active in first session online classes

First Disbursement August 12, 2022

Second Disbursement September 9, 2022

Financial Aid awards for MARL students active in the second session online classes

First Disbursement October 21, 2022

Second Disbursement November 18, 2022

### Spring Semester 2023

Financial Aids awards for MARL students active in first session online classes

First Disbursement January 20, 2023

Second Disbursement February 17, 2023

Financial Aid awards for MARL students active in the second session online classes  
First Disbursement March 31, 2023  
Second Disbursement April 28, 2023

### **Doctor of Ministry Students**

#### Fall Semester 2022

First Disbursement August 26, 2022  
Second Disbursement October 7, 2022

#### Spring Semester 2023

First Disbursement January 27, 2023  
Second Disbursement March 10, 2023

### **Drop/Add Policy**

Classes may be dropped and full credit issued to the student's account during the drop/add period of the session only.

Sessions include: R = Residential; O = Online Session 1; O2= Online Session 2; I = Intensive Class; B = Blended.

The drop/add period for R, O, O2, and B classes is from the end of registration through Friday at noon of the first week of the class:

100% credit for classes dropped during the drop/add period.

No credit will be issued after the drop/add period of the session/class.

Intensive classes - ( I ) - may be dropped for 100 percent credit up to 14 days before the first day of class. No credit will be issued after this point.

New registrations after the open registration period are subject to late registration charges. Financing must be secured for classes before the student will be added to the class roster.

All request forms must be filled out completely in SIS. Incomplete forms will not be processed.

Changes to student registration must be reviewed and/or revised to ensure compliance with the Federal Financial Aid Direct Loan regulations.

## Financial Aid

The primary purpose of Financial Aid at Payne Theological Seminary is for students who do not possess the financial resources to gain the education necessary for effective service in ministry.

Financial Aid is a cooperative venture involving both the student and the school. It is expected that a faithful effort on the part of the student and the institution is made to acquire financial resources.

Payne makes every effort to meet the financial needs of its students. Financial need is defined in the U.S. Department of Education Federal Student Aid Regulations (The Blue Book) as the difference between the total cost of attending Payne and the total resources available to the student. The available assistance is directed primarily to educational costs including tuition and fees.

The Financial Aid Program at Payne is based on three areas of support. All three areas are utilized to provide the maximum possible assistance for the student based on demonstrated financial need.

1. Federal Financial Aid is available to students taking a minimum of six hours per semester and may be increased to accommodate educational expenses such as additional credits and travel for intensive classes. The Financial Aid Office is in charge of administering these programs.
2. Funds from A.M.E. Episcopal Districts may be given in support of their students, as well as other outside scholarship resources.

### *Regulations for Students Receiving Financial Aid*

Payne Theological Seminary defines a full-time student as anyone enrolled for nine or more credit hours per semester in the Master of Divinity and Master of Arts in Religious Leadership programs and 8 credit hours per semester in the Doctor of Ministry program the maximum time allowed for the completion of the Master of Divinity program by a student receiving federal financial aid is ten years.

All students who wish to utilize federal financial aid must have a signed Title IV form on file.

### *Satisfactory Academic Progress*

Payne Theological Seminary is required to determine if students are making measurable progress toward the completion of their degrees by these standards: Qualitative,

Quantitative and Maximum Time Frame in completing the degree. All credits counted toward the degree must be included in the calculations of each standard. The academic record (transcript) of all students is reviewed at the end of each academic semester. For purposes of financial aid, satisfactory grades are A, A-, B+, B, B-, C+, C, C-, or P; they are counted as attempted and earned credit hours. Unsatisfactory grades do not count as earned credit hours but as attempted credit hours. Unsatisfactory grades are F, W, and I. Repeat courses count as attempted hours each time they are taken and as earned credit hours when they are passed. To make Satisfactory Academic Progress each semester, students must earn satisfactory grades in at least 67 percent of the total credits attempted.

#### *Qualitative Standard*

Each graduate student in the Master of Divinity Program is expected to maintain a minimum cumulative Grade Point Average (GPA) of 2.5 on a 4.0 scale.

#### *Quantitative Standard*

Each graduate student in the Master of Divinity Program is expected to maintain a completion rate of at least 67 percent of attempted coursework. Withdrawals, incompletes, repeated courses and courses with failing grades are not considered completed credits.

#### *Maximum Time Frame*

The maximum time limit for a student to receive financial aid is 150 percent of the published program length. Payne Theological Seminary requires 82 credit hours to complete a Master of Divinity degree. The maximum number of attempted credits for a student may not exceed 123 and must not exceed ten (10) years. Total credits to be counted include all attempted and earned credits at Payne Theological Seminary plus any transfer credits that are counted toward the Payne Theological Seminary's Master of Divinity degree regardless of whether the student was on financial aid.

#### *Financial Aid Warning*

Satisfactory Academic Progress (SAP) is checked at the conclusion of each semester. A student who was previously making satisfactory progress and then fails to meet SAP standards will be placed on financial aid warning and will be notified of the consequences of not achieving the minimum standards for Satisfactory Academic Progress required to maintain financial aid eligibility. Students on financial aid warning continue to receive financial aid for the next semester in which they enroll. A student who meets SAP standards at the end of the warning period will be removed from financial aid warning.

### *Financial Aid Suspension*

If the student on financial aid warning fails to achieve minimum progress standards at the end of the semester, suspension of financial aid eligibility occurs. A student who loses eligibility for Financial Aid may appeal, in writing, his/her suspension to the Academic Review Appeals Committee and request to be placed on Financial Aid probation. An appeal may be submitted for unusual or mitigating circumstances including (but not limited to):

- Serious illness or accident on the part of the student;
- Death, accident, or serious illness in the immediate family; and
- Other extenuating circumstances - out of the student's control - that impact the student's ability to sustain Satisfactory Academic Progress

A student who has been suspended from financial aid eligibility and who has not successfully appealed the suspension is responsible for all charges until he/she is able to achieve compliance with satisfactory academic standards.

### *Financial Aid Probation*

A student who has appealed his/her financial aid suspension successfully will be placed on financial aid probation. Students on financial aid probation must meet the qualitative and quantitative requirements at the next evaluation of academic standing. If it is determined that the student cannot achieve compliance with the satisfactory academic standards at the end of the semester, the student will instead be placed on probation with an academic plan that outlines specific benchmarks that should be met each semester and the estimated time it will take for the student to achieve Satisfactory Academic Progress.

A student who is placed on financial aid probation with an academic plan must be able to reasonably meet the standards of Satisfactory Academic Progress in the time specified in the plan. The student must meet the completion rate of 67 percent and achieve a 2.5 grade point average each semester while on the plan. At the same time, the student's progression must be sufficient enough for him/her to bring his/ her cumulative grade point average and completion rate up to Payne Theological Seminary's minimum compliance standards by the designated time. The academic plan must be approved by the Academic Review Appeals Committee and contain the student's written, signed, and dated appeal with the appropriate documentation.

### *Return of Federal Financial Aid*

A student must complete at least 60 percent of the calendar days of the semester in order to have earned 100 percent of awarded federal financial aid. The Return of Unearned Title IV Funds Policy applies if the student withdraws from or ceases class participation, activity, and/or attendance before the sixty percent point in the term.

If a recipient of Title IV federal financial aid completely withdraws from the Seminary prior to having completed at least 60 percent of the calendar days of the semester, a portion of the federal aid received will have to be returned to the appropriated federal aid programs by the school, student or both. Therefore, a student cannot earn all of his or her financial aid unless he or she attends and participates in class(es) for at least 60 percent of the term.

The calculation counts all calendar days, including the first and last day of each term, weekends and holidays. The percentage of federal aid "earned" is equal to the percentage of days completed out of the total number of calendar days in the semester, beginning with the official start date of the term through the last day of classes. Breaks of five (5) days or more are excluded for this percentage calculation. The number of days completed is based on the official withdrawal date as determined by the Seminary.

Unearned Title IV funds are returned to the Title IV programs based on a federally mandated formula. Under this formula, institutions are obligated to return unearned funds collected for institutional charges to the U.S. Department of Education. The Seminary will be responsible for determining the amount of federal financial aid that is unearned and the amount that must be returned to the appropriate aid program.

#### *Allocating Returned Title IV (Federal Aid)*

Funds that are returned to the federal government are used to reimburse the individual federal programs from which the student received the aid. Financial aid returned (by the Seminary and/or the student) must be allocated, in the following order, up to the net amount disbursed from each source:

- Federal Unsubsidized Direct Loan
- Federal Subsidized Direct Loan
- Federal Perkins Loan
- Federal Direct PLUS (Parent) Loan or Grad PLUS Loan
- Federal Pell Grant
- Academic Competitiveness Grant (ACG)
- National Science & Mathematics Access to Retain Talent (SMART) Grant
- Federal Supplemental Educational Opportunity Grant (FSEOG)
- Other Federal Loan or Grant Assistance

In some instances, the student may be required to repay some of the Title IV aid he or she received for non-institutional charges. The Seminary is required to notify the U.S. Department of Education when a student is obligated to return unearned funds beyond the institutional charges.

Non-Title IV financial aid is not affected by this calculation of earned aid. State, institutional and private assistance are subject to the normal refund guidelines established for the program or by the donor.

## Veteran Benefits

Payne Theological Seminary is authorized to process certification for tuition and fees for any student that is considered a covered individual\* using Chapter 33: Post 9/11 GI Bill benefits or any participants in Chapter 31: Vocational Rehabilitation and Employment Program benefits.

In compliance with Section 103 of the Veterans Benefits and Transition Act of 2018, Payne will not impose the following penalties to a covered individual\* due to the delayed disbursement of funding from the Department of Veteran Affairs:

- Prevent or delay enrollment in classes
- Assess late fees
- Deny resources available to other students, including but not limited to access to classes, the library or other institutional facilities
- Require the student to secure alternative or additional funding to cover tuition and fees

To qualify for this provision, each student is required to provide the following:

- An official Department of Veteran Affairs "Certificate of Eligibility" or "Statement of Benefits" from the VA website on or before the first day of class for the semester
- Provide a written request to be certified
- Provide any additional information required to ensure proper certification of benefits

The provision ends on the earlier of the following dates:

- The date on which payment from the VA is made to the institution
- 90 days after the date the institution certified tuition and fees following the receipt of the Certificate of Eligibility

\*A covered individual is any individual who is entitled to receive educational assistance under either Chapter 33: Post 9/11 GI Bill or a participant under Chapter 31: Vocational Rehabilitation and Employment Program.

## Scholarships and Awards

### HENRY MCNEAL BROWN MEMORIAL SCHOLARSHIP

This scholarship is awarded to a rising Middler student from the Eleventh Episcopal District of the African Methodist Episcopal Church with a grade point average of 3.0 or better.

### THE EDMUND DOUGLAS TAYLOR COOKE, SR., SCHOLARSHIP

The Edmund Douglas Taylor Cooke, Sr. Scholarship has been established by Attorney Edmund Cooke, Jr., in memory of his late father. Mr. Edmund Cooke, Sr., was a long-time contributing and activist member of Holy Trinity African Methodist Episcopal Church in Wilberforce, Ohio. Mr. Cooke, Sr., led or was a vital part of the many fund-raising and gift-giving events and activities at Holy Trinity that not only benefitted the church, but also successive administrators, faculty, staff, and students of Payne Theological Seminary.

### THE KAMPEN SCHOLARSHIP

The Kampen Scholarship for Academic Excellence is awarded to a Middler student. Its purpose is to promote the development of African American scholars in careers and service to post-secondary educational institutions.

### DR. LARRY AND INEZ PERRY AWARD

This scholarship is awarded to a Senior theology student who shows commitment to helping the oppressed, has written a unique thesis, and is a New Testament scholar.

### THE DONALD W. THOMPSON MEMORIAL

SCHOLARSHIP (formerly The Tabernacle Baptist Church Florence Craft Scholarship for Baptist Students)

This scholarship is granted to Baptist students who demonstrate financial need and have demonstrated strong scholarship.

### THE REV. & MRS. WESLEY E. WHARTON SCHOLARSHIP

This scholarship shall be granted to the student who meets the following criteria: 1) outstanding performance and promise as a pastor/scholar; 2) zealous commitment to his or her calling; 3) a grade point average of 3.5 or higher; 4) positive relationships with faculty, staff, and other students; 5) demonstrates financial need.

### THE DR. JAYME COLEMAN WILLIAMS & DR. MCDONALD WILLIAMS ANNUAL SCHOLARSHIP AWARD IN MEMORY OF THE REVEREND F. DOUGLASS COLEMAN, SR.

This scholarship is granted to an A.M.E. student who has a grade point average above

3.25 and is entering his or her senior year.

#### THE REV. CORNELIA WRIGHT MEMORIAL SCHOLARSHIP

A scholarship designated for a female Middler student.

#### THE GORDON SCHOLARSHIP

This scholarship is awarded to a Middler MDiv student or second-year DMin student with a demonstrated commitment to ministry in the 3rd Episcopal District.

#### THE PAYNE RESEARCH SCHOLARSHIP

This scholarship is awarded for the best overall thesis. This thesis must exceed the target number of primary and secondary resources for each perspective: historical, biblical, theological and practical. The context must be relevant for each perspective and supported by scholarly references. The thesis must integrate all four perspectives and lead to a logical synthesis based upon the results of the study. The Kate Turabian formatting and documentation must be followed explicitly.

#### AME EPISCOPAL DISTRICT SCHOLARSHIPS

At times, AME Episcopal Districts may award scholarships. These scholarships are not guaranteed until received. Every Episcopal District has specific eligibility requirements, so students are encouraged to contact their District office for further information.

When an Episcopal District is interested in providing scholarship support, Student and Academic Services will forward a list of eligible students to the District. The list is not forwarded until after the drop-add period of the second MDiv online session of the semester, regardless of which program the student is enrolled in. Given this timeframe, Payne often does not receive the scholarships until toward the end of the semester.

Because scholarships are not guaranteed, students are responsible for the financial obligations incurred with their registration. Scholarships received late in the semester are applied to the next semester of enrollment for the student. Any outstanding credit on the student account will be disbursed at the time of graduation or formal withdrawal from the Seminary.

THE FACULTY AWARD FOR OUTSTANDING SERVICE is given to a Graduating Senior who has made a significant contribution to the Seminary community.

THE FACULTY AWARD FOR ACADEMIC ACHIEVEMENT is given to the senior student with the highest cumulative grade point average.

THE COMMUNITY SERVICE AWARD is given to the student whose work within the larger

community reflects a promise of ability to relate the Christian message to all segments of society and institutions.

Note: The faculty reserves the right to choose which scholarships and awards are presented in a given year. No student on academic probation is considered eligible to compete for or receive any of the awards based on merit and/or where the recipient is determined by the vote of the faculty.

### *Financial Aid Coordination of Resources Policy*

#### REFERENCES:

Student Aid Regulations (34 CFR, Section 673.5) require that institutions take into account all resources available to the student in determining eligibility for federal (and state) aid.

Financial Aid is awarded to students based on federal formulas for determining the need for taxpayer-funded student aid programs. Federal and state regulations require that all financial aid awards take into account any and all resources that students have available to meet the cost of their education.

#### PROCEDURES:

STUDENTS are required to report all resources they receive during the school year (other than employment). Similarly, Payne Theological Seminary campus departments, other administrative offices and any Seminary Auxiliaries must notify the Financial Aid Office of any payments or benefits that they award to students (other than employment or short-term loans).

Scholarships from outside entities are coordinated as of the date posted to the student's account. If the scholarship is received after the disbursement of Financial Aid funds for the semester the credit balance will be rolled forward to the next semester the student is enrolled. If a scholarship is received after the final disbursement for the academic year the resulting credit balance will be coordinated with the first semester in the next academic year that the student is enrolled. All credit balances, at the beginning of a semester, resulting from the items below will be coordinated with the student's Financial Aid award for that semester.

Examples of resources that must be coordinated with the student's financial aid award are:

- Scholarships and grants
- Reductions in tuition charges
- Credit balances resulting from dropped classes funded by previous awards

- Any other resources/benefits paid to the student's account

Wages from employment reported on W-2's, short-term loan proceeds and non-cash gifts (such as textbooks) do NOT need to be reported.

Unapplied credit balances will be reconciled upon the student's graduation or formal withdrawal from Payne Theological Seminary.

Notifications of awards received by the Seminary are communicated to the Financial Aid Office to ensure proper aid coordination. Notification should include the student's name, the awarding entity, and the award amount. Resource coordination may result in a modification to a student's financial aid award by the Financial Aid office to prevent over awards.

Students who may be subject to award revisions due to the receipt of additional resources are encouraged to come to the Financial Aid office to discuss the impact on their award and to explore their financing options with the financial aid officer. Every effort will be made to protect a student's financial aid eligibility and to ensure that there are sufficient resources to meet the costs of attending the seminary. Seminary entities that make awards to students are subject to "Coordination of Resources" requirements are required to contact the Financial Aid office for instructions and to establish appropriate notification procedures.

# ACADEMIC AND INSTITUTIONAL POLICIES AND PROCEDURES

The following section provides comprehensive information related to Academic and Institutional Policies and Procedures. Contents include:

- Academic Regulations
- Students Rights and Responsibilities
- Student Rules of Conduct
- Student Records
- Family Educational Rights and Privacy Act (FERPA)
- Registration Procedures
- Introduction to Blended Theological Education Orientation
- Spiritual Life
- Campus Life
- Student Life and Advising
- Student Identification Cards (IDs)
- Student Government Association
- Library Services
  - Computer Lab
  - Archives
  - Charges
  - Library and Classroom Copyright Compliance Policy
- Campus Communications
  - Catalog
  - Course Schedule
  - Emergency Closings
  - Emergency Safety Areas on Campus
  - Website
- Disability Services
- Leave of Absence
- Withdrawal from the Seminary
  - Voluntary
  - Involuntary
- Academic Honesty
  - Penalties for Academic Dishonesty
- Student Grievance Policy
- Policy to Ensure the Authenticity of Students Who Are Enrolled in Online Courses
- Responsible Use of Technology Policy
- Internet and Electronic Resources Policy
- Policy on Alcohol and Drugs

- Weapons Policy
- Non-Harassment Policy
- Sexual Harassment Policy

## ***Academic Regulations***

Entering students have access to an electronic copy of institutional documents including the Student Handbook and the current Academic Catalog. Regulations relating to the academic program are included in these documents. Students are encouraged to download these documents for future reference.

## ***Student Rights and Responsibilities***

### *Student Rights*

Payne Theological Seminary is an academic community in which all persons—students, faculty, staff, and administration—share responsibility for its growth and continued welfare. Payne Theological Seminary encourages all members of the Seminary community to endorse, support, and abide by the Seminary’s values, which this community has deemed fundamental to its mission and integral to its growth.

### *Non-Discrimination*

Students have the right not to be discriminated against by any agent or organization of Payne Theological Seminary for reasons of race, religion, ethnic or national origin, gender, sex, age, disability, marital status, political or social affiliation, or sexual orientation. In their individual roles as members of student organizations, students have the responsibility not to discriminate against others.

### *Academic Pursuits*

Students have the right to accurate and plainly stated information relating to maintenance of acceptable academic standing, graduation requirements, and individual course objectives and requirements. Students can expect instruction from designated instructors at appointed class times and reasonable access to those instructors. Students have the responsibility to attend class and to know their appropriate academic requirements.

### *Quality Environment*

Students have the right to expect a reasonably safe environment supportive of the Seminary’s mission and their own educational goals. Students have the responsibility to protect and maintain that environment and to protect themselves from all hazards to

the extent that reasonable behavior and precaution can avoid risk.

### *Governance / Participation*

Students have the right to establish representative governmental bodies and to participate in Seminary governance in accordance with the rules and regulations of the Seminary. Students who accept representative roles in the governance of the Seminary have the obligation to participate responsibly.

### *Due Process*

Students have the right to due process before formal disciplinary sanctions are imposed by the Seminary for violations of the Student Rules of Conduct. Students have the right to written notice and the opportunity for a hearing before any change in status is incurred for disciplinary reasons, unless a significant threat to persons or property exists.

### *Confidentiality*

Students have the right to access and control access to their education records as provided in the federal Family Educational Rights and Privacy Act of 1974 (FERPA), also known as the Buckley Amendment. These include the right to review and challenge the content of educational records, control disclosure of personal and academic information to third parties and limit the routine disclosure of all or some information defined as "directory information" by the act.

## ***Student Rules of Conduct***

Students are expected to conduct themselves in a manner supportive of the educational mission of the institution. Integrity, respect for the person and property of others, and a commitment to intellectual and personal growth in a diverse population are values deemed fundamental to membership in this Seminary community.

Payne Theological Seminary considers the following behavior, or attempts thereof, by a student or student organization, whether acting alone or with any other persons, to violate the Student Rules of Conduct. The student, by enrollment, assumes submission to these Student Rules of Conduct.

- Physical harm or threat of physical harm or general conduct that threatens the mental health of any person or persons.
- Physical, verbal, oral, or written harassment that is beyond the bounds of protected free speech.
- Disorderly conduct, including but not limited to, public intoxication, lewd, indecent or obscene behavior; or intentional disruption of lawful activities of the Seminary.
- Theft, damage to personal/Seminary property, or unauthorized entry, use or

occupation of Seminary facilities.

- Forgery, alteration, fabrication, or misuse of records, grades, diplomas, Seminary documents, and identification cards.
- Illegal purchase, use, possession, or distribution of alcohol, drugs, or controlled substances on Seminary property.
- Non-compliance with directives of Seminary officials on safety and security issues.
- Possession of firearms, explosive devices, fireworks, dangerous or illegal weapons, or hazardous materials.
- Interference with or misuse of fire alarms, or other safety and security equipment or programs.
- Violation of any federal, state, or local law that has a negative impact on the well-being of the Seminary or its individual members.
- Violation of Seminary policies, rules, or regulations that are published in the catalog or any other official Seminary publications or agreements.

Failure to abide by these rules can lead to disciplinary action, up to and including expulsion from the Seminary.

### *Interim Measures*

In certain circumstances, including those involving sexual harassment and/or sexual violence, the Academic Dean (or her designee) may, upon initial assessment impose interim measures as a means to ensure the safety of all parties as well as the institution.

Interim measures may or may not be punitive and may include a Seminary or social suspension pending assessment, full investigation and/or a hearing before a conduct review body.

Depending on the nature of the interim measures, students may be denied access to certain buildings and/or to the campus/extension site (including classes) and/or all other Seminary activities or privileges for which the student might otherwise be eligible, as the Academic Dean may determine to be appropriate.

Whenever interim measures are applied, a hearing will convene at the earliest possible time. The interim measure(s) may remain in effect until a final decision has been reached, including any appropriate appeals process, and/or may be modified at the discretion of the Academic Dean (or her designee).

## ***Student Records***

The Registrar, located in the Office of Student and Academic Services, processes student records, transcripts, identification cards, and diplomas. The Registrar also processes changes in student status such as name, address, residency, and major. For more information, please contact the Office of Student and Academic Services.

## ***Family Educational Rights and Privacy Act (FERPA)***

The Family Educational Rights and Privacy Act (FERPA) of 1974, as amended, is a federal law that protects the privacy and confidentiality of personally identifiable information contained within student education records. Payne Theological Seminary complies with FERPA's confidentiality protections and adheres to procedures dealing with student education records and directory information recommended by the American Association of Collegiate Registrars and Admissions Officers. This law is commonly known as the Buckley Amendment.

*What are education records?* Records—handwritten, print, computer, videotape, audiotape, film, microfilm, microfiche or e-mail—of an institution that:

- contain information directly related to the student and
- are maintained by an agency or institution or party acting in its behalf.

Education records do not include:

- records/notes in sole possession of maker not accessible or revealed to any other person except a temporary substitute;
- medical records;
- employment records when employment is not contingent on being a student, provided the record is used only in relation to the individual's employment;
- records created and maintained by a law enforcement unit used only for that purpose, are revealed only to law enforcement agencies of the same jurisdiction, and the enforcement unit does not have access to education records;
- information on a person that was obtained when no longer a student (i.e. alumni records) and does not relate to the person as a student.

Payne Theological Seminary has designated the following as directory information:

- name
- address
- telephone listings
- e-mail address
- photographs

- major field of study
- dates of attendance
- enrollment status
- degrees and awards received
- most recent previous educational institution attended by the student

Documents that list the categories of information designated by Payne Theological Seminary as “directory information” are: catalog and Seminary website.

“Directory information” may be made available, with-out the student’s consent, through a variety of ways, including but not limited to the following media:

- electronic and Internet directories;
- telephone or written responses to requests from external/third parties including but not limited to potential employers and/or scholarship agencies;
- announcements released by the Seminary to newspapers, particularly students’ hometown newspapers;
- announcement of official graduations, which occur at the completion of each semester or term.

#### *Annual FERPA Notification Deadline*

In order to prevent the “directory information” items listed above from appearing in any of these mediums, students must file a “Request to Prevent Disclosure of Directory Information” at the time of the annual FERPA notification or by three weeks into Fall semester. Requests filed after the Fall semester deadline may not prevent designated “directory information” from appearing in these mediums. Payne Theological Seminary assumes that a student’s failure specifically to request blocking access to any element of “directory information” constitutes approval for disclosure. To prevent the Seminary from disclosing any “directory information” to third parties, students must sign and file a “Request to Prevent Disclosure of Directory Information” with the Registrar.

Such requests may be filed at the time of the annual FERPA notification or at any other time during an academic year. The request to prevent disclosure of “directory information” will remain in effect permanently, including after departure from the Seminary, unless subsequently changed by the student. At the time of graduation, students are given another opportunity to release such “information hold.”

#### *What directory information can be released without a student’s consent?*

The law allows disclosure without consent to:

- school employees who have a legitimate educational interest;
- other schools, upon request, in which a student is seeking or intending to enroll;
- accrediting organizations;

- organizations doing certain studies for or on behalf of the Seminary;
- appropriate parties in connection with financial aid to a student to determine eligibility, amount or conditions of financial aid, or to enforce the terms and conditions of aid;
- certain government officials of the U.S. Department of Education, the Comptroller General, and state and local educational authorities, in connection with an audit, authorized representatives of the U.S. Attorney General for law enforcement purposes or state or federally supported education programs;
- individuals who have obtained a judicial order or subpoena;
- school officials who have a need to know concerning disciplinary action taken against a student;
- appropriate parties who need to know in cases of health and safety emergencies when necessary to protect the health and safety of the student and/or others;
- state and local authorities, within the juvenile justice system, pursuant to specific state law;
- alleged victim of a crime of violence that results in a disciplinary proceeding with respect to that crime;
- parent or legal guardian of a student under the age of 21, information regarding any violation of university policy or state, federal or local law, governing the use or possession of alcohol or a controlled substance; and
- those requesting "directory information" on a student provided the student has not requested his or her information be withheld.

*What can a student do if she/he does not want "directory information" made available to the public?*

Complete a Request to Prevent Disclosure of Directory Information.

A student may formally request the Seminary Registrar to prevent disclosure of "directory information" except to school officials with legitimate educational interests and certain others as specified by the Family Educational Rights and Privacy Act of 1974 (FERPA).

#### *To Add a Privacy Flag*

To withhold disclosure, a student must present a photo ID in person to the Registrar's Office and complete a Request to Prevent Disclosure of Directory Information Form. The form may be submitted at any time throughout the year and will go into effect immediately.

This suppresses the student's "directory information," which prohibits the institution from supplying the requested information. The Privacy Flag prohibits Payne Theological Seminary from releasing any information regarding a student's status at the institution.

This notation appears on the record until the student has initiated a request for removal.

If you request a Privacy Flag on your record, then the Seminary cannot acknowledge the fact of your enrollment to anyone who requests verification of enrollment. This includes deferring loan repayments or inquiries from a prospective employer. Please keep this in mind when requesting a Privacy Flag on your record.

If you have any questions, please contact the Registrar at 937.971.2948.

#### *To Remove a Privacy Flag*

To remove the privacy request, the student is required to present a photo ID in person to the Registrar's Office and complete a Privacy Release Form. This allows the Seminary to release any information deemed "directory information" concerning the student. "Directory information" is defined under "Notification of Rights Under FERPA for Postsecondary Institutions."

If you have any questions, please contact the Registrar at 937.971.2948.

#### *Notification of Rights Under FERPA for Post-Secondary Institutions*

The Family Educational Rights and Privacy Act (FERPA) affords students certain rights with respect to their education records.

They are as follows:

- The right to inspect and review the student's education records within 45 days of the day the Seminary receives a request for access. Students should submit to the registrar or other appropriate official written requests that identify the record(s) they wish to inspect.

The Seminary official

- makes arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the Seminary official to whom the request was submitted, that official advises the student of the correct official to whom the request should be addressed.
- The right to request the amendment of the student's education records that the student believes inaccurate. Students may ask the Seminary to amend a record that they believe is inaccurate. They should write the Seminary official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate. If the Seminary decides not to amend the record as requested by the student, the Seminary will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for

amendment. Additional information regarding the hearing procedures are provided to the student when notified of the right to a hearing.

- The right to consent to disclosures of personally identifiable information contained in the student's education records, except to the extent that FERPA authorizes disclosure without consent. One exception that permits disclosure without consent is disclosure to school officials with legitimate educational interests. A school official is a person employed by the Seminary in an administrative, supervisory, academic or research, or support staff position; a person or company with whom the Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student serving on an official committee, such as a disciplinary or 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.
- Upon request, the Seminary discloses education records without consent to officials of another school in which a student seeks or intends to enroll. (Note: FERPA requires an institution to make a reasonable attempt to notify the student of the records request unless the institution states in its annual notification that it intends to forward records on request). The Seminary may release information without the student's consent where the information is classified as "directory information." The following categories of information have been designated as directory information: name, address, telephone listing, e-mail address, photographs, date and place of birth, major field of study, participation in officially recognized activities, dates of attendance, degrees and awards received, full-time/part-time status, and the most recent previous educational institution attended by the student. Students who do not wish such information released without their consent should notify the Office of Academic Services in writing and follow the procedures listed here.
- The right to file a complaint with the U.S. Department of Education concerning alleged failures by Payne Theological Seminary 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, D.C., 20202-8520

Questions?

Direct questions concerning this law and the Seminary's procedures regarding release of academic information may be directed to the Registrar at 937.971.2865.

## ***Registration Procedures***

Open registration occurs at the following times each year:

Fall semester registration	June 1 – 30
Spring semester registration	November 1 – 30
Summer term registration	April 1 – 30

Students can register through the student information system (SIS).

If a student registers following the close of the open registration period, a Drop/Add form must be completed and the student will be assessed a \$50 late registration fee.

The registrar will work with new students individually to register them for their first semester (no late fees will be assessed for the first semester). Following the first semester, students are responsible for registering themselves during the open registration period defined above.

Tuition is due at the time of enrollment.

## ***Spiritual Life***

Chapel services are planned during each Intensive class. Students often lead these moments. Members of the seminary community are encouraged to avail themselves of these opportunities for prayer, personal devotions and spiritual centering. The Chapel of the Living Savior is the setting for these spiritual activities. In addition, students enrolled in online courses also participate in online chapel in Blackboard.

## ***Campus Life***

The seminary believes that spiritual formation necessarily involves community. The institution encourages all members of the seminary community to participate in campus activities, e.g., Founder's Day Activities, Commencement Activities and other social events. Administrators and faculty are intentional about planning social activities when online students are on campus for courses.

## ***Student Life and Advising***

Each student is assigned a faculty advisor who assists the student with decisions about course selections and course loads as the student matriculates through the degree program. In addition, the Registrar's Office works with students on registering for

courses and monitoring degree audits. The Financial Aid Office and the Business Office help the student with decisions concerning finances.

### ***Student Identification Cards (IDs)***

Upon a student's first visit to the Payne campus, students must visit the Registrar's Office to have their photo taken and obtain their Student ID. Students will need to bring an existing photo ID, such as a driver's license, with them for verification purposes. The Registrar will have the ID validated in the Reverdy C. Ransom Library and will then provide the student with the ID. The Student ID card enables students to check out materials from both the Payne Library and its partners.

### ***Student Government Association***

The purpose of the Student Government Association (S.G.A.) is to provide opportunities for student self-governing. The S.G.A. is a voice for the student body in matters of concern to the seminary, and it provides opportunities to aid the administration wherever possible. Students play a crucial role in the seminary's growth and development.

The student body elects officers who work closely with the Dean and the Administration in matters of interest to students. Students are involved in every aspect of seminary life. For example, there is a student representative to the Board of Trustees, students are involved in major committees of the Seminary, and students are also involved in the broader community through Supervised Ministry placements and class projects.

### ***Library Services***

The Bishop Reverdy C. Ransom Memorial Library is a vital component in the education and research program of Payne Theological Seminary. It provides bibliographic and physical access to recorded knowledge and information in support of learning, teaching, and research needs of seminary students, staff, faculty, and administrators. The Library houses more than 35,000 circulating volumes, and has access to over 49.5 million volumes. The Library comprises a unique collection emphasizing African American theological, historical, cultural, and biblical studies. The dedicated support staff provides a wide range of services and guidance for maximum use of the library's resources.

The library participates in consortium reciprocal borrowing agreements with Ohio Private Academic Libraries (OPAL) and OhioLink. Online services include access to millions of electronic articles, e-books and electronic journals. The Library also

participates in the American Theological Library Association and the Ohio Theological Library Association.

The rare book collection consists of theological, ecclesiastical, historical, and biblical material primarily predating 1900. In 2008, the African Methodist Episcopal Church approved the archives at Payne to be an official repository of the denomination.

### *Archives*

The Archive at Payne Theological Seminary holds significant materials from the African Methodist Episcopal Church and African American history. Rare books, manuscripts, pamphlets, newspapers, sermons, microfilm, periodicals, photos, and memorabilia are preserved in the archives. Two special collections housed in the archives are the Bishop Reverdy C. Ransom collection and the George A. Singleton collection. Additional African American collections are housed locally at Central State University, the National Afro-American Museum and Cultural Center, and Wilberforce University. This cluster provides a rich resource for African American research.

### *Charges*

A fine is assessed for books overdue, payable at the time books are returned. Missing or damaged library volumes are billed directly to the student's account.

### *Library and Classroom Copyright Compliance Policy*

The purpose of the Payne Theological Seminary Copyright Compliance Policy for the Library and the Classroom is to provide a summary of United States Copyright Law as it relates to the use of copyright protected works in the classroom and library at Payne Theological Seminary. This policy covers copyright issues including but not limited to photocopying, traditional and online classrooms, print and electronic holdings, Interlibrary loans, and document deliveries. This policy is not intended to be a substitute for legal advice.

Specific rights are granted to the creators of creative works in the U.S. Copyright Act (Title 17, U.S. Code). Among the exclusive rights granted to "authors" are the rights to reproduce, distribute, publicly perform and publicly display their works. These works may include books, magazines, journals, newsletters, maps, charts, photographs, other printed materials, and non- printed materials.

These rights provide copyright holders control over the use of their creations and an ability to benefit monetarily and otherwise, from the use of their works. Non copyright holders, as determined by the law, must generally obtain copyright permission prior to using or reproducing that work. Exceptions in the Copyright Act are for certain academic uses; for example, permission is not required for actions such as reading or borrowing

original literary works or photographs from a library collection. See Fair Use Provision (Copyright Act, Section 107).

Under the Fair Use Provision, a reproduction of someone else's copyright-protected work is likely to be considered fair if it is used for one of the following purposes: criticism, comment, news reporting, teaching, scholarship and research. If the reproduction is for one of these purposes, a determination as to whether the reproduction is fair use must be made based upon these four factors:

- Purpose and character of the use
- Nature of the copyright – protected work
- Amount and substantiality of work used
- Effect of the use on the market or potential market value of the work

To minimize the risk of copyright infringement, Payne interprets the following as fair use of copyrighted works:

- Quotation of short passages in a scholarly or technical work for illustration or clarification of the author's observations.
- Spontaneous one-time use of reproduction of material for classroom use.
- Use in parody of short portions of the work itself.
- A summary of an address or article, which may include quotations of short passages.

If the use does not meet the above criteria and the work is protected by copyright, permission from the copyright holder or agent needs to be obtained.

Classroom Handouts fall into two categories; one that requires permission and one that does not. If the handout is spontaneous and a new work that permission could not be obtained in a timely manner, the work may be used without obtaining permission. If the handout is planned in advance, repeated from semester to semester, or involves works that have existed long enough to obtain permission in advance; the work cannot be used without permission.

Copies of a publication that the Reverdy C. Ransom Library owns may be placed on reserve in the library without obtaining copyright permission. However, the library cannot reproduce additional copies and place them on reserve for students to review, in either paper or electronic format, without obtaining copyright permission.

Photocopying by students is subject to a fair use analysis as well. Photocopying all the assignments from a book recommended for purchase by the professor, making multiple copies of articles or book chapters for distribution to classmates, or copying material from consumable workbooks, all require copyright permission.

Photocopying in the Reverdy C. Ransom Library is permissible without obtaining permission from the copyright owner, under the following circumstances:

- Library user requests one copy of an article from a periodical or short excerpt of any other work.
- The reproduction must become the property of the library user.
- The library staff must have no reason to believe that the reproduction will be used for purposes other than private study, scholarship and research.
- The library must display: *The Copyright law of the United States (Title 17, United States Code) governs the making of photocopies or other reproduction of copyright material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specified conditions is that the photocopy or reproduction not be "used for any purposes other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement.*
- Up to three reproductions of any unpublished work owned by the library may be made for preservation, security or for deposit for research use in another library or archives, including digital reproductions, of a published work that is lost, stolen, damaged, deteriorating or stored in an obsolete format.

## ***Campus Communications***

### *Bulletin Boards*

Bulletin boards are located in all campus buildings. Check the boards regularly for information about campus events. If you would like to post a notice, contact the Office of Academic Services.

### *Seminary Catalog*

The Seminary Catalog provides students with a complete list of all degree programs offered at Payne. It provides a listing of courses required for completing a program and other general information. A copy of the catalog can be viewed and downloaded at [http:// www.payneseminary.edu](http://www.payneseminary.edu).

### *Course Schedule*

The Course Schedule is published each semester via the website at [www.payneseminary.edu](http://www.payneseminary.edu) and [sis.payneseminary.edu](http://sis.payneseminary.edu). It provides information on all courses offered during that semester and important semester dates.

### *Emergency Closings*

The Seminary may close for inclement weather conditions or for conditions at the

Seminary that are beyond our control. In the event of a Seminary closing, an email will be forwarded to all students. Students who have texting enabled in SIS will also receive a text notification. In addition, residential/commuting students and staff may check local TV and radio stations for pertinent information regarding closings.

### *Emergency Safety Areas on Campus*

The basement of the Administration Building is designated as a safety area in the event of an emergency.

### *Website*

Payne's website ([www.payneseminary.edu](http://www.payneseminary.edu)) contains current information regarding the Seminary.

## ***Disability Services***

Payne aspires to be an inclusive community. Striving for inclusion of all people is based upon Payne's educational ideals. Our vision of good education involves community members learning about other members within an everyday context that mirrors the pluralistic world around us. This ideal applies equally to students of the Seminary who may have disabilities requiring reasonable accommodations. To this end, Payne Seminary is committed to providing reasonable accommodations to qualified students with disabilities, in accordance with the Americans with Disabilities Act. The Academic Services Office offers a variety of services to Payne students who have documented physical, mental, or learning disabilities:

- assistance with registration
- academic advising/counseling
- physical accommodations
- assistance with note-taking
- extended time
- large-print
- testing accommodations
- oral tests
- distraction-free environment

It is important for students with documented disabilities to identify themselves to the Academic Services Office and their respective professors prior to the beginning of the semester. This will allow arrangements to be made to assure student success and to meet individual needs. Examples of physical disabilities include mobility limitations, sight, hearing, etc. Professors will work individually with students who have learning disabilities.

## ***Leave of Absence***

An M.Div. student may request a leave of absence due to extenuating circumstances. Students who request to take a leave of absence should request Leave of Absence Request Form from the Registrar. Students should return completed Leave of Absence Request Form and copies of official documentation (if required) to the Registrar. If approved, the Registrar will then place the student on Leave Status in SIS.

The maximum length of time for a leave of absence is one calendar year. Those who do not return by the next semester (fall or spring) after one year will need to reapply.

Due to its cohort nature, the D.Min. program does not allow a leave of absence.

## ***Withdrawal from the Seminary***

### *Voluntary Withdrawal*

Voluntary Withdrawal from Payne Theological Seminary requires the submission of an official Notice of Intent to Withdraw to the Registrar. Until an official withdrawal form has been submitted to the Registrar, the student is not considered officially withdrawn from the seminary, which may adversely affect the student's grade point average, academic standing, and financial aid or tuition refunds. A student who received financial aid funds at the Seminary and withdraws from the Seminary during the semester (for any reason) must consult the Financial Aid Officer to have a withdrawal calculation performed.

### *Involuntary Withdrawal*

Involuntary Withdrawal is issued when the Seminary is forced to ask a student to leave because of a violation of seminary rules and regulations, conduct deemed unacceptable, or when the student misses several classes without notification. The official date of withdrawal is determined by the Registrar.

## ***Academic Honesty***

Payne Theological Seminary trusts students who enroll at Payne to be honest seekers of truth and knowledge. This trust is extended to all students by other students and teachers and is manifested in a variety of forms.

Payne Theological Seminary is committed to providing educational opportunities that promote academic, professional and personal growth in students. Students are expected to behave as responsible members of the Seminary community and to be honest and

ethical in their academic work. Activities of academic dishonesty corrupt the process of acquiring the knowledge and developing the skills necessary for success in ministry; such activities are considered a violation of the Student Rules of Conduct and are therefore prohibited.

Students must be mindful that, although Payne encourages cooperative and collaborative, rather than competitive, modes of learning, one's work must still be one's own, unless explicitly assigned to a group. Giving or receiving aid inappropriately on assignments and tests, or plagiarizing by using another person's words or ideas without credit, constitutes a serious breach of our trust in one another and in the integrity of the search for truth.

Plagiarism is the use of another person's work as if it were one's own. If the work of another is used, acknowledgement of the original source must be made using a recognized referencing practice. The Payne faculty requires the Turabian Method. If another's words are borrowed in whole or in part or merely recast in the student's own words, proper acknowledgement must be made. Regarding other types of dishonesty, see the Student Handbook.

Those who believe they have witnessed violations of academic integrity should feel the obligation to speak about this to the suspected offender. The witness should also feel obligated to report the suspected offender to the professor if the person fails to offer a satisfactory explanation and refuses to report him or herself.

#### *Penalties for Academic Dishonesty*

The minimum penalty for dishonesty in an interim paper or examination shall be a mark of zero. The minimum penalty for dishonesty in a research paper or final examination shall be a grade of "F" for the course. For flagrant or repeated violation of academic integrity, additional penalties may be imposed through referral of the matter to the Office of the Academic Dean. The maximum penalty for academic dishonesty is dismissal from the Seminary.

### ***Student Grievance Policy***

The core values of Payne Theological Seminary embrace:

- Excellence
- Tolerance
- Servant Leadership
- Spiritual Formation, Growth and Transformation

These values are demonstrated by a passion for high standards, which include: respect, honesty, justice, integrity and accountability. Tolerance is demonstrated through an unreserved acceptance of the concepts of love, justice, forgiveness and a capacity for openness to difference. Further, Payne believes in a servant leadership that is lived out through being a responsible steward who serves with care, humility and strength of boldness as he/she articulates his/her vision and inspires others. With this in mind, we are committed to an on-going process of spiritual formation, growth and transformation through honest self-reflection and prayer.

It is recognized that disagreements and misunderstandings will occur within the human community. Therefore, this grievance policy is guided by the above values and behaviors and a desire for conflict resolution within a spirit and atmosphere of love and tolerance.

This policy covers all student grievances, except those infractions covered by law, such as sexual harassment and gender and age discrimination, which apply to the whole community. These areas are covered in a different policy and will require a different process.

#### *Process*

If a student has a disagreement with a faculty member, another student, staff member, or a member of the administration, he/she will follow the following process:

#### Step 1

Complete the first section of the Grievance Form and try to resolve the issue with the individual. If the issue is resolved here, the two parties sign the form that the issue is resolved and the grievance stops here. If it is not resolved here, the parties will sign (only the aggrieved party needs to sign) that the issue is not resolved and the reasons it is not resolved.

#### Step 2

The second section of the form must be completed and sent to the Academic Dean. The Academic Dean will meet with the aggrieved parties and attempt to resolve the issue. If the issue is resolved here, both parties and the Academic Dean will sign and date the form and state the resolution. The process stops here. If the issue is not resolved here, the parties will sign and date that the issue is not resolved, and the reason it was not resolved.

#### Step 3

The third section of the form will be completed by the aggrieved party: A Petition to the Grievance Committee. This Petition is addressed in a hearing held by the Grievance Committee. The decision of the Grievance Committee is final. The Petition is signed and

dated by the chair of the Grievance Committee and a letter sent to the aggrieved party stating the decision and the rationale for the decision. A copy of the letter is attached to the Grievance Form, which is filed in the Grievance File by the chair of the Grievance Committee.

It is recognized that some students may not be satisfied with the decision of the Grievance Committee. In this case, the petition and attached decision of the Grievance Committee can be appealed to the president. The president will make a decision based upon the documentation and write a letter to the aggrieved party informing her/him of the decision. A copy of the letter will be attached to the previous papers and placed in the Grievance File.

In the event that a student has an issue with a member of the Grievance Committee, that person should remove himself/herself from the committee for the hearing and be replaced by another person from his/ her area.

If an issue cannot be resolved by the Seminary's internal processes, a complaint involving allegations of fraudulent activity, including the provision of false or misleading information, may be brought to Payne's accrediting agency, [The Association of Theological Schools](#), and/or the [Ohio Department of Higher Education](#). You may also contact Matt Exline at 614.728.3095 or [mexline@highered.ohio.gov](mailto:mexline@highered.ohio.gov).

A Grievance Form can be obtained in Student and Academic Services.

#### *Grievance Committee*

A standing student grievance committee consists of the following representatives:

- Two student representatives
- One faculty representative
- One staff representative
- One administration representative

The committee representatives will be selected by the groups they represent: for example, students will be selected by the student government; the faculty member will be selected by the faculty; the staff representative will be selected by the staff; and the administration representative will be selected by the administration.

#### *Committee Members' Selection Time and Term of Office*

The faculty, staff and administration representatives on the grievance committee will be selected at the beginning of the academic year and will serve for one year: August 1 through July 31.

The student representatives will be selected during the spring of an academic year and will serve through the fall of the following academic year.

### *Grades*

In cases concerning grades, the student should discuss the situation with the faculty member. If the situation is unresolved then the student may make an appeal to the Academic Dean. The decision of the Academic Dean shall be considered final in cases involving grades.

### ***Policy to Ensure the Authenticity of Students Who Are Enrolled in Online Courses***

The reauthorization of the Higher Education Act of 1965 has passed. The new Higher Education Opportunity Act (HEOA) is now Public Law 110-315. Changes affecting distance education are found in Title I and Title IV, Part H – “Recognition of Accrediting Agencies.” It states that accrediting agencies must require institutions that offer distance education or correspondence education to have processes established to ensure that the student who registers is the same student who participates in the class, completes the work of the class and receives the academic credit. Our policy seeks to ensure to the greatest extent possible that the Payne student who registers for an online course fulfills these obligations.

### *Institutional Accountability*

The Seminary requires that a user name and password be used each time the student participates in class time or coursework online. Measures include:

- Align pedagogy, assessments and learning objectives of the class.
- Continuously examine online programs and develop effective approaches to ensure the integrity of the academic programs.
- Use multiple assessment techniques in place of high stakes exams.
- Design Assessments to be frequent, varied and authentic to the application of learning.
- Rely on interactive, threaded discussions, writing assignments, quizzes, capstone projects, group work and online exams.
- Modify Assessments often, from semester to semester.
- Demonstrate student learning outcomes through student written assignments and interaction with the instructor through online discussions.
- Become familiar with student’s writing styles through online discussions.
- Use timed tests.
- Raise awareness among students about what constitutes appropriate and

inappropriate academic behavior in an online course.

- Include in course syllabi the Seminary's Academic Integrity Statement.
- Use ethical decision-making case studies as a part of the curriculum.
- Use Plagiarism detection software and browser lockdowns for both written assignments and class discussion.
- Dialogue about academic integrity at orientation programs and events.

The Seminary will collect and analyze the data from both the institutional accountability and the prevention approaches to academic integrity to monitor progress and make appropriate changes in the approaches.

### ***Responsible Use of Technology Policy***

Payne Theological Seminary provides students, faculty and staff with access to technology resources as an integral part of the educational environment. This includes but is not limited to computers, telephones, pagers, printers, fax machines, PDAs, digital cameras, copiers, TV/VCRs, DVD/CD-Rom, flash drives, video and audio cassettes, scanners and access to information via the Internet and the Seminary network. These technologies are intended for instructional, research, and administrative activities of the institution and are designed to facilitate communication and learning.

Members of the Payne community, i.e., all Seminary employees, students and Board members, are expected to use technology in a manner consistent with state and federal laws, the mission of the Seminary and other official Seminary documents such as the policy and procedures of the Seminary, the Seminary Catalog, the Student Handbook, etc.

Users of the Seminary technology resources agree to:

- Comply with all federal, state, other applicable laws, and Seminary policies and procedures
- Use resources responsibly
- Protect the integrity of the physical and software facilities
- Respect the rights and privacy of other users
- Respect data belonging to others
- Use only those technology resources that they are authorized to use and only in a manner and to the extent authorized
- Protect the integrity of their own user accounts

Illegal activities of any kind shall not be tolerated. Such activities include but are not limited to:

- Acquiring, uploading, downloading or possessing any material that is considered

- child pornography
- Harassment
- Libel
- Any act that violates copyright laws
- Unauthorized access to the network ("hacking")
- Impersonating other individuals
- Creating, using or distributing virus programs or programs that attempt to scan or exploit network security and/or other vulnerabilities

### *Failure to Comply*

Violation of any of the Payne Responsible Use of Technology Policies and Procedures may result in disciplinary action. Violators of these regulations may be ejected from Payne owned or controlled property, and subject to criminal prosecution and/or Seminary discipline.

## ***Internet and Electronic Resources Policy***

### *Institutional Purposes*

This Payne Theological Seminary policy is intended to allow for the proper use of online computing and network resources, effective protection of individual users, equitable access, and proper management of those resources.

### *Acceptable Use Policy*

The use of Payne Theological Seminary's online computing resources and access to the Online Learning System is a privilege, not a right. All Seminary students, faculty and staff are responsible for using these resources in an effective, ethical, and lawful manner. The Seminary's computing resources (software and hardware) are to be used to advance the Seminary's mission in an atmosphere that encourages access to knowledge and sharing of information. The Seminary provides many computing network resources for use by students, faculty, and staff. All are encouraged to use electronic mail, or e-mail and other social networks for Seminary related activities and to facilitate the efficient exchange of useful information. Access to emails and other social networks is accompanied by user responsibilities.

Users are expected to be ethical and responsible in their use. The use of the Seminary's online resources for commercial purposes is permitted only by arrangement with the Seminary. This policy is to assure that the technology provided for the students, faculty and staff use is always available for everyone, and that no single individual will prevent, interrupt, or deter another individual from equal opportunity, nor violate another individual's rights to the online use.

Throughout this policy, an “individual” refers to the Seminary’s students, faculty and staff. “Network” refers to the entire online learning system of the Seminary.

### *Unacceptable Use Policy*

#### 1. Legal Use

- a. Computing resources may only be used for legal purposes. Examples of unacceptable purposes include, but are not limited to the following:
  - i. Harassment of other users
  - ii. Libeling or slandering other users
  - iii. Destruction of or damage to equipment, software, or data belonging to the Seminary or other users
  - iv. Disruption or unauthorized monitoring of electronic communications
  - v. Unauthorized copying of copyright-protected material
  - vi. Pornography communication or installation
  - vii. Concealing or misrepresenting your name or affiliation in e-mail messages.

#### 2. Ethical Use

- a. Computing resources should be used in accordance with the ethical standards of the Seminary’s community. Examples of unacceptable use (some of which may also have legal consequences) include, but are not limited to the following:
  - i. Violation of network security, hacking, pirating, etc.
  - ii. Setting up servers and software that are against the Seminary’s policies or which invite an exceptional amount of network access traffic
  - iii. Unauthorized use of computer accounts, access codes, or network identification numbers assigned to others
  - iv. Use of computer communications in ways that unnecessarily impede the computing activities of others (such as randomly initiating interactive electronic communications or e-mail exchanges, overuse of interactive network utilities, etc.)
  - v. Use of computing network for private business purposes unrelated to the mission of the Seminary
  - vi. Academic dishonesty (plagiarism, cheating, copy/paste others works, etc.)
  - vii. Violation of software agreements
  - viii. Violation of network usage policies and regulations
  - ix. Violation of another user’s privacy
  - x. Display or distribution of materials (text, audio, or video) which are obscene, sexist, or racist on any network location where it may be

deemed offensive to other individuals

- xi. Use of profanity, obscenity, or other language that may be offensive to other individuals.

### 3. Confidentiality

- a. The right to privacy of all individuals is also to be upheld. Payne Theological Seminary will do everything within its power to protect the confidentiality of the network and its users. However, individuals must also do their part to assist in this process. Electronic data of any type on the network, including e-mail, is not confidential. While the Seminary does everything in its power to keep data confidential, the Seminary cannot make guarantees. Individuals are expected to abide by the security restrictions on all systems and information to which they have access. All equipment and the data it contains are the property of Payne Theological Seminary, but due to the nature of the Internet, no guarantees can be made.

### 4. Cooperative Use

- a. Computing resource users can facilitate computing at the Seminary in many ways by:
  - i. Regular deletion of unneeded files from one's accounts on computing resources
  - ii. Refraining from overuse of connect time, information storage space, printing, or processing capacity
  - iii. Refraining from overuse of interactive network utilities (Chat)
  - iv. Refraining from use of sounds and visuals which might be disruptive to others
  - v. Refraining from use of any computing resource in an irresponsible manner
  - vi. Refraining from initiating or forwarding e-mail "chain letters" or "broadcast" and spam messages.

### 5. Consequences

- a. Violators of computing network use policies will be subject to disciplinary procedures of the Seminary. Violations of the policies described above for legal and ethical use of computing network will be dealt with in a serious and appropriate manner. Illegal acts involving computing network may also be subject to prosecution by local, state, or federal authorities.

### 6. Disclaimer

- a. As part of the services available through Internet, the Seminary provides access to a large number of conferences, lists, links and bulletin boards. Inadvertently, some of these lists may contain objectionable material and the Seminary is not to be held liable.

### 7. E-mail and Other Social Networks Use Procedures

- a. Access to and the responsible use of e-mail and other social networks is essential to the pursuit and achievement of excellence at the Seminary. The Seminary encourages social networks use to enhance productivity through the efficient exchange of information to further education and the expression of ideas. Use of these resources must be consistent with these goals. As a responsible member of the Seminary, the users are expected to act in accord with the following general guidelines based on common sense, common decency, and civility applied to the networked computing environment:
- i. Messages sent as electronic mail should meet the same standards for distribution or display as if they were tangible documents.
  - ii. The users should clearly and accurately identify themselves in all e-mails.
  - iii. Concealing or misrepresenting names or affiliation to dissociate themselves from responsibility for their actions is never appropriate.
  - iv. Alteration of the source of electronic mail, message, or posting is unethical and possibly illegal.
  - v. All electronic files will be assumed to be directed to the student only.
  - vi. Be sensitive to the inherent limitations of the network resources. No computer security system can absolutely prevent a determined person from accessing stored information that they are not authorized to access.
  - vii. While the Seminary has no interest in regulating the content of electronic mail, it cannot guarantee the privacy or confidentiality of electronic documents.
  - viii. Good judgment dictates the creation only of electronic documents that may become available to the public.
  - ix. Users should respect the rights of others.
  - x. Do not send abusive, threatening, or harassing materials.
  - xi. Christian discourse is free of intimidation and harassment and based upon a respect for individuals as well as a desire to learn from others.
  - xii. While debate on controversial issues is inevitable and essential, it is the user's responsibility to do so in a way that actually advances the cause of learning and mutual understanding.
  - xiii. Users are expected to promote efficient use of network resources consistent with the instructional, public service and administrative goals of the Seminary.
  - xiv. Users should show consideration for others and refrain from engaging in any use that would interfere with their work or disrupt

- the intended use of network resources.
- xv. Users should avoid wasteful and disruptive practices, such as sending “chain letters,” “broadcast” messages or unwanted material (spam).
  - xvi. E-mail and other network resources may not be used for commercial purposes or personal financial gain.
  - xvii. The same standards of conduct expected of students, faculty, and staff regarding the use of cell phones, and other resources also apply to the use of e-mail.
  - xviii. Users will be held no less accountable for their actions in situations involving e-mail the same as with other media.
  - xix. Users are expected to abide by the security policies on all systems and information with which they have access.

Users should avoid any communication where the meaning of the message, or its transmission or distribution, would be illegal, unethical, or irresponsible.

Conduct that involves the use of information resources to violate any of the Seminary’s policies or to violate another’s rights is a serious abuse subject to appropriate disciplinary action.

### ***Policy on Alcohol and Drugs***

The following expectations of employees and students are intended to protect the health, safety and well-being of all individuals associated with the Seminary:

- the unlawful manufacture, distribution, dispensing, possession, or use of a controlled substance or alcohol is prohibited on campus or at Seminary activities off-campus;
- the use of a controlled substance shall be permitted if use of the particular drug is permitted by law and has been authorized as a use for medicinal purposes and is used as intended; and
- the Seminary prohibits the use of alcohol at all Seminary-sponsored student events, and on campus grounds, defined as Seminary-owned property and facilities, and including Seminary- owned student housing. The Seminary does not seek to regulate the personal use of alcohol off campus by faculty, students, and staff of legal drinking age.

Health risks commonly associated with illicit drug use and abuse of alcohol include (these are known general symptoms and are not to be implied as confirmation of use):

- Challenges with motor coordination
- Frequent cold or flu-like symptoms

- Headaches and/or dizziness
- Stomach pains
- Weight changes
- Eating and sleeping changes
- Changes in personal appearance and/or hygiene
- Decline in job/school performance
- Poor decision making abilities

Although alcohol and some controlled substances (e.g. prescription drugs) are legal when used under the care and guidance of a licensed physician, their use may cause adverse side effects which may impair one's performance. Misuse of prescription drugs or alcohol can lead to dependence and a variety of adverse physical conditions and any even by fatal.

Although the state of Ohio allows for the use of medical marijuana under the guidance of a licensed physician, marijuana remains illegal under federal law and its use is forbidden on Seminary property and at Seminary sponsored events. In addition to any Seminary consequences for marijuana use, any student found in violation of this may also risk the loss of federal funding for his/her education, including scholarships, grants and access for federal financial aid.

An initial violation of the Seminary's Alcohol and Drug Use Policy may result in a drug and alcohol assessment and, if needed, required counseling and rehabilitation. Payne does not employ professional counselors, however, the seminary will provide referral services to off-campus rehabilitation programs or to long-term individual therapy if needed. Any additional violations of the alcohol and drug policy may result in judicial action by the Seminary and/or criminal prosecution.

### ***Weapons Policy***

As a safety precaution, no member of the Payne Theological Seminary campus community is permitted to carry on his/her person, in a briefcase or handbag or any other container or in any other way have possession of any weapon (i.e. firearm, explosive, or any other instrument capable of doing serious bodily harm) on the premises of the Seminary. Any faculty, staff or student found in violation of this policy will be subject to disciplinary action, including dismissal of the faculty, staff or student and/or criminal charges.

## ***Non-Harassment Policy***

We prohibit harassment of one student by another student, professor, employee or third party for any reason ["protected class"] including, but not limited to: veteran status, uniform service member status or any other protected class under federal, state, or local law. Harassment of third parties by Payne staff or students is also prohibited.

In Ohio, the following are protected classes: race, color, religion, sex, pregnancy, or any illness arising out of and occurring during the course of pregnancy, childbirth or related medical conditions, national origin, disability, age (40 or over), and ancestry.

The purpose of this policy is not to regulate the morality of the Seminary. It is to ensure that in any environment, no student, professor or employee is harassed for any reason or in any manner. The conduct prohibited by this policy includes conduct in any form, including but not limited to e-mail, voicemail, chat rooms, Internet use or history, text messages, pictures, images, writings, words or gestures. While it is not easy to define precisely what harassment is, it includes: slurs, epithets, threats, derogatory comments or visual depictions, unwelcome jokes, and teasing.

Any student that feels he/she is a victim of such harassment should immediately report the matter to the following member of management who has been designated to receive such complaints: Dr. Michael Joseph Brown (937.376.2946 or [president@payneseminary.edu](mailto:president@payneseminary.edu)).

The Seminary will investigate all such reports as confidentially as possible. Adverse action will not be taken against a student because he/she, in good faith, reports or participates in the investigation of a violation of this policy. Violations of this policy are not permitted and may result in disciplinary action, up to and including dismissal from the Seminary.

## ***Sexual Harassment Policy***

Any type of sexual harassment is against Seminary policy and may be unlawful.

We firmly prohibit sexual harassment of any student by another student, professor, employee or third party. Harassment of a professor, employee or third party by our students is also prohibited. This is to ensure that in the Seminary environment, no student, professor, employee or third party is subject to sexual harassment. While it is not easy to define precisely what sexual harassment is, it may include: unwelcome sexual advances, requests for sexual favors, and/or verbal or physical conduct of a sexual nature including, but not limited to sexually related drawings, pictures, jokes, teasing,

uninvited touching or other sexually related comments. The conduct prohibited by this policy includes conduct in any form, including but not limited to e-mail, voicemail, chat rooms, Internet use or history, text messages, pictures, images, writings, words or gestures.

Any student, professor or employee who feels he/she is a victim of sexual harassment should immediately report the matter to the following member of management who has been designated to receive such complaints: Dr. Betty Holley (937.376.2946 or bholley@payneseminary.edu).

The Seminary will investigate all such reports as confidentially as possible. Adverse action will not be taken against a student, professor or employee because he/she, in good faith, reports or participates in the investigation of a violation of this policy.

The health and safety of every student at Payne Theological Seminary is of the utmost importance. The Seminary realizes that students who have been drinking or using drugs (whether such use is voluntary or involuntary) at the time that violence, including but not limited to domestic violence, dating violence, stalking or sexual assault, occurs may be hesitant to report such incidents due to fear of potential consequences for their own conduct. The Seminary strongly encourages students to report domestic violence, dating violence, stalking or sexual assault to institutional officials. A bystander acting in good faith or a reporting individual acting in good faith that discloses any incident of domestic violence, dating violence, stalking or sexual assault to the Seminary's officials or law enforcement will not be subject to the Seminary's Rules of Conduct action for violations of alcohol and/or drug use policies occurring at or near the time of the commission of the domestic violence, dating violence, stalking or sexual assault.

#### *Dating Violence, Domestic Violence, Sexual Assault and Stalking*

Payne Theological Seminary does not tolerate any instance of dating violence, domestic violence, stalking, or sexual misconduct, including but not limited to rape, forcible or non-forcible sexual offenses, and harassment.

The definitions, as defined for the purposes of the Clery Act are as follows:

- Dating Violence
  - Violence committed by a person who is or has been in a social relationship of a romantic or intimate nature with the victim. The existence of such a relationship shall be determined based on the reporting party's statement and with consideration of the length of the relationship, the type of relationship, and the frequency of the interaction between the persons involved in the relationship
- Domestic Violence

- A felony or misdemeanor crime of violence committed
  - By a current or former spouse or intimate partner of the victim
  - By a person with whom the victim shares a child in common
  - By a person who is cohabitating with, or has cohabitated with, the victim as a spouse or intimate partner
  - By a person similarly situated to a spouse of the victim under the domestic or family violence laws of jurisdiction in which the crime of violence occurred
  - By any other person against an adult or youth victim who is protected from that person's acts under the domestic or family violence laws of the jurisdiction in which the crime of violence occurred
- Stalking
  - Engaging in a course of conduct directed at a specific person that would cause a reasonable person to
    - Fear for the person's safety or the safety of others; or
    - Suffer substantial emotional distress
- Sexual Assault
  - An offense that meets the definition of rape, fondling, incest, or statutory rapes as used in the FBI's UCR program and included in Appendix A of 34 CFR Part 668

### Reporting Dating Violence, Domestic Violence, and Stalking

All instances of these crimes should be reported to the Academic Dean or a Cabinet member. Payne will provide the victim with information on how to bring formal charges against the offender. However, victims should be aware that reporting the incident to Payne officials does not mean that they are required to make an official police report.

### Reporting Sexual Assault

In the event of a sexual assault Payne strongly encourages victims to report the incident and preserve and physical evidence related to the assault. It is also recommended that the victim receive medical treatment as soon as reasonably possible. The victim is encouraged to report the incident to the Academic Dean and/or a Cabinet member. Payne will provide specific information on how to bring formal charges against the offender. Again, victims are reminded that reporting the incident to Payne officials does not mean that they are required to make an official police report.

### Rights of the Victim and the Accused

Upon notification of an incident, Payne will make a determination as to the investigative process. Both the victim and the accused have a right to a prompt, fair and impartial investigation and resolution. An investigative committee will be determined by the

Cabinet, with appropriate representation according to the victim's relationship with the seminary – student or employee.

Both the victim and the accused are entitled the same opportunity to have others present during any internal proceedings. Both will be simultaneously notified in writing of the outcome of any proceeding, which may result in criminal charges, suspension, expulsion and/or termination of employment.

Payne will provide the victim information with his/her rights and options, including referrals to community support services. As Payne does not employ professional or pastoral services, the seminary will also provide references accordingly upon request and encourages victims to take advantage of such resources. In addition, Payne may change the student's living or academic situations if requested and reasonably available.

Victims may also seek orders of protection, no contact order, and restraining orders. Any victim who obtains such a court order should notify the Academic Dean or a member of the Cabinet and provide a copy of the order to enable the seminary to enforce the order on campus.

#### Registered Sex Offenders

Information on registered sex offenders, including the option to search within the county, are available on the Ohio Attorney General's website, [http://sheriffalerts.com/cap\\_main.php?office=55149](http://sheriffalerts.com/cap_main.php?office=55149).

#### Bystander Intervention and Risk Reduction

Payne encourages all to be engaged community members. This includes intervening when possible to disrupt may be a potentially harmful situation. Bystander intervention is defined for the purposes of the Clery Act as safe and positive options that may be carried out by an individual or individuals to prevent harm or intervene when there is a risk of dating violence, domestic violence, stalking or sexual assault. Bystander intervention includes

- Recognizing situations of potential harm
- Understanding institutional structures and cultural conditions that facilitate violence
- Overcoming barriers to intervening
- Identifying safe and effective intervention options
- Taking action to intervene

Payne also encourages its community to take steps toward reducing the risk. This includes being aware of your surroundings, letting others know where you are if outside of normal hours, trusting your instincts, understanding what resources are available in

the event you feel unsafe or need assistance, among other things.

Sexual harassment and/or violence of any kind will not be tolerated. Violations of this policy may result in disciplinary action, up to and including dismissal from the Seminary.

# COURSE DESCRIPTIONS

## MASTER OF DIVINITY COURSE DESCRIPTIONS

The Master of Divinity courses are listed below based on area of study – Biblical Studies (BS), Christian Ministry (CM), Historical Studies (HS), and Theology, Religion, and Ethics (TRE).

Prerequisites - Some courses require a certain degree of prior knowledge or competence called a prerequisite. In some cases, prerequisite courses are necessary to enter the second or third course of a sequence.

An Independent Study is a course already in the curriculum which a professor agrees to teach to one or two students. This applies to all disciplines.

### **Area I: Biblical Studies**

(TBD, Chair)

#### *BS 401 Introduction to the Hebrew Scriptures*

3 Credits. Required.

This course introduces students to the history, religion, and literature of ancient Israel as found in the Hebrew Bible. It draws attention to the diverse political, social, and economic situations out of which they arose, and to which they were addressed, within the context of Ancient Near Eastern culture and history. Attention is given to the critical perspectives needed to understand Israel's history and Old Testament literature. Exegetical methods are introduced.

#### *BS 403 Introduction to the New Testament*

3 Credits. Required.

This course is an introduction to the New Testament set within the context of the early church. It aims to provide students with basic knowledge about the New Testament, and the essential tools and techniques of exegesis and interpretation.

#### *BS 450 A,B Elementary Hebrew*

2 Credits per section.

An early exposure to the reading of biblical texts is coupled with a systematic study of the grammar of classical Hebrew.

*BS 460 A,B Elementary Greek*

3 Credits per section.

An early exposure to the reading of biblical texts is coupled with a systematic study of the grammar of Koine Greek.

*BS 520 Johannine Literature*

3 Credits. Prerequisite: BS 403

A study of the Fourth Gospel and the First Letter of John. The purpose of the course is to lift key themes in Johannine literature, and with the help of traditional historical critical and other new methods, engage the history and development of the Johannine community, as well as Johannine portrait of Jesus as the divine wisdom/word made flesh. The goal is to help students understand the Johannine Jesus and community, and their implications for addressing the experiences and needs of their own communities.

*BS 530 The Eighth Century Prophets*

3 Credits. Prerequisite: BS 401

This course begins with early manifestations of prophecy in Israel as found primarily in the Deuteronomistic History (Samuel-Kings). It then focuses on the literature attributed to the eighth century prophets, Amos, Hosea, Micah, and First Isaiah. These writings are examined in their social context, and analyzed for their potential relevance for the Church and the modern world.

*BS 570 Cultural Hermeneutics*

3 Credits. Required. Prerequisites: BS 401 and BS 403.

This course explores the cultural backgrounds and perspectives of interpreters and their conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New Testament interpretations are considered alongside that of Latin American, African American, African, Asian, Feminist and Womanist interpreters. The goal of this study is to help students to develop their own interpretive and theological voices.

*BS 610 Luke-Acts*

3 Credits. Prerequisite: BS 403

This course surveys the history of Lukan interpretation, and focuses on reading Luke-Acts as a narrative whole. Particular attention is paid to Luke's presentations of Jesus' ministry, its theological and sociological implications, and how Acts functions as Luke's expansion of the Gospel tradition into the life of the early church.

*BS 620 The Gospel of Matthew*

3 Credits. Prerequisite: BS 403

This course examines the variety of modern methods of biblical study that have been employed in the evaluation of the meaning and significance of this gospel. Particular

attention is paid to methods of social history. Exegesis of selected texts is required.

*BS 621 Reading the Gospel of Mark*

3 Credits. Prerequisite: BS 403

An exegetical analysis of Mark's gospel. Specific attention is given to the interpretation of miracle stories. Particular emphasis is placed upon the various contemporary methods of reading the Gospel in the church.

*BS 624 The Book of Job*

3 Credits. Prerequisite: BS 401

An exegetical study of the Book of Job in its cultural, historical and literary setting, with attention to critical and hermeneutical problems. The course explores some of the book's main ideas (e.g., human suffering, recovery, the mystery of divine justice) as they relate to today's world. The course also develops a critical evaluation of the religious and moral lessons from the book of Job.

*BS 628 Wisdom Literature and the Psalms*

3 Credits. Prerequisite: BS 401

This course focuses on selected texts from each book of the wisdom literature in its historical context, the conditions that produced the book and shaped its thinking. The course also attempts to discern theological themes within the wisdom literature: Proverbs, Job, Ecclesiastes, and the Song of Songs. The course will also explore selected texts from Psalms and their contexts, showing Israel at prayer and worship, and their application in the Church today

*BS 655 The Corinthian Correspondence*

3 Credits. Prerequisite: BS 403

This course reviews a variety of exegetical approaches and apply them, as appropriate, to the study of Corinthians. The student gains knowledge in the exegesis of New Testament epistolary literature and its implication for addressing the issues of the church today.

*BS 660 The Book of Revelation*

3 Credits. Prerequisite: BS 403

This course intends to provide a close, exegetical reading of the Book of Revelation—its general framework within the social, literary, historical, political and theological contexts. To make sense of this type of literature, we need to employ a critical analysis of the various historical, political, literary, religious or theological and sociological contexts in which first century Christians were subjected. This course also equips students with a theoretical and methodological framework for the relevant symbolic field of Apocalypticism, which is the religious belief in modes of eschatological happenings.

*BS 699 Special Topics in Biblical Studies*  
1-3 Credits.

**Area II: Christian Ministry**  
(Dr. Betty Holley, Chair)

*CM 090 Introduction to Blended Theological Education Orientation*  
No credit. Required prior to start of matriculation with Payne Theological Seminary

*CM 400 A Introduction to Theological Research and Writing*  
3 Credits. Required.

This course offers a detailed, hands-on overview of the academic writing process, focused on effective methods for locating authoritative sources on selected topics; summarizing, paraphrasing, and quoting material from sources into student papers while avoiding plagiarism; appropriately acknowledge authorship of material from other sources; review of grammar to include the mechanics involved in academic writing; and in general, conforming to prevailing standards of acceptability for written work submitted for publication, presentation at academic meetings or fulfillment of course credit and graduation requirements.

*CM 400 B Introduction to Theological Research and Writing*  
3 Credits. Required for Special Students.

This course offers a detailed, hands-on overview of the academic writing process, focused on effective methods for locating authoritative sources on selected topics; summarizing, paraphrasing, and quoting material from sources into student papers while avoiding plagiarism; appropriately acknowledge authorship of material from other sources; review of grammar to include the mechanics involved in academic writing; and in general, conforming to prevailing standards of acceptability for written work submitted for publication, presentation at academic meetings or fulfillment of course credit and graduation requirements.

*CM 401 A Supervised Ministry*  
2 Credits. Required.

This experience is based on an action - reflection model. Students are placed in the ministry context to perform a ministry. A supervisory conversation occurs between the student and the supervisor in the ministry context on a regular basis. Students are required to bring critical incidents from their ministry experience for reflection. Discussion of other topics related to practical ministry also occurs.

*CM 401 B Supervised Ministry*

2 Credits. Required.

This experience is based on an action - reflection model. Students are placed in the ministry context to perform a ministry. A supervisory conversation occurs between the student and the supervisor in the ministry context on a regular basis. Students are required to bring critical incidents from their ministry experience for reflection. Discussion of other topics related to practical ministry also occurs.

*CM 402 Pulpit Communication I*

3 Credits. Required. Prerequisite: BS 401 or 403.

Study of fundamental principles of sermon construction and delivery, involving practical demonstrations of these principles by each student.

*CM 404 Methods and Strategies for Community and Economic Development*

3 Credits.

The course will present a church and ministry community and economic development models that highlight the "call" of the church to serve as a sacred space in which broken persons risk personal transformation and healing. The course will acknowledge church and ministry leaders who live out the role of the Gospel as a "developer" of diverse persons, not just those who attend church, but those who stand outside of the church. Participants will explore a five-point criteria that addresses the ethical, ecumenical, ecological, economical, and evangelical facets that should undergird transformational community and economic development models with a vision for individual and corporate empowerment.

*CM 440 Social Justice Leadership*

3 Credits.

In this course, students will understand the pluralistic nature of institutions, society, and culture in the United States and across the world to become educated, productive, and principled citizens/leaders. The course is focused on all aspects of social identity, including but not limited to race/ethnicity, gender, sexual orientation, religion, socioeconomic status, and national origin. Exploration of topics of identity, social justice, and diversity through these various lenses will be discussed along with the impact these identities have on understanding the world.

*CM 450 Spiritual Formation*

3 Credits.

This course is designed to engage participants in an exploration and expansion of their inner spiritual life utilizing the spiritual disciplines. Personal transformation is an internal process that occurs as the individual allows God access to the whole of one's being and life. The course combines: 1) Personal encounter with God; 2) Keeping a spiritual journal

asa record of the activity of God in one's life; 3) Corporate sharing of one's experience with God; 4) Select a book from the bibliography that is relevant to one's spiritual development and formation. 5) Write a 5-page paper on the book and one's interaction with it. Biblical and theological reflection on key issues that arise in the life of one who seriously engages in the spiritual disciplines.

*CM 480: Ministry Formation: Marketplace Ministry in the African American Context*  
3 Credits.

This course is designed to help students explore the various ways in which pastors and church leaders can access multiple sources of capital to fuel church growth and community revitalization. Students will examine biblical and other paradigms, strategies and practical applications to address the many issues facing local congregations primarily from an African-American perspective.

*CM 502 Pulpit Communication II*

3 Credits. Prerequisite: CM 402.

The enhancement of preaching skills in a structured learning situation is the purpose of this course. The student will be aided in the development of a mature pulpit presence and style.

*CM 510 Introduction to Christian Education*

3 Credits.

This course is designed to introduce the student to the Christian educational task of the Church. It includes an examination of the biblical, theological, and social foundations pertinent to the ministry of Christian Education. Discussions of topics such as the basic components of the Christian education program, methodologies and techniques for implementation, curriculum selection and development, as well as program evaluation, characterize the class sessions.

*CM 515 Music and Worship*

3 Credits.

A study of the elements, history and development of music in the Church with emphasis on the Black Church. The course will examine traditional and contemporary worship styles and prepare ministers and music directors to lead diverse worship services. This course will also examine the process for hiring church musicians and purchasing instruments for the church. We will also discuss and explore common problems in the administration of a church music ministry.

*CM 520 AME Polity and Practice*

3 Credits. Required for AME only.

This study of the polity and practice of the African Methodist Episcopal Church prepares

the student for informed and effective leadership at the local and connectional level.

*CM 530 Ministry Formation II*

This course will equip students to bridge the gap between spiritual formation and community transformation in their ministry context by identifying alternative sources of capital for ministry (FISH) and studying strategies and best practices for Christian Community Development. Prerequisite – Ministry Formation I or Constructive Christian Ethics.

*CM 533 Worship and Liturgy*

3 Credits.

Worship is the signal activity of corporate meaningful activity in the church. The corporate gathering of the cultus-praise and worship of God-both directs the congregation's attention toward the Person with Whom we have to do and the persons we are called to be. In addition, worship provides a theological lens through which the world is interpreted by the people of God. Essential to ministerial performance, leadership in worship requires serious reflection and study concerning the true meaning of worship, theological underpinnings of liturgical expression, appropriate knowledge of liturgical traditions and the person and work of the Holy Spirit in the life of the worship leader. This course seeks to provide an introduction to each of these dimensions of liturgical leadership. Specific attention is given to understanding the role of music in corporate worship, and developing a critique of postmodern influences in contemporary Christian music.

*CM 540 Introduction to Pastoral Care and Counseling*

3 Credits. Required.

This is an introductory course to Pastoral Counseling. The student becomes familiar with the broad scope of pastoral counseling: what it is, how the pastoral/ ministerial identity affects its practice, how it is practiced and the pastoral counselor's responsibilities. The course acquaints the student with the skills necessary for the 20th century parishioner seeking counseling. It explores several areas in which ministers/pastors are most frequently involved and assists students to develop their own particular style of counseling.

*CM 544 Health Care: What Effective Clergy Must Know*

3 Credits. Required.

This course provides a foundation to understand and effectively address health care issues in the African American community. They come away with a deeper understanding of the depth of issues and the call to action now.

*CM 550 Eco-Justice and the Christian Faith*

3 Credits.

This course explores contemporary work in eco-justice theology, eco-feminism, Native American and third world scholarship, and the sustainability movement. Questions concerning the place and role of human beings within creation, understandings of God and Christ, economic globalization, conflicting uses of public lands, environmental racism, classism and sexism, and the struggle for nurturing sustainable and just communities are considered. The emphasis is upon constructive theological and ethical reflection upon the global problematic of environmental degradation and injustice.

*CM 560 Introduction to Sociology of Religion*

3 Credits. Prerequisite: CM 400A.

This course introduces the student to some of the critical thinkers, both classical and contemporary, in the field of Sociology of Religion. We come to a working definition of Sociology of Religion and look at its relation to theology. The student is introduced to methods of research in the field and is required to do a research project.

*CM 565 Christianity and Racism*

3 Credits. Prerequisite: CM 401 A&B, CM 400 A.

The emergence of racism as a modern phenomenon is explored. A Christian understanding of humankind is contrasted with a racist viewpoint. A survey of the cultures of various ethnic groups in the United States is used to promote an appreciation of racial diversity in this country.

*CM 575 Church Administration*

3 Credits.

This course will help prepare future pastors and other church leaders for the ministry of church administration, particularly in the African American Church utilizing the governing framework of the local African Methodist Episcopal Church. Students from other faith communities will be assisted and encouraged to identify and relate management and administrative principles to their particular context.

*CM 580 Rural and Small Church Ministry*

3 Credits.

This course will explore the small churches which are prevalent and persistent in American religion. Over one-half of all Protestant congregations worship with fewer than 75 people on a Sunday, and about two-thirds worship with fewer than 100. Programmatic and bureaucratic norms are often in conflict with local folkways in small churches, putting assigned leaders in difficult situations. Church leaders called and sent to particular communities have the challenge of learning the stories of those places, dealing with changes, and finding ways to tell the story of the gospel in, with and under the stories of people and place.

*CM 601 A Senior Seminar*

3 Credits. Required. Prerequisite: CM 400A and Senior status (60 cumulative credit hours earned)

This class has a two-fold purpose: 1) to aid in the completion of the requirements for the M.Div. program and preparation for writing the Senior Thesis in particular; and 2) to deal with vocational goals and concerns that require additional support after graduating from the M.Div. program.

*CM 601 B Senior Seminar*

3 Credits. Required. Prerequisite: CM 400A and CM 601A

This class has a two-fold purpose: 1) to aid in the completion of the requirements for the M.Div. program and preparation for writing the Senior Thesis in particular; and 2) to deal with vocational goals and concerns that require additional support after graduating from the M.Div. program.

*CM 603 Ministerial Sexual Ethics: Healthy Boundaries*

3 Credits. Required.

This course addresses the matter of clergy misconduct. Sexual abuse in the ministerial relationship can become a serious dilemma within the congregation. Persons studying for entry into various ministries are challenged to examine the issues pertaining to clergy sexual misconduct, to examine their own values and to begin to develop their own policies for use with a potential congregation.

*CM 699 Special Topics: Practical Ministry*

1-3 Credits.

**Area III: Historical Studies**

(Dr. Roger Evans, Chair)

*HS 410 Christian History in Context I*

3 Credits. Required.

This course examines the doctrines, belief systems, and people who continually reshaped the Christian message, which was passed from one generation to the next. The focus of this class is from the age of the Apostolic Fathers to the Middle Ages.

*HS 420 Christian History in Context II*

3 Credits. Required.

This course continues to examine the doctrines, belief systems, and people who continually reshaped the Christian message, which was passed from one generation to the next. The focus of the class is from the late Middle Ages to the African-American

experience of the 20th century.

*HS 521 A.M.E. Church History*

3 Credits. Prerequisites: HS 420. Required for AME students.

This course is designed to introduce students to the historical development of the A.M.E. Church and the thought of its leadership. This is done in the context of an evaluation of its role in African American history.

*HS 530 Different Expressions of American Christianity*

3 Credits. Prerequisite: HS 420

An introduction to the major persons and ideas that have helped shape the content and direction of various denominations and religious groups in America. Attention is given to the ways in which various theological notions interfaced with and often helped shape the social, political, economic, and racial views and values of the nation from the Colonial period to the present.

*HS 540 Gender and Sex: Issues in the Ancient Church*

3 Credits. Prerequisite: HS 410

This course examines early Christian attitudes toward gender and sexuality from the first to the fifth century, particularly through the lens of Christian virginity. It examines the Hebrew Scriptures (Tanakh), New Testament, and the Church Fathers. Consideration is given to the writings of modern scholarship. The attempt is made to discover if and how writings from the early church shaped modern Christian understandings of gender and sexuality.

*HS 550 Early North African Christianity*

3 Credits. Prerequisite: HS 410

This course examines early North African Christian theology from its beginnings through the time of Augustine. The different theological climates that existed in Egypt, Ethiopia, and Northwestern Africa are studied. Focus on the special place that the Alexandrian school of interpretation played in the formation of early exegetical studies is considered. What influenced North African Christian theology and the influences it had on its world and later theological developments are scrutinized.

*HS 560 Judaism and Christianity: From Conflict to Conversation*

3 Credits. Prerequisite: HS 410

This course examines anti-Judaism and anti-Semitism in the Christian community from the first century through the fifth century. It explores how this was manifested in literature, i.e., theology, laws, art, and drama. It looks at primary documents as well as later historiography. The course raises issues of racial and theological bigotry.

*HS 680 African American Christianity*

3 Credits. Prerequisite: HS 420

This course is designed to explore the people and events which shaped the African American religious experience and how the African American church helped shape the political, economic and cultural America. We will examine the African American church's response to issues such as slavery, the anti-slavery movement, the civil war, the reconstruction era, the Civil Rights movement of the 1960s, liberation theology, and the current ecumenical movement. We will look at both primary sources and the writings of African American scholars and historians who have written about the involvement of the Black church in these areas.

*HS 690 Religious and Social Ferment in the 16th Century*

3 Credits. Prerequisite: HS 420

This course focuses on current issues facing Reformation historians and theologians. Intellectual, economic, political and religious aspects of the age are examined. By incorporating "secular" issues into the study, an understanding of the forces at work that brought about an important age in the history of Europe is greatly improved.

*HS 699 Special Topics in Historical Studies*

1-3 Credit.

**Area IV: Theology, Religion, and Ethics**

(Dr. Charles Brown, Chair)

*TRE 400 Introduction to Systematic Theology*

3 Credits. Required.

In order to achieve a basic understanding of the discipline of systematic theology, this course surveys the Western philosophical foundations of Christian theology from the Pre-Socratics of early Greece through Immanuel Kant and the European Enlightenment. By examining the relationship between philosophical ideas and theological reflection, students develop the fundamental skills necessary for the analytical interpretation of theological texts and the constructive task of formulating a personal theological statement.

*TRE 405 Introduction to Liberation Theologies*

3 Credits. Required.

An examination of Christian theology as it finds contemporary expression in the liberation theologies of North America, Asia, Africa, and Latin America. The birth of liberation theological movements in the latter part of the 20th century is viewed against the background of the Enlightenment and the emergence of orthodox, liberal and neo-orthodox theologies. Students have the opportunity to clarify their own theological

stance by engaging theological perspectives that are radically different from their own.

*TRE 480 The Ethos and Practices of Traditional African Religions*

3 Credits.

Students will be exposed to religious traditions that are native to the African continent so that they might develop critical appreciation for what appropriately grounds an Africentric ethos and enabled to fashion tools and criteria for interpreting and applying values associated with this ethos.

*TRE 500 Beyond Mono-Culturalism: Interreligious Insights*

3 Credits.

Description: In this course, students will explore crucial elements of the thought and practices/cultural expressions that are associated with major religious traditions that, with the Judeo-Christian tradition, influence most the world's peoples. In the process, students will be nurtured in their capacity to think globally, to be self-critical, to pursue respectful understanding of those who are different and to be ecological in orientation.

*TRE 501 Introduction to Christian Ethics*

3 Credits. Required. Prerequisites: BS 401 or 403 and TRE 400 or 405.

An exploration of theory and method in Christian ethics emphasizing experience and reflection as elements of moral life.

*TRE 507 The Ethics of "Informed Consent"*

3 Credits. Prerequisite: TRE 501

A study of bio-medical ethics utilizing the account of The Immortal Life of Henrietta Lacks as a case study illuminating the significance of "informed consent as a normative principle in public policy."

*TRE 510 African American Religious Experience*

3 Credits. Required. Prerequisite: TRE 400 or 405.

This course focuses upon the development of the African American religious experience in the United States. Attention is given to the African heritage. The African American experience in Christianity, Islam and Judaism is explored. In each instance, concern is given to the efficacy of the experience for the adherents.

*TRE 515 The Religious and Moral Meanings of Black Protest*

3 Credits. Prerequisite: TRE 400 or 405.

This course will explore theological, ethical and strategic aspects of the thought of selected African American theologians and protest leaders, with consideration of implications for contemporary issues facing African Americans.

*TRE 520 Ecclesiology: The Black Church in the North American Context.*

3 Credits. Prerequisite: TRE 400 or 405.

This course is a study of the social, cultural, and historical forces that have shaped the theological understanding of "The Black Church" in the context of North America. Case studies of local congregations from within African American ecclesial traditions, along with evangelical and liberal Protestant traditions, is used to critically examine the theological role of church in society. The freedom and justice tradition of the African American church frame the dialogue with a variety of North American church traditions that view the church as an empowering agent of social resistance, cultural critique, and transformation. Attention is also given to developing ecclesiologies that are emerging from increasingly diverse church communities throughout North America.

*TRE 522 The Ethics of Religious Freedom and Racial Equality in the U.S.*

3 Credits. Prerequisite: TRE 501.

This course is a study of the First Amendment right to religious liberty and the history of its interpretation in decisions by the U.S. Supreme Court. Particular attention will be paid to implications for current issues in critiques of "separation of church and state" as the prevailing legal interpretation.

*TRE 535 Islam in the African American Religious Experience.*

3 Credits. Prerequisite: TRE 400 or 405.

This course looks at Islam as one of the major monotheistic religions of the world, and African American adaptations in the United States. We do a brief survey of the founding and establishment of Islam as a major world religion. We do a survey of the various expressions of Islam among African Americans in the United States. We consider the Nation of Islam both as a religious movement and as an expression of Black nationalism.

*TRE 540 Theological Method*

3 Credits. Prerequisite: TRE 400 or 405.

A critical study of the meaning and future of classical and contemporary theological method. The contribution, critique, and challenge of Liberation, Womanist, and Feminist theologies to each other and to Western theological methodology are examined. This approach to the study of theological method debates the assertion: "No one puts new wine into old wineskins." Specific attention is given to how the recovery and use of non-traditional sources of God-talk (prayers, songs, story, etc.) are creating new theological paradigms. How traditional sources of theology (scripture, tradition, experience, and reason) are interpreted, through the lens of different cultures and contexts of oppression, is also explored. Students have the opportunity to advance constructive statements about new ways of doing theology in their context.

*TRE 560 Ecological Theology*

3 Credits. Required.

Can the Christian tradition provide a rationale that will persuade human beings from destroying other species, their habitats and the greater biosphere of our planet? Widespread ecological degradation has prompted biblical scholars, systematic theologians and ethicists to explore ways of thinking about and acting more compatibly within the community of diverse beings that constitute Earth. This course has been designed to bring students into this ongoing dialogue by examining systematically some notions in Christian texts and discerning the extent to which they provide promising foundations for ecological theology.

*TRE 570 Climate Change: Why Should We Care?*

3 Credits.

Climate change has far-reaching implications for our efforts to relieve poverty, to establish and maintain peace, and for the economy. The threat of climate change to our children and grandchildren is immense and its long term consequences are unprecedented in human history. The issue of climate change is vast and complex and its ethical implications are profound. This course seeks to cover spiritual and ethical principles that are directly applicable to the climate crisis. It will also cover teachings and wisdom of several world religions and their perspectives on climate change. This intensive course does not claim to be comprehensive. The issue of climate change is vast and complex and its ethical implications are profound. The major purpose will be to lay a foundation upon which you will be able to build your own knowledge, and to help make your actions a service to humankind and a contribution to saving the foundation for life on planet, Earth.

*TRE 620 The Theology and Ethics of Martin Luther King, Jr.*

3 Credits. Prerequisite: TRE 400.

This course considers both the life and thought of Martin Luther King, Jr. Specific attention is given to understanding his sociopolitical context and his contribution as a theologian and ethicist. An examination is made of his writings and important interpretations of this thought.

*TRE 642 Introduction to Womanist and Feminist Theology*

3 Credits. Prerequisites: TRE 400 or 405.

This course explores the origins, development, and major themes of Black and Womanist theologies as contemporary theological movements that emerged in the United States in the late 20th century. The major focus of the course is a critical examination of the mutual critique and dialogue between Black and Womanist theologies. Specific attention is given to how the issues of gender, race, and class inform the tensions between and the construction of each theological perspective. Tensions within Black and Womanist

theologies are also addressed along with the way they have engaged, challenged, and been challenged by various theological perspectives in the United States, Asia, Africa, and Latin America. Students confront the question: What do both of these theologies have to say to each other about Christianity, culture, politics and social reality in today's world?

*TRE 650 Transformational Theological Leadership*

3 Credits.

This course is designed to uniquely challenge students' thinking about leadership and administration in the church. Students are afforded the opportunity to hear and interact with scholars whose work has contributed greatly to elements of church life. The course provides students opportunities to examine various aspects of literature pertaining to leadership and students engage in discussions to clarify their own positions pertaining to the concepts that undergird leadership and administration in the 21st century church.

*TRE 680 Samuel DeWitt Proctor Conference*

3 Credits. No prerequisite.

Course will be centered around the annual theme of the Conference.

*TRE 699 Special Topics in Theological Studies*

1-3 Credits.

## MASTER OF ARTS IN RELIGIOUS LEADERSHIP COURSE DESCRIPTIONS

The Master of Arts in Religious Leadership core courses are listed below based on area of study – Biblical Studies (BS), Christian Ministry (CM), Historical Studies (HS), and Theology, Religion, and Ethics (TRE). The specialization courses are listed based on area of specialization – Church and Administration (CA), Christian Education (CE), Social Justice Ministries (SJM), and Worship and Liturgy (WL).

Prerequisites - Some courses require a certain degree of prior knowledge or competence called a prerequisite.

### **Area I: Biblical Studies**

(TBD, Chair)

#### *BS 413 Survey of the Old and New Testament*

3 Credits. Required.

This survey course is designed to lay a foundational understanding of Scripture via a historical survey of the Old and New Testaments. The course will cover issues that interact with biblical literature, basic hermeneutical principles, key themes and persons of the canon, and the redemptive theme of Scripture.

#### *BS 570 Cultural Hermeneutics*

3 Credits. Required. Prerequisites: BS 413.

This course explores the cultural backgrounds and perspectives of interpreters and their conclusions regarding New Testament materials. The ideology of traditional “Eurocentric” New Testament interpretations are considered alongside that of Latin American, African American, African, Asian, Feminist and Womanist interpreters. The goal of this study is to help students to develop their own interpretive and theological voices.

### **Area II: Christian Ministry**

(Dr. Betty Holley, Chair)

#### *CM 400 A Introduction to Theological Research and Writing*

3 Credits. Required.

This course offers a detailed, hands-on overview of the academic writing process, focused on effective methods for locating authoritative sources on selected topics; summarizing, paraphrasing, and quoting material from sources into student papers while avoiding plagiarism; appropriately acknowledge authorship of material from other sources; review of grammar to include the mechanics involved in academic writing; and

in general, comforting to prevailing standards of acceptability for written work submitted for publication, presentation at academic meetings or fulfillment of course credit and graduation requirements.

### *CM 450 Spiritual Formation*

3 Credits.

This course is designed to engage participants in an exploration and expansion of their inner spiritual life utilizing the spiritual disciplines. Personal transformation is an internal process that occurs as the individual allows God access to the whole of one's being and life. The course combines: 1) Personal encounter with God; 2) Keeping a spiritual journal as a record of the activity of God in one's life; 3) Corporate sharing of one's experience with God; 4) Select a book from the bibliography that is relevant to one's spiritual development and formation. 5) Write a 5-page paper on the book and one's interaction with it. Biblical and theological reflection on key issues that arise in the life of one who seriously engages in the spiritual disciplines.

### *CM 603 Ministerial Sexual Ethics: Healthy Boundaries*

3 Credits. Required.

This course addresses the matter of clergy misconduct. Sexual abuse in the ministerial relationship can become a serious dilemma within the congregation. Persons studying for entry into various ministries are challenged to examine the issues pertaining to clergy sexual misconduct, to examine their own values and to begin to develop their own policies for use with a potential congregation.

## **Area III: Historical Studies**

(Dr. Roger Evans, Chair)

### *HS 680 African American Christianity*

3 Credits.

This course is designed to explore the people and events which shaped the African American religious experience and how the African American church helped shape the political, economic and cultural America. We will examine the African American church's response to issues such as slavery, the anti-slavery movement, the civil war, the reconstruction era, the Civil Rights movement of the 1960s, liberation theology, and the current ecumenical movement. We will look at both primary sources and the writings of African American scholars and historians who have written about the involvement of the Black church in these areas.

## **Area IV: Theology, Religion, and Ethics**

(Dr. Charles Brown, Chair)

### *TRE 405 Introduction to Liberation Theologies*

3 Credits. Required.

An examination of Christian theology as it finds contemporary expression in the liberation theologies of North America, Asia, Africa, and Latin America. The birth of liberation theological movements in the latter part of the 20th century is viewed against the background of the Enlightenment and the emergence of orthodox, liberal and neo-orthodox theologies. Students have the opportunity to clarify their own theological stance by engaging theological perspectives that are radically different from their own.

### *TRE 501 Introduction to Christian Ethics*

3 Credits. Required. Prerequisites: BS 413 and TRE 405

An exploration of theory and method in Christian ethics emphasizing experience and reflection as elements of moral life.

### *TRE 510 African American Religious Experience*

3 Credits. Required. Prerequisite: TRE 405.

This course focuses upon the development of the African American religious experience in the United States. Attention is given to the African heritage. The African American experience in Christianity, Islam and Judaism is explored. In each instance, concern is given to the efficacy of the experience for the adherents.

### *TRE 650 Transformational Theological Leadership*

3 Credits.

This course is designed to uniquely challenge students' thinking about leadership and administration in the church. Students are afforded the opportunity to hear and interact with scholars whose work has contributed greatly to elements of church life. The course provides students opportunities to examine various aspects of literature pertaining to leadership and students engage in discussions to clarify their own positions pertaining to the concepts that undergird leadership and administration in the 21st century church.

## **Church and Administration Specialization**

### *CA 480: Ministry Formation: Marketplace Ministry in the African American Context*

3 Credits.

This course is designed to help students explore the various ways in which pastors and church leaders can access multiple sources of capital to fuel church growth and community revitalization. Students will examine biblical and other paradigms, strategies and practical applications to address the many issues facing local congregations

primarily from an African-American perspective.

*CA 520 Church Polity and Practice*

3 Credits.

This study of the polity and practice of different denominations to prepare the student for informed and effective leadership at the local and connectional level.

*CA 570 The Church in Its Urban Environment*

3 Credits.

This course looks at the urban environment as a context for ministry. A general overview of the origin of the city and the city in history is presented. A theology and mission for the city will be examined as the basis for ministry in the city. Several approaches to urban ministry are discussed.

*CA 575 Church Administration*

3 Credits.

This course will help prepare future pastors and other church leaders for the ministry of church administration, particularly in the African American Church utilizing the governing framework of the local African Methodist Episcopal Church. Students from other faith communities will be assisted and encouraged to identify and relate management and administrative principles to their particular context.

*CA 580 Rural and Small Church Ministry*

3 Credits.

This course will explore the small churches which are prevalent and persistent in American religion. Over one-half of all Protestant congregations worship with fewer than 75 people on a Sunday, and about two-thirds worship with fewer than 100. Programmatic and bureaucratic norms are often in conflict with local folkways in small churches, putting assigned leaders in difficult situations. Church leaders called and sent to particular communities have the challenge of learning the stories of those places, dealing with changes, and finding ways to tell the story of the gospel in, with and under the stories of people and place.

*CA 600 Lay Ministry Seminar in Church and Administration*

3 Credits.

Students specializing in this area of specialization, Church and Administration, are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay, 25 to 35 pages in length, integrating themes from the student's full course of study.

## **Christian Education Specialization**

### *CE 510 Introduction to Christian Education*

3 Credits.

This course is designed to introduce the student to the Christian educational task of the Church. It includes an examination of the biblical, theological, and social foundations pertinent to the ministry of Christian Education. Discussions of topics such as the basic components of the Christian education program, methodologies and techniques for implementation, curriculum selection and development, as well as program evaluation, characterize the class sessions.

### *CE 540 Teaching the Bible to Children and Adults*

3 Credits.

This course equips students with the methodology to enable children and adults to experience the Bible as an intelligible, relevant, and powerful force in daily life. It examines how the Bible shapes personal faith and corporate life.

### *CE 544 Health Care: What Effective Clergy Must Know*

3 Credits.

This course provides a foundation to understand and effectively address health care issues in the African American community. They come away with a deeper understanding of the depth of issues and the call to action now.

### *CE 550 Role of Technology in Religious Education*

3 Credits.

Understanding the design, relevance, and application of technology in religious educations will be the focus of this course. Students will be introduced to creative techniques and reflective practices for the work of the 21<sup>st</sup> century church in a digital age.

### *CE 555 Youth Focused Christian Education*

3 Credits.

Exploration of ways to engage and support youth in discerning and living out their Christian vocations in contemporary culture will be introduced. This course challenges students to engage in various approaches to Christian Education, critically and appreciatively, appropriate to their contexts.

### *CE 600 Lay Ministry Seminar in Christian Education*

3 Credits.

Students specializing in this area of specialization, Christian Education, are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay, 25 to 35 pages in length, integrating themes from the student's full course of study.

## **Social Justice Ministries Specialization**

### *SJM 440 Social Justice Leadership*

3 Credits.

In this course, students will understand the pluralistic nature of institutions, society, and culture in the United States and across the world to become educated, productive, and principled citizens/leaders. The course is focused on all aspects of social identity, including but not limited to race/ethnicity, gender, sexual orientation, religion, socioeconomic status, and national origin. Exploration of topics of identity, social justice, and diversity through these various lenses will be discussed along with the impact these identities have on understanding the world.

### *SJM 515 The Religious and Moral Meanings of Black Protest*

3 Credits. Prerequisite: TRE 405.

This course will explore theological, ethical and strategic aspects of the thought of selected African American theologians and protest leaders, with consideration of implications for contemporary issues facing African Americans.

### *SJM 560 Ecological Theology*

3 Credits. Required.

Can the Christian tradition provide a rationale that will persuade human beings from destroying other species, their habitats and the greater biosphere of our planet? Widespread ecological degradation has prompted biblical scholars, systematic theologians and ethicists to explore ways of thinking about and acting more compatibly within the community of diverse beings that constitute Earth. This course has been designed to bring students into this ongoing dialogue by examining systematically some notions in Christian texts and discerning the extent to which they provide promising foundations for ecological theology.

### *SJM 642 Introduction to Womanist and Feminist Theology*

3 Credits. Prerequisites: TRE 405.

This course explores the origins, development, and major themes of Black and Womanist theologies as contemporary theological movements that emerged in the United States in the late 20th century. The major focus of the course is a critical examination of the

mutual critique and dialogue between Black and Womanist theologies. Specific attention is given to how the issues of gender, race, and class inform the tensions between and the construction of each theological perspective. Tensions within Black and Womanist theologies are also addressed along with the way they have engaged, challenged, and been challenged by various theological perspectives in the United States, Asia, Africa, and Latin America. Students confront the question: What do both of these theologies have to say to each other about Christianity, culture, politics and social reality in today's world?

*SJM 680 Samuel DeWitt Proctor Conference*

3 Credits.

Course will be centered around the annual theme of the Conference.

*SJM 600 Lay Ministry Seminar in Social Justice Ministries*

3 Credits.

Students specializing in this area of specialization, Social Justice Ministries, are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay, 25 to 35 pages in length, integrating themes from the student's full course of study.

## **Worship and Liturgy Specialization**

*WL 516 Music and Worship in the Black Church*

3 Credits.

This course will examine the history and development of music and worship in the black church. Various genres of music (e.g. spirituals, hymns, and gospels) and various styles of worship will be covered as well as key issues, concerns, and challenges for the 21<sup>st</sup> century black church. Insight and analysis into contemporary gospel music, praise and worship music, and holy hip hop, along with providing directions and practical resources for developing and planning worship in the black church will be explored.

*WL 535 Global Perspectives in Christian Worship*

3 Credits.

Examination of worship from various cultural perspectives; their similarities, differences, and how they can effectively enhance, enliven, and enrich each other will be the scope of this course. This course focuses on worship as a public ritual event, consisting of sung and spoken prayers, scriptural preaching, sacraments, and other ceremonies. Special attention will be given to intergenerational worship and the hip-hop generation.

*WL 545 Liturgy, Spirituality, and Community Formation*

3 Credits.

Through classroom liturgical experimentation and reflection, along with readings from historical and contemporary sources, students will develop tools for analyzing and promoting community formation in this course.

*WL 555 Contemporary Christian Worship: Origins, Theory, and Practice*

3 Credits.

This course examines the development of patterns and practices of worship in the contemporary western churches; the effects of technology, consumerism, individualism, globalism, the loss of cultural grand narratives, and entertainment of worship; the ramifications of cultural accommodation and resistance in liturgical practice.

*WL 565 The History and Theology of Eucharistic Worship*

3 Credits.

This course focuses on a liturgical and theological study of the origins and evolution of the Eucharist and related practices. Emphasis on major cultural, philosophical, and historical movements which formed the background of this evolution will be explored.

*WL 600 Lay Ministry Seminar in Worship and Liturgy*

3 Credits.

Students specializing in this area of specialization, Worship and Liturgy, are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay, 25 to 35 pages in length, integrating themes from the student's full course of study.

# DOCTOR OF MINISTRY COURSE DESCRIPTIONS

## Core Courses

### *DMN 710 Advanced Preparation for Ministry*

5 Credits. Required.

This core course module will help the program participants with:

- Understanding Oneself in Ministry – A Spiritual Autobiography Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue on the subject.
- Analyzing Context in Ministry – A Contextual Analysis Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue.
- Introduction to Transformative Learning – A Transformative Learning Discussion Forum will be made available in Blackboard for Peer Focus Group Discussion.

### *DMN 720 Problem Analysis in the Practice of Ministry*

5 Credits. Required.

This core course module will help the program participants with:

- Ministry Problem Analysis and Understanding A Ministry Focus Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue on the subject.
- Preparing a Literature Review – A Literature Review Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue. Students will spend time in the library searching databases.
- Introduction to Action Research – An Action Research Discussion Forum will be made available in Blackboard for Peer Focus Group Discussion.

### *DMN 730 Ministry Problem Foundations*

5 Credits. Required.

This core course module will help the program participants with:

- Biblical Foundations – A Biblical Foundations Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue on the subject.
- Historical Foundations – A Historical Foundations Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue.
- Theological Foundations – A Theological Foundations Discussion Forum will be made available in Blackboard for Peer Focus Group Discussion.

### *DMN 740 Research Methods for Ministry*

5 Credits. Required.

This core course module will help the program participants with:

- Research Methods and Design – A Research Methods Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue on the subject.
- Project Planning – A Project Planning Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue. Discussion to include:
  - Clear Problem Statement
  - Proposed Treatment based on Research
  - Expected Results
  - Project Timeline
  - Data Collection/Data Analysis Plan
- Candidacy Review Process – The Candidacy Review is an important juncture in the doctoral journey. Approval by the Candidacy Review Team indicates the student’s readiness to move into development of the Model of Ministry itself. Participants not meeting doctoral standards may have their program terminated at this point or be required to take additional work.

*DMN 750 Field Research in Ministry*

8 Credits. Required.

This core course module will help the program participants with:

- Project Monitoring – A Project Monitoring Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue on the subject.
- Data Collection/Data Analysis – A Data Collection Discussion Forum will be made available in Blackboard for Peer Focus Group dialogue.
- Writing the Final Document – A Writing Discussion Forum will be made available in Blackboard for Peer Focus Group Discussion. The Initial Draft Discussion Forum will be made available. Students will be exposed to Writing Labs and Writing Centers.

*DMN 760 Research Writing*

8 Credits. Required.

This core course module will help the program participants with:

- Final Document Preparation
  - Initial Draft
  - Penultimate Draft
  - Final Draft
  - The Final Document Discussion Forum will be used for Peer Focus Group dialogue on the document.
- Critical Issues in Church Leadership Final PTS Alumni Relations
- The Final Examination and Concluding Responsibilities.

## **Focus Group Electives**

Each Peer Focus Group must complete four Focus Group electives normally in the focused area and defined by the mentor along with the Director of the DMin Program. Such electives will be determined by the mentors and the Director of the DMin program prior to the Focus Group being announced. Examples of recent Focus Group Electives are listed below.

### *LDR701 Foundations in Leadership*

3 Credits.

This course will briefly introduce students to aspects of leadership including Servant Leadership, Charismatic Leadership, Visionary Leadership, Adaptive Leadership, Situational Leadership, and Transformational Leadership. The course will explore the various aspects of leadership within the African American church in the Information Age. Students will be able to examine their own personal leadership characteristics as well as that of their ministry context. The role of technology and its impact on decisions will be explored from a local and global perspective. This course will place emphasis on transformative learning as a tool for leadership development.

### *LDR 702 Transformational Leadership*

3 Credits.

This course is designed to engage students in understanding, implementing, and evaluating transformational leadership practices based on various theories, models, and approaches for achieving organizational transformation. Students will become skilled facilitators of the transformational leadership process by initiating, implementing, sustaining, and evaluating transformation/change efforts. Students will build a solid foundation through the integration of theory and practice in order to implement a planned change process in their ministry context. By the end of this course, students will have developed a well-rounded understanding of transformational leadership concepts for use in their own contexts of ministry.

### *LDR 703 Church Leadership and Community Organizing*

3 Credits.

This course will explore how the church can be a change agent under pervasive economic and social justice issues that cripple urban and rural churches and their communities. Community organizing principles for assessing and interpreting human behavior for the purpose of preaching, worshipping, teaching, service, and discipleship are discussed in light of the marginalized and poor in the ministry context. Doctoral students learn the necessary concepts and tools to guide their actions and inform their ministry. Models and best practices for ministry will be discussed in light of social, cultural, political, and economic realities impacting church leadership. This course will assist doctoral students in developing their leadership capacity for bringing people

together to work for change and increase their abilities in power analysis and effective strategizing for effective community organizing.

*LDR 704 Visionary Leadership*

3 Credits.

Students will examine Visionary Leadership from the perspective of engaging the best of leadership literature in dialogue with theological and biblical themes. Students will learn key elements of effective leadership grounded in working with those in their context of ministry to shape and fulfill a common vision discerned to be God's next faithful step for them. A variety of contexts are considered using a variety of learning methods.

*LDR 705 Adaptive Leadership for a Changing Church and Community*

3 Credits.

Adaptive Leadership is a practical leadership framework developed by Ron Heifetz and Marty Linsky at Harvard University's John F. Kennedy School of Government. This course applies theory to the practice of leadership within societies and organizations facing the adaptive challenges of a changing world. It clarifies the relationship among key concepts -- leadership, management, authority, power, influence, followership, citizenship - to provide a coherent, practical foundation. The course develops: a) diagnostic tools for analyzing the systemic dynamics of change in social systems, and b) strategies of action to mobilize collective attention and problem-solving responsibility. These tools include strategies to generate social learning and innovation; orchestrate multi-party conflict; lead through crisis; gain, use, and negotiate with authority; and build a culture of long-term adaptability. Through these frameworks and tools, students discover options for practicing leadership with and without authority, from any position in an organization or society.

*LDR 706 Women and Men Working Together in Pursuit of Excellence in Church Leadership*

3 Credits.

This course is designed to examine the biblical, theological, and historical aspects of women in church leadership. Students will evaluate the leadership practices of women in church leadership based on various theories, approaches, and models of leadership. In particular, students will examine these examples of leadership in light of current scholarship and emerging trends in the discipline. This course integrates relevant issues on various sides of the discussion of women leaders in church history. By the end of this course, students will have developed a theologically sound understanding of historical and contemporary issues related to women's leadership in the church.

### *LDR 707 Immunity to Change*

3 Credits.

Students will explore challenges and collective mind-sets present in their ministry context which create a natural but powerful immunity to change. This course will reveal how this mechanism impedes and holds congregations back. Students will be given the keys to unlock potential latent in their ministry context in order to move forward. This course will pinpoint and uproot student's immunities to change so that they can move their congregations forward.

### *LDR 708 Gender Issues in Leadership*

3 Credits.

Students will examine the experiences of men and women leaders by exploring how women have gained more access to powerful leadership positions and why men continue to have far more access to leadership than women. The course will present students with research from a variety of disciplines, including social psychology, sociology, economics, political science, management and organizational science.

### *LDR 709 Organizational Change*

3 Credits.

This course provides students with a theoretical knowledge base relevant to taking an Adaptive Leadership approach to problems in their ministry context. The course content focuses on leadership and the implementation of organizational change to include adaptation, growth, renewal, transformation, global integration, and cultural change. Students will be able to examine their own personal leadership characteristics as well as that of their ministry context with the goal of impacting praxis through the application of gained theoretical knowledge. The role of organizational technology in a rapidly changing environment will be explored from a local and global perspective.

### *LDR 710 Prophetic Preaching Through a Male/Female Hermeneutic*

3 Credits.

This course explores hermeneutical dialogue regarding how the task of prophetic preaching today might be revived, reframed, and redefined in light of the female and male genders. Students summarize four contemporary approaches to prophetic preaching set forth by female and male homiletical scholars in their respective contexts and address questions related to themes and emphases in the work of these homileticians with the goal of continuing to challenge and reframe preaching practices today. In this course, students reflect upon comparisons between female and male hermeneutical perspectives in order to deepen and expand his or her understanding of prophetic preaching and its role in church and society.

*LDR 711 Catalyzing Sustainable Change*

3 Credits.

This course increases students' ability to act as agents for sustainable change within their ministry contexts. The course explores what adaptive change management for sustainability is, including the competencies, skills, knowledge and strategies needed in a constantly changing ministry environment. As a part of catalyzing change, the personal, organizational, and technical dimensions of change are addressed for the purpose of achieving sustainability in practice.

*LDR 712 The Appropriation and Appreciation of Female Leadership*

3 Credits.

This course will explicate an appropriation and appreciation of female leadership through the examination of cultural and spiritual diversity of women leaders. Students will reflect upon issues of religious empowerment, piety, leadership, spirituality, the body, social and ethnic differences, and theoretical questions involving female leadership. This course will further examine both resistance and adaptation to theories and patterns of female leadership for the purpose of appropriation and appreciation.

*LTS 701 Principles of Liberation Theology*

3 Credits.

This course explores several of the various forms of liberation theology that emerged across the globe starting in the second half of the 20th century. The course will give sustained attention to liberation theologies in Africa and Latin America and in particular, their relationship to revolutionary political struggles in those contexts. Coming out of very different political, economic, and cultural contexts and coming to very different conclusions, all the theologians studied are united in their conviction that the gospel is best understood as a radical message of liberation and that the gospel must be claimed by the poor and oppressed over against those who use Christianity as a tool of domination and imperialism. In the spirit of this second point, the course is focused mostly on two movements that began nearly simultaneously and are regarded as the most important roots of liberation theology: Latin American liberation theology and black theology in the United States. We will also give attention to a variety of texts that build on that legacy from different social and geographical locations, encompassing feminist, womanist, African, and Korean perspectives.

*LTS 702 Preaching Liberation Theology*

3 Credits.

Preaching Liberation will explore the theory and hermeneutics that informs liberation theology with particular interest towards preaching. The course is designed to develop a process for preaching with emphasis on liberation theology for the novice or seasoned preacher. Students will have an opportunity to preach a Liberation Theology sermon in

class. The premise of the course is that as we listen for liberation in sacred text and the lived experience we learn the language of liberation and can therefore preach it with authenticity and transformative power.

*LTS 703 Praxis of Liberation Theology*

3 Credits.

This course examines the hermeneutics of non-traditional disciplines of post-graduate theological education. Particular attention is given to:

- Black Youth and Intergenerational relations;
- education, class and poverty;
- gender, sexual orientation and race;
- globalism, immigration, and diasporan communities;
- health Care, HIV/AIDS, poverty; and
- mass incarceration, capital punishment, and the criminal justice system.

The course will give sustained attention to the ongoing conversation of scholars working within practical theology including the voices of pastors of black congregations and para-church leaders who serve the communities of faith which daily confront the challenges this work addresses youth and intergenerational divides, education and poverty, gender and sexuality, globalism, health care, and incarceration and the justice system. Coming out of very different political, economic, and cultural contexts and coming to very different conclusions, all the theologians studied are united in their conviction that the gospel is best understood as a radical message of liberation and that the gospel must be claimed by the poor and oppressed over against those who use Christianity as a tool of domination and imperialism. This course will require doctoral students to embody their own methodological call beginning with the issues of the black church as well as its resources and practices in order to impact the community from which it emerged.

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