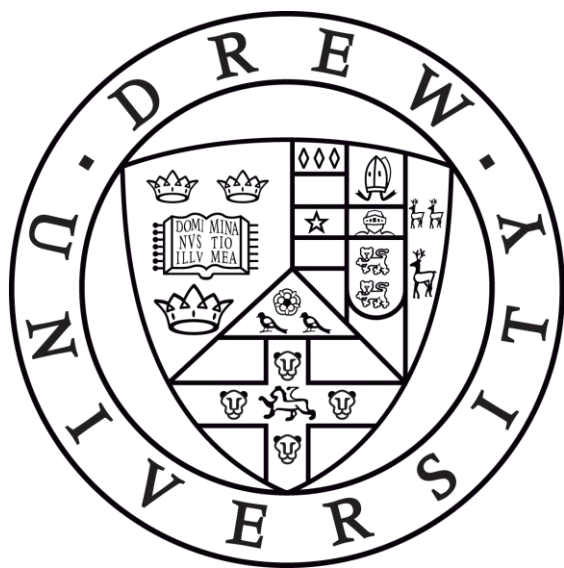


2010-  
2011

Theological School Archived  
Catalog



Office of the Registrar

Drew University

2010-2011

# Academics

## Degree Programs

### [Doctor of Philosophy \(Ph.D.\)](#)

Offered in the Theological School's [Graduate Division of Religion](#), the [Doctor of Philosophy](#) degree supports graduate research in such fields as American religious history, biblical studies, Christianity in late antiquity, liturgical studies, theology and philosophy, Christian ethics, and the anthropology, psychology and sociology of religion.

### [Doctor of Ministry \(D.Min.\)](#)

The [Doctor of Ministry](#) program at Drew is a quality, multidisciplinary program for ministerial leaders who have distinguished themselves in the practice of ministry.

It demands both a "group process" (of finding your passion and becoming a prophet) and a "professional contribution" (an implemented, evaluated and critically articulated act of ministry) in a professional thesis project.

The degree requires at least six semesters for completion, and features a stellar, mobile faculty and flexible curriculum.

Most groups form in the fall, continue to meet through winter and spring, and come together after the first year for a four-week summer intensive at the Drew campus. The program culminates in a professional project and publishable paper of one's process, findings and learnings.

### [Master of Divinity \(M.Div.\)](#)

The [Master of Divinity](#) degree is a three-year, 84-credit program that is the most widely recognized and accepted degree for religious professionals. Many denominations require the M. Div. for ordination.

### [Master of Sacred Theology \(S.T.M.\)](#)

The [Master of Sacred Theology](#) program is a one-year, 18 credit, degree program for those who have already completed the M. Div. or its equivalent and who wish to pursue further study in a particular academic field within the curriculum of the Theological School.

### [Master of Arts \(M.A.\)](#)

The [Master of Arts](#) program is a two-year master's degree designed for students who wish to attain a foundation for further studies in religion at the doctoral level, to explore the religious

disciplines for personal interests or to acquire a background for teaching at the secondary level. This degree is not designed to lead to ordination and does not presuppose any particular faith stance.

### [Master of Arts in Ministry \(M.A.Min.\)](#)

The [Master of Arts in Ministry](#) degree is a two-year, 45-credit, professional master's degree for students preparing for leadership in congregations, non-profit agencies, or other organizations. It may also be used by those who are preparing for ordination as a deacon in the United Methodist church.

## [Methodist Certification & Continuing Education](#)

- [United Methodist Certification](#)
- [Seminary Saturdays](#)
- [Classes without Quizzes](#)
- [Fall 2010 Webinar Series](#)
- [Community Fellows](#)
- [Speakers' Bureau](#)
- [Lecture Series](#)
- [Week-long Courses](#)
- [Summer Music Institute](#)

- **About the School**
- **A Welcome from the Dean**
- Dear Friend,



- “This is a special place!” My predecessor, Dean Maxine Beach, has said that to me about Drew Theological School on more than one occasion. Since beginning my tenure here as Dean, I have begun to see how right my predecessor is.

- “This is a special place!” It is a welcoming, hospitable, and caring community. We do not pretend to be a perfect community but we strive hard to welcome all our students and visitors who come through the doors of Seminary Hall. We care for the *shalom*, the well-being, of each individual and the community as a whole.

- “This is a special place!” It has a diverse faculty, staff, and students. Our faculty perhaps is the most diverse in all of theological education. Forty-five percent of our faculty are African/African Americans, Asian/Asian Americans, and Latino/a. We have almost an equal number of women and men on the faculty. Many of our European American faculty have significant cross-cultural experiences. As a faculty, we care deeply about issues of race, ethnicity, gender, sexual orientation, class, ecology and the environment. We address these issues intellectually in our teaching and practically in our advocacy for justice. Our students are even more diverse. There is no majority racial/ethnic group

among our student population. There is a good balance in terms of gender. One-fifth of our students are international. Our diversity contributes significantly to the richness of the classroom environment.

- “This is a special place!” It is an intellectually stimulating environment. Our faculty are internationally renowned in their fields. Our doctoral students come here to study specifically with our faculty in their various fields. More importantly, we emphasize interdisciplinarity and transdisciplinarity in our programs, curriculum, and classroom teaching. Our students, therefore, learn to think beyond the narrow confines of disciplines and areas. We prepare our students to take seriously the cultivation of the mind, whether or not they are preparing themselves as pastors, community leaders, or scholars.
- “This is a special place!” It is a place that takes as seriously the formation of spiritual leaders as it takes the preparation of scholars and teachers. We assist our students in the development of their spiritual disciplines through our excellent chapel practicum program and the new Certification in Spiritual Formation. Likewise, we help them to grow spiritually through our cross-cultural immersion courses and internship programs in encountering the “other” and examining the role of faith communities in addressing the social problems of the world beyond the walls of the church.
- “This is a special place!” It has a number of innovative initiatives, particularly, the PREP Program (Partnership for Religious Education in Prisons) and the Communities of Shalom Program. Through these programs, we take our students beyond “The Forest” and into other contexts for a sustained period of intensive learning. In PREP, students attend full semester courses together with inmates inside Edna Mahan and Northern State NJ correctional facilities. In the Shalom program, students spend a summer term living and working with community leaders who are struggling to transform their rural, urban, or reservation communities. Through such experiences, the perspectives of our students are broadened and in turn they enriched the life of the community.
- I am very excited to be here. I invite you to explore the information in these pages and hope that you will come to visit us and find out more about this special place!



- 
- Kah-Jin Jeffrey Kuan  
Dean of Drew Theological School

## • **Our Mission**

- Drew Theological School empowers leadership for a global Christianity of justice, ecumenism, and the integrity of creation. Its pastoral, spiritual, and conceptual disciplines grow within an intimate liturgical and communal context, one that sustains multiple relations of difference. Through its particular historical commitments to African, Asian, African-American, Hispanic, and women's ministries, the Theological School



remains faithfully rooted in its Methodist heritage. Drew nurtures Christian practices through vital partnership with local churches and international networks of education. Trans-disciplinary interpretation of text, tradition, and experience energizes its scholarly rigor. Drew engenders theologies responsible to the complex social realities of an interconnected world. Into that world Drew sends pastors, preachers and prophets, deacons, activists, and teachers.

## • **Our Theological Passion**

- Drew Theological School is rooted in the Wesleyan heritage and celebrates the centrality of Christ to our faith. The school does not require students to adopt a particular position or creed, but expects that students will remain in touch with and develop their own distinct faith tradition. Students take responsibility for articulating their own convictions, yet remain in dialogue with those of other faiths and with Christians who may think and believe differently. Students find many persons who share their faith experience and learn from persons who challenge them with their differences. In a world where diversity is often an excuse for hatred and a trigger for violence, Drew students learn to use diversity as a key to unlock the mysteries of a God beyond individual understanding, who is revealed more fully through our shared faith and experience.

## • **Our History**

- Drew University was conceived in 1866 when there arose a growing demand for organized theological education in the Methodist Episcopal Church (that year was also the centenary of American Methodism). In response to this need, Daniel Drew, a Wall Street financier and steamboat tycoon, offered \$250,000 to found the Drew Theological Seminary. In 1867, the first students arrived at “The Forest,” the former Gibbons estate in Madison, New Jersey. President John McClintock and four professors presided over the first class of Seminarians, even before the school received its New Jersey Charter in 1868.



- Through great financial distress and five presidents, Drew remained a training ground for hundreds of Methodist ministers. During the presidency of Ezra Tipple, however, the small seminary evolved into a university. In 1920, the seminary introduced a College of Missions, which offered a regular course of study for women. In 1928, Arthur and Leonard Baldwin offered President Tipple \$1.5 million to build and endow an undergraduate college of liberal arts. The

first class of all-male Brothers College began study in September 1928. With the addition of the aptly named Brothers College, Drew Theological Seminary became Drew University. In 1929, the College of Missions was reorganized into the short-lived College of Religious Education and Missions. Two years later, the seminary benefited greatly from a large bequest from the Wendel family; the money both allowed and encouraged the two schools (the seminary and Brothers College) to operate as nearly separate entities.

In 1942-43, Brothers College became coeducational, during a time when many of the College's men were overseas and the U.S. Navy operated a V-12 program on campus.

- In the 1950s, Brothers College became more widely known as the College of Liberal Arts, and the seminary became known as the Theological School. In 1955, a Graduate School that emphasized theological studies was established; four years later, a humanities program was added. Degree-oriented continuing education programs became part of the curriculum in the 1960s and 1970s. In 1999, the Graduate School was renamed the Caspersen School in honor of Trustee Barbara Morris Caspersen and her husband, Finn, who pledged \$5 million to the university for the graduate school.
- Excerpted from: John Cunningham, *University in the Forest: The Story of Drew University*, Third edition, 2002.

# Doctor of Philosophy

## Application Information

Offered in the Theological School's [Graduate Division of Religion](#), the Doctor of Philosophy degree supports graduate research in such fields as American religious history, biblical studies, Christianity in late antiquity, theology and philosophy, Christian ethics, and the anthropology, psychology and sociology of religion.

[Learn more about what makes the GDR unique.](#)

## General Requirements

Twelve courses (36 credits) are required for the Ph.D. degree, with a G.P.A. of at least 3.4 (3.1 for students who entered prior to Fall 2009). Up to one year of course credit may be given for previous work at graduate level in a student's field, on recommendation by the relevant area faculty and approval by the Committee on Academic Standing. The normal course load for full-time study is three courses per semester. Further requirements for the Ph.D. include proficiency in either one or two modern languages of scholarship, determined by examination, comprehensive examinations, and a dissertation and oral defense. All requirements for the Ph.D. degree must be completed within a period of seven years.

## Areas of Study

- [Biblical & Early Christianity](#)
- [Historical](#)
- [Religion & Society](#)
- [Theological & Philosophical](#)

## Biblical Studies & Early Christianity

## [Faculty in this Area](#)

### **Fields of Study**

- Hebrew Bible
- New Testament and Early Christianity

The Biblical Studies programs seek to cultivate a complex and rigorous interdisciplinarity characterized by methodological multiplicity and theoretical eclecticism. Each program allows for a variety of critical approaches, both textual and contextual. The Hebrew Bible program focuses on the literature of the Hebrew Bible, its complex history of development, and its social, political, and religious attitudes and assumptions. The program in New Testament and Early Christianity investigates the literary and rhetorical aspects of ancient Christian texts in diverse contexts, including the social and cultural formations of early Christianity in the ancient Mediterranean world, from the first to the fourth century. Both programs seek to engage with recent theoretical and methodological developments, such as literary theory and criticism; sociological approaches; feminist studies and masculinity studies; studies in the history of sexuality; postcolonial studies; cultural history and cultural studies; and studies in race and ethnicity.

### **Language Requirements**

Demonstrated competence at the appropriate level in the relevant ancient languages is a prerequisite for admission into the Biblical Studies and Early Christianity M.A. and Ph.D. programs. Proficiency in these languages is usually demonstrated by evidence of at least two semesters of course work per language at a minimum of 3.0 grade level.

Modern language requirements for these programs are as follows:

German and one other modern language of biblical scholarship (other than English), such as French, Dutch, Spanish, Italian, Swedish, or modern Hebrew, all of which are recognized without petition.

If another language is deemed relevant to the student's program, the student may petition for a substitution, which requires the recommendation of the student's area and the approval of the Committee on Academic Standing. This approval is contingent upon the availability of appropriate testing and grading resources.

## **Historical Studies**

### [Faculty in this Area](#)

### **Fields of Study**

- Christianity in Late Antiquity



- Medieval European Christianity
- U.S./American Religious Studies
- Wesleyan and Methodist Studies

Historical Studies offers four specialized fields that incorporate the interdisciplinary approaches that are hallmarks of the GDR. The study of Christianity in Late Antiquity is concerned with the evolution of Christian identity and theological discourse in the context of Roman imperialism and the cultural pluralism of the ancient Mediterranean, with special attention to shifting constructions of embodiment, suffering, gender, and desire. The field of Medieval European Christianity is organized to understand the interplay between diverse and changing social processes in agrarian and early commercial Europe and the discursive strategies through which medieval Christians articulated notions of divinely sanctioned social order, especially as hierarchies of gender, culture, religion, and "racial" identity, from the fifth through the fifteenth centuries. The American Religious Studies focus explores critical issues such as race, gender, ecology, immigration, and religious experience in the contexts of the United States from the 19th century to the recent past. The course of study draws on faculty from sociology, ethics, and other fields to deepen its historical analysis of various American cultures. The interdisciplinary Wesleyan and Methodist Studies focus looks at Methodist origins, history, and thought from historical and theological perspectives, as well as addressing current issues facing the church. The presence on campus of the United Methodist Archive and History Center and the Florence Bell Fund allows students to work closely on primary source materials and with prominent scholars and researchers from around the world.

## **Language Requirements**

In Historical Studies, language requirements are necessarily tailored to the period and/or context of study. Students of late antiquity are required to demonstrate reading competence in two scholarly languages other than English (at least one of which is typically German, French, or Italian) and two ancient languages (typically Latin and Greek). Students of Wesleyan/Methodist studies are required to demonstrate competence in two scholarly languages other than English (at least one of which is typically Spanish, French, or German). Students of American religion and culture are required to demonstrate reading competence in one language other than English (typically Spanish, German, or French).

Students in any specialty may pursue initial exams in German or French without petition; however, before seeking qualification for a second language, or if desiring qualification in another language initially, a petition must be submitted to the area.

Proficiency in ancient languages is usually demonstrated by evidence of at least two semesters of course work at a minimum of 3.0 grade level.

## **Religion & Society**

[Faculty in this Area](#)

### **Fields of Study**



- Psychology and Religion
- Sociology of Religion (an emphasis in Religious Education is available)
- Christian Social Ethics

The role of religion in relation to both structures of oppression and struggles of liberation constitutes the main focus of our work in Religion and Society. We study the role of religion in the personal, socio-political, spiritual, and ecological dimensions of those structure and struggles. We also include the intersection of religion and the human sciences. The strengths of this program are found in the variety of graduate students it gathers from every continent on the globe as well as the United States, who come from differing racial/ethnic/sexual groups, together with the diversity of interests, involvements, and expertise of its faculty. The faculty is diverse in academic training, coming from the fields of psychology, sociology, theology, religious education, and Christian ethics. Yet they share a focus on issues of race/ethnicity, class, gender, and sexuality. They are united in their belief that theory should respond to human experience and that academic scholarship must address contemporary issues.

## **Language Requirements**

Two of the following: French, German, Portuguese, or Spanish. International students whose native language is other than English may use English as their second research language. They must, however, pass French, German, Portuguese, or Spanish before they take their second year of classes.

If another language is deemed relevant to the student's program, the student may petition for a substitution, which requires the recommendation of the student's area and the approval of the Committee on Academic Standing. This approval is contingent upon the availability of appropriate testing and grading resources.

## **Theological & Philosophical Studies**

[Faculty in this Area](#)

### **Fields of Study**

- Theological Studies
- Philosophical Studies

The area of Theological and Philosophical Studies fosters a transdisciplinary community of inquiry among students, with emphases on constructive, philosophical, systematic, ecumenical, and comparative approaches to theological themes. These emphases entail strong intersections with feminism, ecology, postcolonial and empire studies, and the philosophical traditions of pragmatism, process, and poststructuralism. Our faculty bring their distinct commitments and approaches to the fields of theology and philosophy, and their various sites of interconnection, to a common table of open, dialogical discourse. Students are invited participants in this collegial and rigorous table talk, learning not only concrete content specific to particular fields of interest, but also appreciation for and negotiation of the complexities and ambiguities of those fields as

they take shape within concrete contexts marked by interdisciplinary and interreligious conversation. Incoming students are expected to identify in either theology or philosophy.

## **Language Requirements**

Both French and German.

If another language is deemed relevant to the student's program, the student may petition for a substitution, which requires the recommendation of the student's area and the approval of the Committee on Academic Standing. This approval is contingent upon the availability of appropriate testing and grading resources.

## **Interdisciplinary Study**

An uncommon flexibility between disciplines characterizes much of the scholarly work undertaken in the Graduate Division of Religion. It offers students the interdisciplinary opportunity to take courses and exams outside of a stated primary field of interest, allowing connection to a broader intellectual context, while providing necessary grounding in their specific discipline. The pages featured below offer a detailed sampling of a few of the interdisciplinary intersections investigated by the faculty and students of Drew's GDR:

- [Ecological Studies](#)
- [Gender and Sexuality Studies](#)
- [Postcolonial and Race/Ethnic Studies](#)

Students whose research interests cross disciplines will find a religion faculty at Drew that supports work in gender studies, African American studies, Latino/a studies, ecology, postcolonialism, poststructuralism, cultural studies, sex and sexuality, and religious education. A concentration in women's studies is available in all programs. The committed movement toward an ever more versatile and open curricular structure is reflected in seminars and [colloquia](#) frequently involving students and faculty from several different fields. The GDR also enjoys close collaborations with other humanities programs in Drew's Caspersen School of Graduate Studies.

## **Historical Studies**

[Faculty in this Area](#)

### **Fields of Study**

- Christianity in Late Antiquity
- Medieval European Christianity
- U.S./American Religious Studies
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Proficiency in ancient languages is usually demonstrated by evidence of at least two semesters of course work at a minimum of 3.0 grade level.

## **Religion & Society**

[Faculty in this Area](#)

### **Fields of Study**

- Psychology and Religion
- Sociology of Religion (an emphasis in Religious Education is available)
- Christian Social Ethics

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## **Language Requirements**

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## **Theological & Philosophical Studies**

[Faculty in this Area](#)

### **Fields of Study**

- Theological Studies
- Philosophical Studies

The area of Theological and Philosophical Studies fosters a transdisciplinary community of inquiry among students, with emphases on constructive, philosophical, systematic, ecumenical, and comparative approaches to theological themes. These emphases entail strong intersections with feminism, ecology, postcolonial and empire studies, and the philosophical traditions of pragmatism, process, and poststructuralism. Our faculty bring their distinct commitments and approaches to the fields of theology and philosophy, and their various sites of interconnection, to a common table of open, dialogical discourse. Students are invited participants in this collegial and rigorous table talk, learning not only concrete content specific to particular fields of interest, but also appreciation for and negotiation of the complexities and ambiguities of those fields as they take shape within concrete contexts marked by interdisciplinary and interreligious conversation. Incoming students are expected to identify in either theology or philosophy.

## Language Requirements

Both French and German.

If another language is deemed relevant to the student's program, the student may petition for a substitution, which requires the recommendation of the student's area and the approval of the Committee on Academic Standing. This approval is contingent upon the availability of appropriate testing and grading resources.

## About the Graduate Division of Religion

Offering the [Ph.D. degree](#) within the intimate compass of Drew University, the Graduate Division of Religion presents a unique breadth of scholarly opportunity. [Request](#) more information about the Graduate Division of Religion, learn about our [admissions process](#), or locate [resources](#) for current students.

### Adventurous

At the heart of the Graduate intellectually and socially range of scholarly interests such [fields](#) as American studies, Christianity in late Wesleyan/Methodist studies, Christian social ethics, and the religion. Many members of the significantly to the shaping of Frequent presenters at national the faculty has a high translated into more than ten

Distinctive of the scholarly adventurous way in which they disciplines, bringing a creative edge to the scholarly labor of critical thinking. Not content merely to internalize, preserve and transmit the canonical knowledge of the disciplines, the faculty also interrogate the histories in which these disciplines have taken shape and solidified. They question received assumptions and categories along with the vested interests and power relations they reflect. They push transgressively at disciplinary boundaries toward other bodies and paradigms of knowledge, and through them toward the open world.



### Within Disciplines

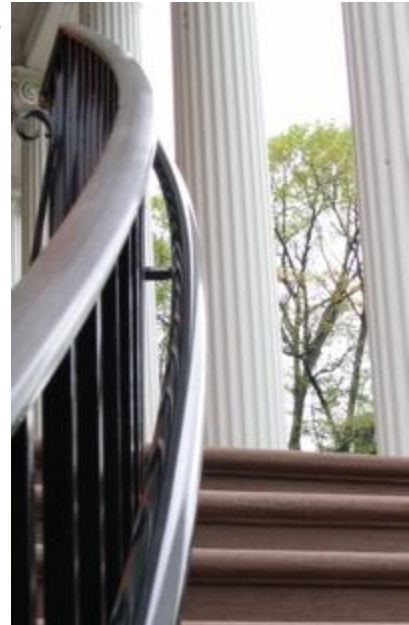
Division of Religion is its engaged [faculty](#), whose wide supports graduate research in religious history, biblical antiquity and medieval Europe, theology and philosophy, psychology and sociology of faculty have contributed their respective fields. and international conferences, [publishing profile](#), with books languages.

ethos of the GDR faculty is the inhabit their respective relational and transformative

### Flexible Across Disciplines



An uncommon flexibility between disciplines, then, characterizes much of the scholarly work undertaken in the Graduate Division of Religion. It offers students the interdisciplinary opportunity to take courses and exams outside of a stated primary field of interest, allowing connection to a broader intellectual context, while providing necessary grounding in their specific discipline. More uniquely, the adventurous spirit that shapes the faculty's disciplinary identities presses beyond the established lines of interdisciplinary conversation toward creative formations of transdisciplinary space, wherein faculty and students pursue their research agendas between the disciplines while rethinking and recasting the received categories, canons and cartographies of the disciplines themselves.



This transdisciplinarity regularly presses into territory not yet clearly charted within the academy; it entails moving into the interstices between the academy, on the one hand, and the religious and socio-political life of the larger world, on the other. Indeed, it is the complexity and diversity of the concrete contexts in which and for which the work of scholarship is undertaken within the GDR that is understood to call for creative and courageous thinking between and beyond traditional disciplinary boundaries.

Students whose research interests cross disciplines will find a religion faculty at Drew that supports work in such areas as gender and sexuality, race and ethnicity, ecology, postcolonialism, and poststructuralism. A concentration in women's studies is available in all programs. The committed movement toward an ever more versatile and open curricular structure is reflected in seminars and colloquia frequently involving students and faculty from several different fields. The GDR also enjoys close collaborations with Drew Graduate School's other programs in the humanities.

## Engaged Beyond Disciplines

The ethos of the graduate study of religion at Drew is marked by a shared vision with regard to the work of scholarship and its engagement with the wider world. It is a vision that understands responsible scholarship as a matter of responsible citizenship in the global community. The passion of the GDR faculty for their scholarly work – shared by the students who thrive at Drew – is fired by the desire for a transformed world and the creation of communities of justice and peace existing in friendship with the earth. Such engaged scholarship entails unflinching critique of systems of power destructive of creaturely flourishing in all its diversity, while inquiring after transformative practices of reconciliation, empowerment and healing in the concrete particularity and complexity of contemporary historical contexts. GDR faculty members also teach in Drew Theological School, a



progressive United Methodist seminary with a strong ecumenical orientation. These joint appointments bring scholarship into conversation with the practice of ministry and deepen the learning experience of students in both schools.

It is no accident, then, that diversity is a demographic hallmark of this scholarly community. The faculty of the GDR is distinctively marked by a robust geographic and ethnic diversity as well as an uncommon gender balance. The GDR student body is equally diverse, with almost a third coming from outside North America. The result is an international community of scholars in which diverse perspectives are welcomed and placed in lively conversation toward a transformative scholarship uniquely engaged with the global contexts of contemporary religious faith.

**The Graduate Division of Religion supports work in the fields of:**

- Hebrew Bible;
- New Testament and Early Christianity;
- Christianity in the ancient Mediterranean and medieval Europe;
- Theological Studies;
- Philosophical Studies;
- Sociology of Religion;
- Christian Social Ethics;
- Psychology and Religion;
- U.S./American Religious Studies;
- Wesleyan and Methodist Studies;
- Liturgical History and Theology; Cultural Studies in Christian Worship; Homiletics;
- Sacred Music.
- A concentration in Women's Studies is available in any of the above fields.

The distinctive strengths of Drew's religion faculty also support interdisciplinary research emphases in Ecological Studies, Gender and Sexuality Studies, & Postcolonial and Race/Ethnic Studies.

## **Interdisciplinary Study**

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## Doctor of Ministry

### Application Information

The Doctor of Ministry program at Drew is a quality, multidisciplinary program for ministerial leaders who have distinguished themselves in the practice of ministry.

It demands both a "group process" (of finding your passion and becoming a prophet) and a "professional contribution" (an implemented, evaluated and critically articulated act of ministry) in a professional thesis project. The degree requires at least six semesters for completion, and features a stellar, mobile faculty and flexible curriculum. Most groups form in the fall, continue to meet through winter and spring, and come together after the first year for a four-week summer intensive at the Drew campus. The program culminates in a professional project and publishable paper of one's process, findings and learnings.

### [A Time to Grow](#)

You've been in ministry for a few years now and you're feeling a need for a new stimulus. New issues that were not even on the horizon when you were in seminary are now challenging you. The demands of ministry are draining your spiritual life. You want to focus on an important need in your ministry and you want a disciplined structured way way to renew yourself for ministry. But...you are having a hard time finding a place for serious conversation about ministry. And... it is difficult to find something that will fit your schedule. The Doctor of Ministry Program at Drew can be that place where you to find the future of your ministry.

[Learn more about what makes our program right for you.](#)

### Admission Requirements

**Students must have met the following requirements for admission to the D.Min program:**

1. Applicants must have completed the M.Div. or its equivalent (defined as 84 credits of graduate theological education), with a cumulative grade point average of 3.2 (on a 4.0 scale) in previous degree programs. Applicants with a 2-year Masters plus additional theological education will be considered.

2. Applicants must have at least three years of full-time professional experience beyond their first theological degree.
3. Applicants must be engaged in a recognized ministerial position at the time of application.
4. A writing sample, in the form of a personal statement, must be submitted for review.
5. E-mail capacity is required of all admitted students.

## Curriculum

Three required core courses, a methods course, 2 elective courses, and a project-thesis (for a total of 30 credits) are required for graduation. Check the area of concentration for more specific curricular offerings.

## Areas of Concentration

### [Congregational Growth and Development](#) (Oklahoma Regional Group)

The Congregational Growth and Development track seeks to resource the candidate in a three year process to lead a congregation to develop ministries that lead to the congregation's spiritual growth. The basic operating premise of this process is that every ministry context and congregation are unique and there are no quick fixes or turn key solutions to the challenge of doing ministry in the post-modern context. Every situation will require the leadership to customize its ministry to its situation.

- **Application deadline:** 7/1/11
- **Start Date:** Fall 2011

### [Congregational Growth and Development](#) (North Carolina Regional Group)

The group will focus on a biblically-based and theologically-informed approach to ministry and congregational development with integrity. This Doctor of Ministry concentration is carefully designed to assist pastors in assessing their context of ministry and employing new insights for growth and development in their settings. Students will engage in a new narrative approach to research in ministry, gain skills in using a systems approach to leadership, and enjoy new insights for conducting ministry in the 21st century.

- **Application deadline:** 7/1/11
- **Start Date:** Fall 2011

### [Global/Online Doctor of Ministry](#)

This program concentration is open to ministerial leaders anywhere in the world who meet qualifications for admission and have access to the Internet. A futurist-oriented program designed for ministerial leaders with a distinguished record of innovative ministry, the online curriculum includes: change leadership, leadership navigational skills, Christian futuring,

ancient/future ecclesiology, and postmodern evangelism. Requires attendance at selected Drew@ national consultations, three online courses and a three-week summer intensive.

- **Application deadline:** 7/1/11
- **Start Date:** Fall 2011

### [Worship, Spirituality and Preaching](#)

The Worship, Spirituality, and Preaching DMIN concentration is offered to those specializing in ministries of music, liturgy, preaching and spiritual formation; and who are sensitive to the spirituality of geography, sacred space and seasonal emphasis. It features team-teaching, travel-study, intensive sessions and active learning at multiple geographical and seasonal sites.

- **Application deadline:** 7/1/11
- **Start Date:** Fall 2011

### [Practicing Mind-Body-Spirit-Healing for Congregations and Clergy](#)

The approach in the in Practicing Mind-Body-Spirit-Healing for Congregations and Clergy concentration begins with the idea that health is a process not a state of non-illness or disease. It presumes, therefore, that a healthy community considers conflict a normal part of existence, and that healthy community teaches people both how to forgive and to be reconciled with differences and loss. The approach found within this concentration also understands that communities must develop symbols and structures of meaning making that sustain them during times of crisis and trauma, including rituals for losing and incorporating new members. These and other skills will be taught in this exciting new Doctor of Ministry Concentration.

- **Application deadline:** 7/1/12
- **Start Date:** Fall 2012

## **Student Resources**

- [Internet Education](#)
- [Registration for Theological School Certification in Camp/Retreat](#)
- [Registration and Add/Drop for Doctor of Ministry Online](#)

## **A Time to Grow**

You've been in ministry for a few years now and you're feeling a need for a new stimulus. New issues that were not even on the horizon when you were in seminary are now challenging you. The demands of ministry are draining your spiritual life. You want to focus on an important need in your ministry and you want a disciplined structured way way to renew yourself for ministry. But...you are having a hard time finding a place for serious conversation about ministry. And... it is difficult to find something that will fit your schedule. The Doctor of Ministry Program at Drew can be that place where you to find the future of your ministry.

Here at Drew you will study in a highly respected program with a world-class faculty and in a group of your professional peers. Both our regional and global/online D.Min. concentrations are praxis driven and academically grounded. You will gain resources, skills and knowledge by taking courses during your first year in the program before spending the next two years designing and implementing a ministry project and writing a doctoral project thesis.

Our mission is to prepare you for your 21st century ministry, by improving skills, giving insights, and teaching an approach to ministry that is theologically reflective. Toward this aim, we offer a variety of program options. Tomorrow's spiritual leaders will be change agents called upon to exegete postmodern culture and create new narratives, images and imperatives of ministry for the Third Millennium. We hope you will join us in this sacred endeavor. As Drew's Dr. Len Sweet advocates, "Carpe diem!"



**Drew's Global/Online Concentration** is cutting edge and future-oriented in both imaginative content and virtual format, and is focused on postmodern ecclesiology and ministerial leadership. [New class forming fall 2011!](#)

**Drew's Regional DMIN Concentration** seeks to resource the candidate in a three year process to lead a congregation to develop ministries that lead to the congregation's spiritual growth. The basic operating premise of this process is that every ministry context and congregation are unique and there are no quick fixes or turn key solutions to the challenge of doing ministry in the post-modern context. Every situation will require the leadership to customize its ministry to its situation. New class forming in North Carolina fall 2011.



**Drew's Practicing Mind-Body-Spirit-Healing for Congregations and Clergy Concentration** is an exciting new concentration. This concentration is founded upon two important notions: First, that healing and wholeness are communal processes which when put into practice create a pilgrimage that is its own destination; second, that clergy can never be healthier than their congregation, nor can congregations be healthier than their leadership. What this means is that to have healthy families, individuals, and clergy it is essential to develop

healthy communities. [New class forming in Fall 2012!](#)

**Drew's Worship, Spirituality and Preaching Concentration** is offered to those specializing in ministries of music, liturgy, preaching and spiritual formation; and who are sensitive to the spirituality of geography, sacred space and seasonal emphasis. It features team-teaching, travel-

study, intensive sessions and active learning at multiple geographical and seasonal sites. [New class forming for fall 2011!](#)

### **What Is Special About The Program?**

The Drew D.Min. program is designed to accommodate student enrollment in a given time and place. The program is offered in regional settings and online, utilizing a mobile core and adjunct faculty prepared to teach practical theology and organize contextualized learning. It focuses on the practical issues of ministry in the church and community setting.

**Jan. 2, 2009**

### **United Methodist Reporter**

The Rev. Janet Forbes had been senior pastor at St. Luke's United Methodist Church in Highlands Ranch, Colo., for only a few months when she decided it was time to go back to seminary. "St. Luke's drove me to it," she says of the congregation with its high percentage of young people. So last spring, she graduated with a doctorate from Drew Theological School. Her thesis was on postmodern Christianity. Now Dr. Forbes uses what she learned to minister to her flock at St. Luke's, where the average age is 32, and only a minority of them are lifelong United Methodists. They worship alongside seekers, new Christians and interfaith families. Bonding happens in mission teams and classes like Gap Group, where members talk about their diverse spiritual beliefs and share stories of their faith journeys.



"We're an organic community in which relationship is the tie that binds, not doctrine," Dr. Forbes said. "The more you build relationship across difference, the more difference becomes OK."

### **Who Are The Students?**

Students in the Drew D.Min. program come from around the world and are part of an ecumenical community representing the traditions of the Methodists, Episcopal, Baptist, Presbyterian, Roman Catholic, Quaker, Reformed, Wesleyan, Greek Orthodox, and many other denominations. They range in age from 28 to 73 and are multiethnic in background.

### **How Long Does It Take?**

Drew's Doctor of Ministry (D.Min.) program consists of three semesters and one intensive summer session of course work, followed by four semesters of research, supervised project design, applications, and evaluation in your specific area of study, culminating in a professional paper of publishable quality. The schedule, the regional locations, and the academic work are all tailored to the needs of busy pastors. Enrollment in the D.Min. program is selective.

### **Who May Apply?**

Candidates for the Doctor of Ministry program are required to have:

- a M.Div. degree or its equivalent
- a GPA of 3.2 or above

- recognized ministry assignment at time of admission
- good record of vital ministry and academic excellence
- good recommendations from a religious leader within their denomination and others
- 3 years ministry experience after first theological degree

# Global Online Doctor of Ministry

## Program Description

**The 21st Century Leadership Global/Online Concentration.** Open to ministerial leaders anywhere in the world who meet qualifications for admission, have access to the Internet, and are proficient in online work. Consists of 30 credit hours of multi-disciplinary study. A futurist-oriented program designed for ministerial leaders with a distinguished record of innovative ministry, the online curriculum includes re-imagining faith and ministry, ministerial leadership in postmodern culture, Christian futuring, and models of a future church. Requires three online courses, a three-week summer session at Drew, and a one week practical theology intensive at a Drew extension site.

The first year of this concentration consists of 6 courses: LOGON 901 or 902, LOGON 911 or 912, LOGON 921 or 922, a Theological Methods for Ministry seminar LOGON 980, an elective from among those offered at the Summer Intensive in biblical studies, theology, or church history (listed in the summer catalog as DMIN 93x, 94x, 95x, or 96x or LOGON 930) and a themes in ministry seminar such as DMIN 971 or DMIN 972, for a total of 18 credits. Four semesters of project development and thesis writing in Colloquium groups complete the degree program: LOGON 990, 991, 992, 993 (12 credits). Offered annually.

## Courses

### Re-imagining Faith and Ministry:

#### **LOGON 901/Apocalyptic Theology and New Millennialism (3)**

A survey of historic paradigm shifts, cultural turning points and major theological transitions in religion and society that can be interpreted eschatologically and epoch-alyptically as the end and/or beginning of an era. (E.g. the shift from scroll to codex, from codex to printed page, and from word to sound/image) Requires critical and creative weekly, online reflections on the theological implications of the present paradigm shift (technological revolution) for ministry in Third Millennium. Promotes critical reflection on the ways in which technology and ministry intersect using historical and theological methods related to eschatology. (FALL 2010)

#### **LOGON 902 /American Jesus: Representing Christ in U.S. Cultures (3)**

This course is a study of how Jesus appears in literature, art, film, and other popular media in America, examining how those representations have shifted and changed over the course of time.

The course will give students an understanding of how books, film, and other media convey representations of the sacred. DMIN students are expected to use insights from the course to produce a social-theological study of how people in their own congregations understand and imagine the figure of Jesus. (FALL 2011)

### **LOGON 903 /Sound Theology: Music as a Marker of Congregational Identity(3)**

The course will give students an understanding of how music conveys representations of the sacred and communicates theological understanding. DMIN students are expected to use insights from the course to produce a social-theological study of how people in their own congregations and contexts understand and imagine the sacred through music.

### **Ministerial Leadership in Postmodern Culture:**

Explorations of new means of envisioning, planning and carrying out ministry in the contemporary setting.

### **LOGON 911/Christian Futuring: An Operator's Manual for the Future (3)**

Provides a theological basis for pointing churches toward the future and provides an alternative model to church planning as strategic planning. Explores common stumbling blocks ministers and churches face as they move into the future. Provides an optimistic, postmodern "birthing" theology that requires church transformation rather than mere stylistic tinkering, and a practical "operator's" manual to the future. (JANTERM 2012)

### **LOGON 912/Preaching in a Postmodern Culture: Communicating with Contemporary Audiences (3)**

Postmoderns do not "know" life like moderns "knew" the world. In postmodern culture, knowing proceeds through imaginative leaps, loops and lurches that come to life almost holographically around performative metaphors. This course explores the abductive hermeneutic that all communicators to contemporary audiences need to claim and clarify. This abductive epistemology moves worship beyond the discussion over induction or deduction, over theory-based or data-oriented. Knowing is not linear movement either from (deduction) or towards (induction) propositions. We will review the multiple modes of cognition, and propose an EPIC methodology that moves preaching into more experiential, participatory, image-rich, and connective directions and dimensions. (JANTERM 2011)

### **Models of a Future Church:**

Studies of contemporary issues in theology, ecclesiology and ministry.

### **LOGON 921/Readings in Postmodern Ecclesiology (3)**

A theological and sociological exploration of church leadership in the face of ambiguity and adversity. Confronts the challenge of "getting engaged" in high and low context societies as well



as the economies of design in modern vs. postmodern cultures. Includes an advance at a selected "new paradigm" teaching church with national profile that provides on site learning in postmodern ecclesiology. (SPRING 2012)

### **LOGON 922/The Next Church: Ministry in the New World (3)**

A theological and sociological exploration of new models for ministry in the contemporary context. Students will explore how one meets the challenge of envisioning ministry in a contemporary mix of modern and postmodern cultures without succumbing to co-optation by those cultures. Includes an advance at a selected "new paradigm" teaching church with national profile that provides on site learning in postmodern ecclesiology. (SPRING 2011)

### **LOGON 980/Theological Methods and Practice (3)**

Building on the understanding of ministry in the postmodern context, the course will introduce students to relevant research methodologies and tools that may be employed in the Doctor of Ministry project. Students will engage in formulating their DMin project using their ministerial context. Framing the project theologically, students will begin to conceptualize the components of the project that will enable them to address the project focus. (SUMMER 2011)

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## **Summer Intensive Session at Drew**

The Drew Doctor of Ministry program requires a three-week residency on campus (mid June through first week in July). Each student enrolls in two intensive courses during the summer. One course is required: LOGON 980 Theological Methods in Ministry. The second course is an elective in Theological Studies (DMIN 910), Biblical Studies (DMIN 911), or Practical Theology (DMIN 912). (3rd week of June to 1st week of July.)

### **Themes in Ministry intensive options (SUMMER 2011)**

#### **DMIN 972 Drew@St. Deiniol's (Wales)**

Several other electives will be offered during the Drew Summer Session on the Drew campus.

- Pilgrimage: A Celtic Experience: Ancient Sites, Ancient Gods, and a Living Faith
- Credits: 3
- Instructors: Joel Mason, Ian Bradley, Donald Alchin, et. al.
- Program fee, including housing: approximately \$1,100 in addition to academic tuition. Travel arrangements to St. Deiniol's are the responsibility of the student.
- Description: Celtic Christianity flourished from the 5th-12th centuries in Ireland, Scotland, Wales, Brittany and Northern France. Emerging from the mists of time, Celtic spirituality continues to resonate with many interests and concerns of contemporary Christians and seekers of faith. This travel-study seminar explores the rich Celtic

traditions by visiting historic sites in Wales and hearing presentations from a variety of international scholars at St. Deniol's Library, Wales. Celtic themes include: divine immanence, intimacy with God, soul friendship, solitude and community, communion of the saints, and "thin places in the universe." Offered annually during two weeks in July.

## **Second and Third Year: The Project Phase**

Project Colloquium (begins fall of second year). Development of Topic Outline for doctoral proposal online (Sept.) followed by a two-day workshop on proposal development with faculty advisers (Oct.), leading to a professional project and doctoral thesis. Online "report back" sessions and "cyber-chats" scheduled each semester until graduation in May of third year. Four semesters of project development and thesis writing: LOGON 990, 991, 992, 993 (12 credits).

## **Tuition and Other Costs**

- Currently \$466 per credit hour or approximately \$1,400/course
- Estimated cost for text books and tools: \$900
- Travel and meals
- Reasonably priced dormitory style housing for on campus summer session.

## **To Apply Contact:**

Kevin Miller, Director of Theological Admissions  
973-408-3111 [theoadm@drew.edu](mailto:theoadm@drew.edu) or visit [www.drew.edu/theo/admissions](http://www.drew.edu/theo/admissions)

## **Application Deadline: July 1, 2011**

Apply online at <http://www.drew.edu/theo/forms/degree>

## **For additional program information:**

Dr. Carl Savage, Director of the Doctor of Ministry Program  
(973) 408-3630 [csavage@drew.edu](mailto:csavage@drew.edu)

# **Oklahoma Regional Group**

## **Is a Drew University DMIN in your future? Drew's Oklahoma Doctor of Ministry Regional Concentration**

### **New Group forming now in Oklahoma for Fall 2011**

The group will focus on a biblically-based and theologically-informed approach to ministry and congregational development with integrity. This Doctor of Ministry concentration is carefully

designed to assist pastors in assessing their context of ministry and employing leadership skills for growth and development in their settings. Students will engage in a new narrative approach to research in ministry, gain skills in using a systems approach to leadership, and enjoy new insights for conducting ministry in the 21 st century. Three core courses focus on:

- Developing a theological and systems approach to ministry and congregational development
- Analyzing your community and congregation to prepare for congregational growth
- Creating a “notion of church” to effectively minister to the emerging church context

### **First Year Core Courses**

- **Ministerial Leadership and Congregational Dynamics**

Explores the challenge to leadership by unhealthy triangles found in pastoral relationships and congregational conflicts. In two three-day retreat sessions, students are exposed to Bowen Family Systems Theory as interpreted by Edwin Friedman and others. The course is taught by a qualified family therapy practitioner and/or pastoral psychotherapist. Students reflect on their personal dynamics of pastoral leadership through recollections from their “family of origin emotional process” and ways of relating in their current families and congregations. Case studies, brought to class by students, are discussed and interpreted. Instructor: Dr. William Presnell (Fall 2011) Sept 26-28, 2011 and Oct 24-26, 2011 at Bacone College

- **Leading Transformation for Fruitful Ministry and Congregational Vitality**

Instructor: Dr. Bob Crossman (JanTerm 2012) January 9-13, 2012 at Bacone College

- **The Next Church : Ministry in the New World**

A theological and sociological exploration of new models for ministry in the contemporary context. Students will explore how one meets the challenge of envisioning ministry in a contemporary mix of modern and postmodern cultures without succumbing to co-optation by those cultures. Includes an advance at a selected “new paradigm” teaching church with national profile that provides on site learning in postmodern ecclesiology. Instructor: Dr. Carl Savage and Dr. Robert J. Duncan (Spring 2012) dates tbd at Bacone College

### **Courses are structured in various formats, including:**

- 1-week intensives (JanTerm)
- Two 3-day intensives (Fall and Spring Terms)

- Three-week residential SummerTerm (July 16- Aug 3, 2012)
- Two Years of Project/Thesis work

## **Dates And Times**

<b>Fall 2011</b>	Two 3-day sessions at Bacone College , Muskogee, OK Session 1 Sept 26 – Sept 28  Session 2 Oct 24 – Oct 26
<b>JanTerm 2012</b>	One Week Intensive: Jan. 10-14, 2011 at Bacone College
<b>Spring 2012</b>	Two 3-day sessions at Bacone College Session 1 tbd Session 2 tbd
<b>Summer Term 2012</b>	3-week intensive: July 16- Aug 3 at Drew University

## **General Requirements:**

The DMIN degree at Drew is open to ministerial leaders who have

- M.Div. from an ATS accredited institution (equivalent graduate theological education will be considered)
- At least three years full-time ministerial experience after one's first theological degree
- Recognized ministry assignment at time of admission
- Strong record of effective leadership in the practice of ministry
- Evidence of academic ability (3.2 GPA)
- Capacity for critical theological reflection and writing
- TOEFL scores of 570 (computer-based 230) must be submitted by those for whom English is not their first language

## **Degree Completion**

Successful candidates will have completed 30 credit hours including:

- 3 core courses, 2 electives, and Methods for Ministry
- Design, implementation, evaluation and description of professional project
- Approval and defense of doctoral thesis based on project

## **Tuition and other costs**

- Currently \$466 per credit hour or approx \$1,400/course
- Estimated cost for text books and tools: \$750
- Intensive and Summer dormitory-style housing at reasonable rate
- Travel and meals

## **To Apply**

### **Contact:**

Dr. Kevin Miller, Director of Theological Admissions  
973/408-3111 [theoadm@drew.edu](mailto:theoadm@drew.edu) or visit [www.drew.edu/theo/admissions](http://www.drew.edu/theo/admissions)

### **Application Deadline: July 1, 2011**

Apply online at <http://www.drew.edu/theo/forms/degree>

### **For additional program information:**

Dr. Carl Savage, Director of the Doctor of Ministry Program  
(973) 408-3630 [csavage@drew.edu](mailto:csavage@drew.edu) website: <http://www.drew.edu/dmin>

# **Practicing Mind-Body-Spirit-Healing for Congregations and Clergy**

## **Concentration Description**

Drew University is announcing an exciting new concentration in Practicing Mind-Body-Spirit-Healing for Congregations and Clergy (MBS). This concentration is founded upon two important notions: First, that healing and wholeness are communal processes which when put into practice create a pilgrimage that is its own destination; second, that clergy can never be healthier than their congregation, nor can congregations be healthier than their leadership. What this means is that to have healthy families, individuals, and clergy it is essential to develop healthy communities. The concentration takes for granted that causing students and their congregations to experience the practical application technique and theory toward building healthy communities starts the journey towards wholeness for pastors and their communities. This exercise will begin during the first semester when pastors and their congregations will experience together the building of community as they consider issues of suffering, trauma, and loss that accompanies contemporary modern life. Accordingly, this concentration will entail some small group experience and site visits to examine what creates healthy community. As part of the coursework in this concentration, students are expected to have leadership from their church or other ministry context participate in some portion of the classes.

We feel that the Practicing Mind-Body-Spirit-Healing for Congregations and Clergy concentration has relevance not only for traditional mainline denominational churches, but for immigrant and urban churches as well. In this concentration students will be taught theological reflection, prayer traditions, conflict mediation, small group development, community building, and psychological theory that will enable them as pastors and religious leaders to build stronger communities in many different contexts. We believe the learning processes in this format will not only provide healing for groups within the congregations and ministry settings of candidates, but will have enormous benefits for the wider community as well. A problem with traditional approaches to clergy health has always been that they attempt to instruct clergy to live healthily but without simultaneously transforming their congregations. We maintain that new wine must always be placed in new wine skins. This new Doctor of Ministry concentration is designed to produce just that in both student and setting.

The approach in the in Practicing Mind-Body-Spirit-Healing for Congregations and Clergy concentration begins with the idea that health is a process not a state of non-illness or disease. It presumes, therefore, that a healthy community considers conflict a normal part of existence, and that healthy community teaches people both how to forgive and to be reconciled with differences and loss. The approach found within this concentration also understands that communities must develop symbols and structures of meaning making that sustain them during times of crisis and trauma, including rituals for losing and incorporating new members. These and other skills will be taught in this exciting new Doctor of Ministry Concentration.

### **Practicing Mind-Body-Spirit-Healing for Congregations and Clergy Structure**

- First Year: Three on-campus semesters of study (Fall, JanTerm and Spring) followed by a three-week Summer Residency Intensive.
- Second Year: A regional Colloquium (two days in September and again in October), a Professional Project executed at the ministry site, an April ministry site visit, a Report Back Session (Spring - One Full Day).
- Third Year: Preliminary Project Report due (Fall - One Full Day). Writing a Doctoral Thesis, 70-90 pages, of publishable quality (Draft of Thesis Due February 1st), submission of the Final Draft for Faculty Review (March 15th), and an Exit Interview.

#### Courses:

- Fall 2010 Psychological and Biblical Metaphors of Personal and Congregational Growth: Learning to Travel Together (week long intensive)
- Janterm 2011 Clergy Health and Its Relationship with Congregational Life (Intensive Course held at retreat center) Students attend with Lay Leadership. (week long intensive)

- Spring 2011 Conflict, Anger and Forgiveness: Working Through Loss and Difference (2 3-day meetings)
- Summer 2011: Mind-Body-Spirit-Healing and Congregational Life *and* Methods Seminar: Qualitative and Quantitative *plus* one additional elective
- Fall 2011-Spring 2013 Project Phase Colloquia

Core faculty include:

- Arthur Pressley, Ph.D.
- Timothy Barrett, D.Min.
- Virginia Samuel, D.Min.

## To Apply Contact:

Kevin Miller, Director of Theological Admissions  
 973-408-3111 [theoadm@drew.edu](mailto:theoadm@drew.edu)  
 or visit [www.drew.edu/theo/admissions](http://www.drew.edu/theo/admissions)

### Application Deadline: July 1, 2012

Apply online at <http://www.drew.edu/theo/forms/degree>

For additional program information:

Dr. Carl Savage, Director of the Doctor of Ministry Program  
 (973) 408-3630 [csavage@drew.edu](mailto:csavage@drew.edu) website: <http://www.drew.edu/dmin>

## Worship, Spirituality and Preaching

- [Program Description](#)
- [Course Information](#)
- [Tuition and Other Costs](#)
- [Contact Drew](#)

### Program Description

The *Worship, Spirituality and Preaching* DMIN concentration is offered to those specializing in ministries of liturgy, music, preaching and spiritual formation, and who are sensitive to the



*spirituality of geography, sacred space and seasonal emphasis.* It features team-teaching, travel-study, intensive sessions and active learning at several geographical and seasonal sites including:

- Drew University
- Celebration Village, Orlando, FL
- Quellen Retreat Center, Mendham, NJ
- [Ocean Grove Camp Meeting Association, NJ](#)
- [Saint Deiniol's Residential Library, Wales](#)

The curriculum consists of thirty (30) semester credits of multi-disciplinary studies, a three-week summer term on the Drew campus, followed by an additional one-week practical theology intensive at an extension site. During the second and third years of the program concentration, candidates work with their faculty advisers to develop a project proposal, design and execute their approved project, have it independently evaluated, and then compile the results, learnings, and contributions in a project thesis.

Core faculty include:

- **The Rev. Dr. Heather Murray Elkins**, Professor of Worship and Liturgical Studies
- **The Rev. Dr. Gary Simpson**, Assistant Professor of Homiletics
- **Sr. Kathleen Flood**, Director of StillPoint Retreat and Study Center
- **The Rev. Dr. Joel Mason**, Rector, Church of St. Mary the Virgin

## Important Dates

- **Application Deadline:** July 1, 2011
- **Program Start Time:** Fall 2011
- **Graduation:** May 2014

## Course Information

### Core Courses

#### *Fall Term 2011*

**WSP 901 Theology of Sacrament and Story (3) (Dr. Joel Mason)** Draws on historical and theological foundations for worship and spirituality through critical reflection on narrative theology in worship, preaching, autobiography, story-telling and Scripture. Ministerial leaders live and breathe at the intersection of stories that are secular and sacred, human and holy. Communities of faith construct narratives that signify the traditions that shape their ministries. This course will explore the use of narrative in personal identity and congregational development. Term project includes a written spiritual-theological portrait of one's congregational or ministry context). Offered as one-week intensive at Drew University. (Oct 2011)

### *Jan Term 2012*

**WSP 900/Foundations in Worship and Spirituality: History of Christian Spirituality (3) (Sr. Kathleen Flood)**Promotes critical reflection on ministerial leadership in the congregation through the lens of spiritual formation in historical and theological context. Includes a 3-day retreat/advance at teaching church or extension site, and a follow-up session on historical and theological foundations for ministry. Course objective: to understand the role of spiritual formation in one's particular denominational tradition and congregational history. Term project includes a written theological portrait of one's congregational ethos plus a spiritual formation project appropriate to one's tradition. Offered as a one week intensive.

### *Spring Term 2012*

#### **WSP 912 Writing for Worship (3) (Dr. Heather Murray Elkins)**

Focused on practical skills used in writing for contemporary worship and ritual. Offered as one-week intensive at Drew University.

### *Summer Term (2012) (9)*

Intensive two-week session on the Drew campus plus one-week at on campus or at a Drew extension site. Each student takes two courses at Drew campus and one elective option at Drew or an extension site .

**DMIN 980 Theological Methods and Practice (3)**Building upon the understanding of ministry in the postmodern context, the class will introduce the student to relevant research methodologies and tools that may be employed in the Doctor of Ministry project. Students will engage in formulating their DMin project using their ministerial context. By first framing the project theologically, the students will then begin to conceptualize the components of the project that will enable them to address the project focus.

### **Elective Courses**

**WSP 902/The Preaching Life (3) (Gary Simpson)**This foundational course will examine the life of the sermon and preaching with specific attention given to centering the sermon in the church's liturgy and centering the preacher in a life of spiritual discipline. This course will be taught at Drew and in New York City with particular attention given to the history of preaching in this urban context.

**WSP 972 Pilgrimage: Exploring Celtic Sites with Christian Faith (3) ( Joel Mason)**Celtic Christianity flourished from the 5th-12th centuries in Ireland , Scotland , Wales , Brittany and Northern France . Emerging from the mists of time, Celtic spirituality continues to resonate with many interests and concerns of contemporary Christians and seekers of faith. This travel-study seminar explores the rich Celtic traditions by visiting historic sites in Wales and hearing presentations from a variety of international scholars at St. Deiniol's Library, Wales . Celtic themes include: divine immanence, intimacy with God, soul friendship, solitude and community,

communion of the saints, and “thin places in the universe.” Preparatory reading and integrative term paper required.

Location: St. Deiniol's Residential Library, Wales (near Chester , England ).

Dates:

## **Project and Thesis Phase (Fall 2012 - Spring 2014)**

This phase of the program consists of four semesters of project development and thesis writing. Students are required to select, train and work collaboratively with a Lay Advisory Team, who takes part in designing, executing and evaluating the project.

### *Fall 2012*

**DMIN 990 Project Colloquium (3)** Colloquium for processing project proposals with the goal of getting the prospectus approved before the end of the semester. Typically occurs in two 2-day sessions on campus or at an extension site; involves group process and individual academic advising.

### *Spring 2013*

**DMIN 991 Professional Project (3)** Project implementation with a one-day report back session.

### *Fall 2013*

**DMIN 992 Project and Thesis Research and Writing (3)** Continuation of work on project and thesis research and writing. Report back sessions are scheduled leading to approval of the first draft of the Thesis

### *Spring 2014*

**DMIN 993 Completion of Thesis and Exit Interview (3)** Work on writing the final draft of the paper and Exit Interview. Report back sessions are scheduled leading to approval of the thesis. Exit Interviews are required for all students.

### *May Graduation 2014*

## **Tuition and Other Costs**

- Currently \$466 per credit hour or approximately \$1,400/course
- Estimated cost for text books and tools: \$750
- Reasonably priced dormitory style housing and meals at nearby retreat centers available for course meetings; facility usage fees
- Travel and meals
- Reasonably priced dormitory style housing for on campus summer session.

## Contact Information

Kevin Miller, Director of Theological Admissions  
973/408-3111 [theoadm@drew.edu](mailto:theoadm@drew.edu) or visit [www.drew.edu/theo/admissions](http://www.drew.edu/theo/admissions)

### For additional program information:

Dr. Carl Savage, Director of the Doctor of Ministry Program  
(973) 408-3630 [csavage@drew.edu](mailto:csavage@drew.edu) website: [/dmin](http://dmin)

## Master of Divinity

### Application Information

- [Apply](#)
- [Print Application](#)
- [Request More Info](#)

The Master of Divinity (M.Div.) is the most widely recognized and accepted degree for religious professionals. The M.Div. emphasizes foundational principles necessary in the practice of ministry. Candidates are expected to gain understanding in the Christian faith and in the capacity to interpret that faith to the contemporary world; to grow as persons of faith while exercising the responsibilities of the pastoral office; to become aware of social processes that bear upon pastoral leaders and the interactions of the church and society; and to develop professional competencies important to an effective ministry.

### Program Duration and Location



The M.Div. program may be completed in three years of full-time study. Students who carry heavy employment or other responsibilities may extend this an additional year by carrying a lighter but still full-time load. Financial assistance may be awarded for no more than eight semesters (four years) and all requirements for the degree must be completed within 14 semesters (seven years) of the date of initial matriculation. Students may not take more than 15 credits in the fall or spring semester or 3 credits in the January term without approval of the Academic Standing Committee.

Students who cannot attend seminary full time may apply for the Extended Track Program of the Theological School. In this program, students take 15-18 credits per year including fall and spring semesters, January term, and

summer terms. The program takes 5-6 years to complete on this track. Scholarships apply to all courses (even if the student is enrolled in only three credits) up to a total of 12 semesters (6 years).

There are a limited number of spaces available for Extended Track students. Students should indicate an interest in this program on their application form. [Contact the Associate Academic Dean](#) for more information on this program.

- [Admission Requirements](#)
- [Curriculum](#)
- [Learning Outcomes](#)
- [Suggested Courses](#)

## Admission Requirements

**Students must have met the following requirements for admission to the M.Div. program:**

1. A bachelor's degree from an accredited college or university, or from an equivalent overseas institution;
2. A cumulative grade point average of 3.0 (on a 4.0 scale) in a previous degree program. This capacity may also be indicated by "B" work in a selected group of courses pertinent to theological study;
3. Capacity for leadership and, if appropriate, the potential for ordination;
4. Personal interviews with an admissions representative may be required.

## M. Div./M.S.W. Drew Theological School and Monmouth University Dual Degree Program

Drew Theological School and Monmouth University have established a dual degree program whereby students can earn a Master of Divinity from Drew and a Master of Social Work from Monmouth in a total of four years. This outline of the program shows the student starting with the Master of Divinity program. Students should apply to the school of Social Work by February of their second year of study. The Master of Social Work program at Monmouth allows for two concentrations: Practice with Families and Children and International and Community Development. (<http://www.monmouth.edu/academics/deptlinks/socialwork.asp>)

For more information on this program, please contact Anne Yardley, Associate Academic Dean at 973/408-3419 or [ayardley@drew.edu](mailto:ayardley@drew.edu).

- **Year One: Theological School**
  - Fall Semester
    - Psth 501 The Public Practice of Theology
    - Bibst 101 Old Testament
    - Chist 203 Church History I

- Theph 300 Philosophical Resources for Theological Study
  - Jan term elective – 3 credits
  - Spring Semester
    - Bibst 111 New Testament
    - Chist 203 Church History II
    - Chsoc 401 Religion and the Social Process
    - Theph 301 Systematic Theology
- **Summer between Year One and Year Two**
  - Cross Cultural Requirement
- **Year Two: Theological School**

Note: Student pursuing this track should wait to do supervised ministry until the third year.

  - Fall Semester
    - Psth 505 The Church at Worship I
    - Psth 504 Introduction to Pastoral Care
    - Chsoc 400 Ethics
    - Theph 308 World Religions
  - Spring Semester
    - Psth 506 Church at Worship II
    - Psth 503 Introduction to Educational Ministries
    - Rlsoc Methods in the Study of Urban Religions
    - Theph Advanced theology course
- **Summer between Year Two and Year Three**
  - Psth 595A Clinical Pastoral Education (6 credits) – highly recommended
- **Year Three: School of Social Work plus Supervised Ministry**
  - SW503 Social Work Practice with Individuals and Families
  - SW 505 Social Welfare Policy and Services I
  - SW 509 Human Behavior in the Social Environment I
  - SW 510 Field Practicum I
  - Psth 521 Supervised Ministry I
  - [waiver students from SW507 on the basis of Methods in the Study of Urban Religions]
  - SW 513 Social Work Practice in Groups
  - SW 515 Social Welfare Policy and Services II
  - SW 518 Global Community Practice
  - SW 519 Human Behavior in the Social environment
  - SW 520 Field Practicum II
- **Year Four: Both schools**
  - SW630 or 631 Field Practicum III
  - SW Elective in the concentration of choice
  - SW Elective in the concentration of choice
  - SW Tutorial – 1 credit to prepare for SW 669
  - Theo Elective
  - SW640 or 641 Field Practicum IV
  - SW669 Integrative Research Seminar
  - SW Elective in the concentration of choice

- Theo Elective

# Master of Sacred Theology

## Application Information

The Master of Sacred Theology is a one-year program (18 credits) for those who have completed their basic theological education with the M.Div. or its equivalent and who wish to pursue further study in a particular field within the curriculum of the Theological School. This degree is attractive to pastors who wish to deepen their scholarly understanding of an area and for those who wish to pursue further academic work at the doctoral level.

## Admission Requirements

**Students must have met the following requirements for admission to the S.T.M. program:**



1. Applicants must hold the M.Div. (or first graduate theological degree providing equivalent theological background, or its educational equivalent) from an accredited theological school and must have maintained at least a 3.33 (B+) grade point average. Additional academic work beyond the M.Div. may also satisfy the 3.33 grade point average requirement.

2. If an applicant's academic record indicates deficiencies in certain areas prescribed by the Association of Theological Schools (A.T.S.) in the United States and

Canada, that person may be required to take prerequisite courses that will not be credited toward the S.T.M. degree.

3. No advanced standing is granted toward the S.T.M. degree.
4. Applicants must submit an academic paper in English as part of their application. International students who have not done previous academic work in English may submit their own English translation of another paper.
5. All applications for the fall semester must be complete by March 1 of that year. Applications for the spring semester must be complete by October 1 of the previous fall.

## Learning Outcomes

**The following learning outcomes are anticipated for Master of Sacred Theology students:**

1. an advanced understanding of a focused area or discipline
2. the capacity to use research methods and resources in the discipline



3. the ability to formulate productive scholarly questions

# Master of Arts

## Application Information

The Master of Arts program is a two-year master's degree designed for students who wish to acquire a background for teaching at the secondary level, attain a foundation for further studies in religion at the doctoral level, or explore the religious disciplines for personal interests. This degree is not designed to lead to ordination and does not presuppose any particular faith stance.

## Program Duration and Location

The program is designed to be completed in two years or four semesters of full time study. All requirements must be completed within five years from the date of initial matriculation. Students must complete a minimum of 24 credits at Drew Theological School. Students with credits earned elsewhere at the graduate professional level and not applied toward another earned degree may apply for a maximum of 12 credits of advanced standing. Transfer credit is not granted for credits earned earlier than 10 years prior to the date of matriculation.

## Admission Requirements

Applicants must have a bachelor's degree from an accredited college or university, or from an equivalent international institution. Academic work should have been rich in the liberal arts, offering general knowledge of human culture through studies in the humanities, including religion, languages, and the natural and social sciences. Applicants must be able to write clearly and effectively.



Steve, Master of Arts

Applicants should have demonstrated the capacity to do above average academic work, with a cumulative grade point average of 3.2 or above (on a 4.0 scale) in a previous degree program. The student may choose to submit GRE scores to further indicate academic capabilities.

The applicant must present transcripts for all academic study beyond secondary school.

The completed application form must be accompanied by a statement of purpose by the applicant explaining the reasons and goals for pursuing the MA degree and by three letters of reference from persons qualified to evaluate the applicant's intellectual competence and promise.

## **Program Curriculum**

The Master of Arts program shall consist of 44 academic credits. Further requirements for the MA include proficiency in one foreign language, determined by examination. (Students may petition to substitute an additional six credits of course work for the language exam. Students in the social sciences may petition to substitute a statistical methods course for the foreign language requirement).

Each student will work out an appropriate course of study in consultation with the academic advisor, which will culminate in an integrative project. For this project, students will elect to write either an extended paper linked to a course, or a traditional academic thesis of some 60-70 pages. The thesis option earns 6 credits in the final semester of study, and is strongly recommended for those who expect to undertake doctoral work. All MA students are required to take two one-credit courses that are intended to prepare them for academic research and writing, Research Skills 1 in their first semester and Research Skills 2 in their third semester.

## **Learning Outcomes**

The specific goals of the Master of Arts degree will be worked out in consultation between the student and the academic advisor. Students will generally opt either to attain a broad knowledge of various theological disciplines or to develop a focused knowledge in a specific discipline. It is expected that all students in the MA program will develop:

- The ability to reflect critically on both primary and secondary source materials
- The ability to use research methods and resources appropriately to the task at hand
- The ability to formulate productive scholarly questions

## **Master of Arts in Ministry**

### **Application Information**

The Master of Arts in Ministry program is a two-year professional master's degree for students preparing for leadership in congregations, non-profit agencies, or other organizations. It may also be used by those who are preparing for ordination as a deacon in the United Methodist church. It is not designed either for those seeking ordination in most denominations (see the M. Div. program) or for those intending to pursue doctoral work (see the Master of Arts program). Within the program students may choose to focus on a specific area of specialization including but not limited to social justice ministries, church music, ecological ministries, camp and retreat ministries, Christian education, and pastoral care.

### **Program Duration and Location**

The program is designed to be completed in two years or four semesters of full time study. All requirements must be completed within five years from the date of initial matriculation. Students must complete a minimum of 30 credits at Drew Theological School. Students with credits earned elsewhere at the graduate professional level and not applied toward another earned degree may apply for a maximum of 15 credits of advanced standing. Transfer credit is not granted for credits earned earlier than 10 years prior to the date of matriculation.

## Admission Requirements

Applicants must have a bachelor's degree from an accredited college or university, or from an equivalent international institution. Academic work should have been rich in the liberal arts, offering general knowledge of human culture through studies in the humanities, including religion, languages, and the natural and social sciences. Applicants must be able to write clearly and effectively.

Applicants should have demonstrated the capacity to do above average academic work, typically with a cumulative grade point average of 3.0 or above (on a 4.0 scale) in a previous degree program. This capacity may also be indicated by "b" work in a selected group of courses pertinent to theological study. Those whose previous academic performance falls below this level, but who demonstrated compensating strengths, may be admitted on academic probation and limited to 9 credit hours per semester until the probation is removed.



Tisa, Master of Arts in Ministry

The applicant must present transcripts for all academic study beyond secondary school.

The completed application form must be accompanied by a statement of purpose by the applicant explaining the reasons and goals for pursuing the MA in Ministry degree and by three letters of reference from persons qualified to evaluate the applicant's intellectual competence and promise as well as personal character and potential for ministry.

## Program Curriculum

Each student in the MA in Ministry program must complete 45 credits of course work including the following:

### Required courses: (15 credits)

There are 4 broad areas from which course requirements must be selected

1. **Religious heritage** (9 credits from the following courses):
  - o Bibst 101 Biblical Literature 1

- Bibst 111 Biblical Literature 2
- Chist 202 Church History 1
- Chist 203 Church History 2
- Theph 301 Systematic Theology

2. **Cultural Context** (3 credits from the following courses):

- Chsoc 401 Religion and the Social Process
- Chsoc 400 Christian Ethics
- Or any of the world religion or cross-cultural courses

3. **Personal and spiritual formation** (3 credits from the following courses)

- Pasth 501a/b Pastoral Formation
- Pasth 503 Introduction to Educational Ministries
- Pasth 504 Intro to Pastoral Care

4. **Practicum** (6 credits)

- Each student will complete six credits in field education in an appropriate ministry field. This requirement may be fulfilled through internships or through the supervised ministry class.

**Optional Area of specialization (12 credits)**

Each student, in consultation with an academic advisor, may elect to choose a particular specialization, with 12 credits of course work designated as applying specifically to the area of specialization.

**Elective credits (12 credits)**

The remaining 12 credits will be electives.

## **Learning Outcomes**

**The MA in Ministry program seeks to develop the following abilities in students:**

- The ability to read and interpret scripture and other sacred texts with cultural sensitivity, ethical awareness, and a critical understanding of their histories, interpretations, and applications in church and society

- The ability to think critically and constructively regarding the area of ministry specialization
- The ability to work effectively in ministry as evidenced by the successful completion of a field education component
- The development of communal and personal practices that nourish spiritual and moral well-being

## United Methodist Deacon Track

**Students who wish to pursue ordination in the United Methodist Church through the MA in Ministry degree can do so with the following courses:**

- 27 credits of “Basic Graduate Theological Education”
  - Old Testament (3 credits) Bibst 101 Biblical Literature 1
  - New Testament (3 credits) Bibst 111 Biblical Literature 2
  - Church History (3 credits) Chist 202 or 203 Church History 1 or 2
  - Systematic Theology (3 credits) Theph 301 Systematic Theology
  - Worship (3 credits) Pasth 505, Pasth 506, Logon 735 or course on UM Worship
  - Mission of the Church (3 credits) Chsoc 401 Religion and the Social Process or another course on mission
  - Evangelism (3 credits) Chist 244 Evangelism in the Methodist Tradition or another evangelism course
  - UM History, Doctrine and Polity (6 credits) Chist 260/261 or Logon 260/261
- 3 credits in personal and spiritual formation
- 6 credits in field education/internships

Each UM Deacon candidate will designate an area of specialty as a deacon and take at least six credits of additional course work as well as completing the field education requirement in that area.

UM Deacon candidates may designate one the [certification in camp and retreat ministries](#) or [the certification in spiritual formation](#).

## Academic Calendar

[Fall 2010](#)

[January 2011](#)

[Spring 2011](#)

### Fall Semester 2010

- Tue. Aug 24** Theo New students arrive, orientation begins, 4pm
- Wed. Aug 25** Theo Registration for new students  
GDR New Students arrive, orientation begins, 4pm.
- Thurs. Aug 26** GDR Registration for new students
- Mon. Aug. 30** Classes begin, Doctoral dissertation defense copy due for December candidates
- Fri. Sept 3** Last day to add a semester long class without the instructor's signature
- Mon. Sept 6** Labor day, no classes
- Thur. Sept 9** Matriculation Service
- Mon. Sept 13** Last day to *add* a semester long class *with* instructor's signature, to change P/U option, Enroll from Wait List or *drop* a semester long class *without* a "W"  
(**Note: No reduction in charges for any reduced load after this date**)
- Fri. Sept. 17** GDR Language examinations
- Mon. Oct. 11-  
Fri. Oct.15** Reading Week, no classes
- Tues.-Thur. Oct 19-21** Tipple Vosburgh Lectures, GDR final dissertation & Thesis submission-defended & edited
- Mon. Oct. 25** GDR Language Examinations
- Fri . Nov. 5** Last day to drop semester long course with a "W." (**Courses discontinued after this date earn a grade of "U"**).
- Mon - Thur Nov 15-18** Registration for Jan Term and Spring 2011 semester (Materials available 1 week before, clear accounts required to register.)
- Wed. Nov 24** Thanksgiving recess begins, no classes.
- Mon. Nov. 29** Classes resume.
- Mon. Dec. 6** Last Classes Meet
- Tu.-Wed. Dec 7-8** Reading days, no classes.
- Thur. Dec 9** Final Examinations begin.
- Wed. Dec. 15** All examinations and semester end

## January Term 2011

- Mon. Jan 3** January Term 2011 begins & Non-credit Language Institute courses begin.
- Thurs. Jan 20** Language Institute courses end
- Fri. Jan 21** Jan Term Courses end  
GDR Language examinations

## Spring Semester 2011

- Thurs. Jan 20** Orientation for New Students begins 4pm

- Fri. Jan 21** Registration/Orientation for new students, returning students not pre-registered
- Mon. Jan 24** Classes Begin
- Fri. Jan. 28** Last day to add a semester long class without instructor's signature
- Thurs. Feb 3** Matriculation Service
- Last day to *add* a semester long class *with* instructor's signature, to change P/U option, Enroll from Wait List or *drop* a semester long class *without* a "W"
- Fri. Feb 4** (Note: No reduction in charges for any reduced load after this date).
- Mon. Feb. 14** Application due for May commencement
- Fri.-Fri March 4-11** Spring recess begins at 5:00 p.m.
- Mon. March 14** Classes resume
- Mon. March 21** GDR Doctoral Dissertation defense copy due for May candidates
- Last day to withdraw from a semester long class with a grade of "W"
- Mon. April 4** (courses discontinued after this date earn the grade of "U") All outstanding work from previous semesters due for May candidates for Graduation
- Mon. April 18-  
Fri. April 22** Holy week, no classes
- Mon-Thurs  
Apr. 25-28** Registration for the Fall 2011 term. Materials ready one week before. Clear financial accounts required to register.
- Fri. April 29** Last classes meet  
GDR Language Examinations
- M-W May 2-4** Reading days, no classes
- Th. May 5** Final Examinations begin.
- Wed. May 11** Last day of final examination, semester ends. Last to submit an approved STM Thesis.
- Fri. May 13** Baccalaureate Service
- Sat. May 14** Commencement 10:30 a.m.

## Policies & Regulations

- [Academic Advising](#)
- [Academic Integrity](#)
- [Academic Progress Policy](#)
- [Minimum Degree Requirements](#)
- [Institutional Review Board](#)

## Academic Advising

Faculty advisers are assigned to students when they matriculate into a degree program. Students have an opportunity to meet their advisor at orientation and work with that advisor throughout their program. Advisors aid students in selecting courses in line with their interests and/or career objectives. If you do not have an adviser, please call the office of the Associate Academic Dean at x3419.

Doctor of Ministry Students should contact the Doctor of Ministry Office for assignments of advisers: x3630.

## **Academic Integrity**

- [Academic Integrity](#)
- [Standards of Academic Honesty](#)
- [Categories of Academic Dishonesty](#)
- [Basic Requirements for Acknowledging Sources](#)
- [How to Avoid Unintentional Plagiarism](#)
- [Procedures for Hearing Cases of Academic Dishonesty](#)
- [Appeal Process](#)

## **Academic Integrity**

In an effort to standardize practice, the Theological School (along with the College of Liberal Arts and the Caspersen School of Graduate Studies) has adopted an academic integrity policy. The following Standards of Academic Honesty Policy has been approved by the Theological School faculty.

## **Standards of Academic Honesty**

Standards of honesty in the academic world derive from the nature of the academic enterprise itself. Scholars use writing both to create knowledge and to record knowledge, and students are invited into the academic enterprise through an intellectual conversation that occurs primarily in writing. Through the exchange of written texts, students contribute to the academic conversation and develop their intellectual skills. Since academic dishonesty necessarily hinders such development, it cannot be tolerated under any circumstances. Accordingly, Drew University has established standards of academic integrity and procedures governing violations of them. These basic standards apply to all work done at Drew. Students are expected to study and comply with these principles as stated below.

## **Categories of Academic Dishonesty**

The standards of academic integrity apply to information that is presented orally, in writing, or via the computer, in any format ranging from the most informal comment to a formal research paper or a dissertation. These standards apply to source material gathered from other people, from written texts, from computer programs, from the Internet, or from any other location.



## **Plagiarism**

Plagiarism is the act of appropriating or imitating the language, ideas, or thoughts of another and presenting them as one's own or without proper acknowledgment. This includes submitting as one's own a thesis, a paper, or part of a paper written by another person, whether that material was stolen, purchased, or shared freely. It also includes submitting a paper containing insufficient citation or misuse of source material.

## **Duplicate Submission**

Submitting one work in identical or similar form to fulfill more than one requirement without prior approval of the relevant faculty members is a breach of academic integrity. This includes using a paper for more than one course or submitting material previously used to meet another requirement.

## **Cheating on Examinations**

Cheating on examinations by copying material from another person or source or by gaining any advance knowledge of the content or topic of an examination without the permission of the instructor is another breach of academic integrity. In the case of take-home examinations, the guidelines under Collaboration (below) apply; failure to follow those guidelines constitutes academic dishonesty.

## **False Citation**

Listing an author, title, or page reference as the source for obtained material, when the material actually came from another source or from another location within that source, is a breach of academic integrity. This includes attributing fabricated material to a real or fictitious source.

# **Basic Requirements for Acknowledging Sources**

## **Quotation**

All quotations, however short, must be identified as such. In written texts they must be placed in quotation marks or be clearly indented, and the complete source must be cited either in the text or in a footnote or endnote.

## **Paraphrase**

Any borrowed material that is summarized, restated, or reworked must be cited as such, whether it is used in written or oral form. The paraphrased material must be clearly indicated by a signal phrase (including the author's name) at the beginning and a page citation or footnote/endnote marker at the end. Students should take careful notes when reading and researching so that they can properly acknowledge sources and produce them upon request. Lapse of time or substantial reworking of researched material does not eliminate the obligation to give due recognition.

## **Collaboration**

If a student has collaborated with another person or group of people and used research data gathered by others or significant ideas developed in collaboration (via notes, conferences, conversations, e-mail communications, etc.) as part of a paper or assignment, the extent and nature of the contribution must be clearly indicated. Students collaborating on an assignment must give proper acknowledgment both to the extent of the collaboration and to any team member whose specific ideas or words played a significant role in the development of the thesis, the argument, or the structure of the finished work. Unless a paper or assignment is collaboratively authored (and acknowledged as such), the presentation of the ideas, the interpretation of the data, and the organization of sentences and paragraphs should be original and should differ significantly from those in the papers or assignments of others who have collaborated on the research.

## **Material in the Public Domain**

While facts and concepts borrowed from a source should be properly acknowledged, certain well-known facts, proverbs, and famous quotations are regarded as in the public domain, so their source need not be cited. That the First World War started in 1914 does not require citation, nor does "to be or not to be" call for citation of its exact whereabouts in Hamlet. What constitutes public domain varies according to discipline; if in doubt, students should consult the instructor.

## **Bibliography/Works Cited**

All sources consulted in preparing a paper or assignment are to be listed in the bibliography or works cited list, unless other instructions are given. While in some disciplines, works listed in the bibliography may not necessarily be directly referred to in the paper or notes, all sources included in the works cited list must appear in the paper. Simply listing a work in the bibliography or works cited list does not remove the obligation to give due recognition for specific use in the body of the paper.

## **Forms of Reference**

If individual departments or instructors require that a particular style be used for quotations, footnotes, endnotes, bibliographies, etc., students should be made aware of that requirement. For most theses and dissertations, students will be asked to follow the guidelines to be found in *The Chicago Manual of Style* (CMS), 15th ed. (University of Chicago Press, 2003) or the version of CMS in *A Manual for Writers of Term Papers, Theses, and Dissertations*, 5th ed. by Kate Turabian (University of Chicago Press, 1987). Otherwise, for standard forms students may consult: *The MLA Handbook for Writers of Research Papers* (MLA), 6th ed. (New York: Modern Language Association of America, 1995) in the humanities; or the *Publication Manual of the American Psychological Association* (APA), 4th ed. (New York: American Psychological Association, 1994) in the social sciences.

## **Examples of Plagiarism**

The following examples, from Rebecca Moore Howard's "A Plagiarism Pentimento" ( *Journal of Teaching Writing* , Summary 1993), are provided to help prevent any misunderstanding. Please read and analyze them carefully.

**Source**Davidson, Robert. *Genesis 1-11* . Cambridge: Cambridge UP, 1973.

**Original Wording**"Such 'story myths' are not told for their entertainment value. They provide answers to questions people ask about life, about society and about the world in which they live" (10).

**Misuse of Source (1)**"Specifically, story myths serve as answers to questions people ask about life, about society and about the world in which they live, not for entertainment purposes."

**Comment:** This is an example of plagiarism as defined in this booklet. The student copied words and phrases from the original without acknowledging their source. Although the student has rearranged some phrases and made minor stylistic changes, this version still follows the basic wording and structure of the original while the student repeats ideas as if they were his or her own.

**Misuse of Source (2)**"Davidson explains that story myths answer questions people ask about life, about society, and about the world that we live in (10)."

**Comment:** Less obviously, this example is also classified as plagiarism. Although the student cites the source of the ideas, he or she presents Davidson's exact words as if he or she authored them. As is often the case in such plagiarism, where the words are changed, the changes render the material less clear (shifting from "people" to "we," for example).

## How to Avoid Unintentional Plagiarism

Unintentional plagiarism is also a breach of academic integrity and may be punished accordingly. Also known as patch writing, unintentional plagiarism occurs when students depend too heavily on textual material to make a point rather than on making the point themselves and using the text to support it. The second example of plagiarism above is an example of patch writing: it may be rewritten in several different ways:

**Misuse of Source (2)**"Davidson explains that story myths answer questions people ask about life, about society and about the world that we live in (10)."

**(A) Rewritten with Correct Citation**"Davidson explains that 'story myths' answer 'questions people ask about life, about society and about the world in which they live' (10)."

**(B) Paraphrased**"As Davidson explains, the importance of story myths is in their relevance to the everyday lives of their readers (10)."

**(C) Use of Paraphrase and Quotation in a Paragraph**"'Story myths' are powerful because they deal with phenomena that people cannot understand in any other way. As Davidson explains,

story myths have direct relevance in the everyday lives of their readers by 'providing answers to questions' (10)."

**Comment:** In the rewritten version of the plagiarized sentence (A), the student has quoted all of the words that came directly from Davidson. Although this is an acceptable sentence, obviously such extensive quotation would not be acceptable throughout a research paper. In the sample paraphrase (B), the writer has maintained and correctly cited the essential idea in Davidson's sentence, but the articulation of that idea is original, very different from the source. This is an example of an appropriate use of source material. In the final example (C), the writer has used Davidson's analysis to support a point he or she is making about the role of "story myths" and combined paraphrase and quotation to show how Davidson supports the assertion. This is the most common way to use source material in academic papers.

Notice that in all three examples the writer introduces the source material with a signal phrase naming the author and marks the end of the use of that source material with a parenthetical page reference. Although the exact method of citation varies across the disciplines, the purpose to mark the beginning and end of material drawn from another source remains the same.

## **Procedures for Hearing Cases of Academic Dishonesty**

This procedure applies retroactively for theses and dissertations accepted in good faith by the Drew University Theological School toward completion of a degree, but later suspected of being plagiarized in part or in full.

1. Instructors or others suspecting plagiarism shall report alleged cases of academic dishonesty to the Associate Academic Dean of the Theological School. Students should help to maintain the standards of the University by reporting all cases of academic dishonesty they observe. The usual response to an allegation that the Academic Integrity Policy has been violated is for the Associate Academic Dean to convene an Academic Integrity Committee as described below. When the allegation is the first one made against a student, and the alleged offense seems minor or even unintentional, an Alternative Resolution Procedure may be attempted. This procedure applies only when the student, the instructor, and the Associate Academic Dean agree that it is appropriate. All of the steps described below under Alternative Resolution Procedure must be completed for the matter to be resolved without a full hearing by an Academic Integrity Committee.
2. When a charge of academic dishonesty is brought, the Associate Academic Dean will notify the student, convene, and chair an Academic Integrity committee made up of one faculty member, the reporting instructor, the student's adviser, and, should the student desire it, one other person of the accused student's choosing, usually a member of the University community. When any member of this committee believes that he or she should not hear a case because of a possible conflict of interest, that member should excuse him or herself.
3. The student may request, and will be granted, up to a week to prepare his or her response before being called before the committee. In the first stage of the hearing, both the faculty member bringing the charge and the accused student will be present and each will make an oral statement to the committee and answer any questions. At this stage, either may

ask to address the committee without the other's being present and will be granted the right to do so.

4. The student, the reporting faculty member, and the student's advocate will be asked to wait outside the room while the committee discusses the case, and either may be called back into the room to answer questions. At the end of their deliberations on the case, the Associate Academic Dean, the one faculty member, and the student's adviser will vote on the matter.
5. A decision of guilt or innocence will be based on a preponderance of the evidence in the case; however, other factors, such as any prior accusations or any mitigating circumstances, may be taken into account in the determination of penalty.
6. In all cases, both the student and the faculty member bringing the charge may appeal the decision as described below. All documents relating to the case will be placed on file in the office of the Associate Academic Dean, where they will remain until the student's file is destroyed three years after graduation.

## **Penalties**

The individual merits of each case are weighed by the committee, which determines the penalty accordingly. The committee considers the purpose both of the hearing and the penalty to be educational; penalties are determined with that in mind.

**First Offense:** The maximum penalty is a failing grade for the course and a suspension for one semester from the Theological School. Other penalties may include, but are not limited to, denial of some or all honors conferred by the University, and loss of credit for the assignment or the course. When the committee finds that a violation has occurred, a letter stating the committee's ruling will be placed in the student's permanent file in the registrar's office. Any such letters will be a part of the record in subsequent cases and appeals.

**Second Offense:** The maximum penalty is expulsion from Drew and/or the revocation of a degree issued by Drew.

## **Alternative Resolution Procedure**

1. The student (with a support person of his/her choosing if desired), the instructor, and the Associate Academic Dean meet to look over the alleged violation.
2. The student admits misusing sources and violating the Academic Integrity Policy and agrees to correct the work in a manner satisfactory to the course instructor.
3. The student completes and signs a form that describes the violation and the corrective measures to be undertaken and includes a promise that the problem will not occur again.
4. The instructor completes and signs a form that describes the incident and certifies that it has been resolved satisfactorily. That form, together with all documentary material from the case, will be placed on file in the office of the Associate Academic Dean, where it will remain until the student's file is destroyed three years after the student graduates.

5. If the student is later found to have committed another violation of the standards of academic integrity, the documentary material on file from any prior invocation of the Alternative Resolution Procedure will be used as evidence of a first offense in the penalty phase of the hearing and the penalty will be more severe than it would be for a first offense.

## Appeal Process

1. Decisions of the Academic Integrity committee may be appealed only if new evidence has been found, or if the original hearing overlooked specific evidence, or committed procedural errors.
2. The Dean's Council is the final appeals board for cases of academic dishonesty. The appeal, whether sought by the faculty member who brought the charge or by the student, must be submitted in writing. On the basis of the written appeal, the committee may decide to hear the case or to uphold the original decision if no new evidence has been presented, if no evidence has been shown to have been overlooked, an/or if no procedural errors have been shown to have occurred. Whatever its decision, the Dean's Council must provide reasons in writing to both parties. If the committee agrees to hear the case, it has the right to reverse the decision of an earlier hearing.
3. When any member of the committee believes he or she should not hear the matter under appeal because of a possible conflict of interest, that member may be excused.
4. During the hearing of the appeal, the faculty member who brought the original charge will provide information and answer questions. The student may be accompanied and advised by a member of the faculty of his or her choice and will also provide information and answer questions.
5. Decisions will be based on a preponderance of the evidence and will be provided in writing to both parties.

## Academic Progress Policy

- [Master of Divinity Program](#)
- [Master of Theological Studies Program](#)
- [Master of Sacred Theology Program](#)
- [Categories of Academic Probation](#)
- [Doctor of Ministry Program](#)

## Master of Divinity Program

**Qualitative Progress:** M.Div. degree students must maintain a minimum 2.0 G.P.A. each semester and a cumulative minimum 2.0 G.P.A., based upon completion of a minimum of nine credit hours per academic term. A student who fails to achieve this G.P.A. minimum is placed on academic probation for one semester. Students who remain on academic probation for a second semester may lose their scholarship eligibility.

**Quantitative Progress:** Students who wish to complete the degree in six semesters must earn at least 28 credits per year and not fewer than 12 credits in any semester. Full-time students who will complete the degree in eight semesters must earn 21 semester hours per year and not fewer than nine hours in any academic term. Drew's financial awards are limited to a total of eight semesters. Full-time students who have completed fewer than 42 credits at the end of their fourth semester or who have registered for fewer than nine credits in any academic term may be required to file a plan of studies approved by the Academic Standing Committee showing how they plan to complete the degree within eight semesters. All academic requirements for the degree must be completed within seven years from the date of initial matriculation.

Extended track students are expected to earn at least 15-18 credits per year. Students who have completed fewer than 42 credits at the end of their third year in the program may be required to file a plan of studies with the Academic Standing Committee. All academic requirements for the degree must be completed within seven years from the date of initial matriculation. Financial aid awards for extended track students are limited to a total of twelve semester.

## **Master of Arts Program**

**Qualitative Progress:** M.A. degree students must maintain a minimum 3.0 G.P.A. each semester and a cumulative minimum 3.00 G.P.A., based upon completion of at least nine credit hours per academic term. A student who fails to achieve this G.P.A. minimum is placed on academic probation for one semester. If the student is placed on strict academic probation for the following semester, she/he may be ineligible for financial assistance.

**Quantitative Progress:** Full-time students are expected to complete the degree in four semesters. Full-time students must register for a minimum of nine hours per academic term and a maximum of fifteen. Drew's financial aid awards are limited to a total of six semesters. All academic requirements for the degree must be completed within five years from the date of initial matriculation.

## **Master of Arts in Ministry Program**

**Qualitative Progress:** M.A. in Min. degree students must maintain a minimum 2.0 G.P.A. each semester and a cumulative minimum 2.00 G.P.A., based upon completion of at least nine credit hours per academic term. A student who fails to achieve this G.P.A. minimum is placed on academic probation for one semester. If the student is placed on strict academic probation for the following semester, she/he may be ineligible for financial assistance.

**Quantitative Progress:** Full-time students are expected to complete the degree in four semesters. Full-time students must register for a minimum of nine hours per academic term and a maximum of fifteen. Drew's financial aid awards are limited to a total of six semesters. All academic requirements for the degree must be completed within five years from the date of initial matriculation.

## **Master of Theological Studies Program**



**Qualitative Progress:** M.T.S. degree students must maintain a minimum 2.0 G.P.A. each semester and a cumulative minimum 2.0 G.P.A., based upon completion of a minimum of nine hours per academic term. A student who fails to achieve this G.P.A. minimum is placed on academic probation for one semester. Students who remain on academic probation for a second semester may lose their scholarship eligibility.

**Quantitative Progress:** Full-time students complete the degree in four semesters. This requires students to earn at least 24 credits per year and not fewer than 12 hours in any semester. Drew's financial awards are limited to a total of six semesters. Students who have completed fewer than 24 credits at the end of their third semester or who have registered for fewer than nine credit hours in any academic term may be required to file a plan of studies approved by the Academic Standing Committee showing how they plan to complete the degree within three years. All academic requirements for the degree must be completed within five years from the date of initial matriculation.

## **Master of Sacred Theology Program**

**Qualitative Progress:** S.T.M. degree students must maintain a minimum 3.00 G.P.A. each semester and a cumulative minimum 3.00 G.P.A., based upon completion of at least nine credit hours per academic term. A student who fails to achieve this G.P.A. minimum is placed on academic probation for one semester. If the student is placed on strict academic probation for the following semester, she/he may be ineligible for financial assistance.

**Quantitative Progress:** Full-time students are expected to complete the degree in no more than two semesters. Full-time students must register for a minimum of nine hours per academic term. Exceptions to this policy require the written permission of the Associate Academic Dean. Drew's financial awards are limited to a total of three semesters. All academic requirements for the degree must be completed within four years from the date of initial matriculation.

## **Categories of Academic Probation**

**Probation** M.Div. and M.T.S. students with a semester or cumulative G.P.A. between 1.40 and 1.99. S.T.M. students with a semester or cumulative G.P.A. between 2.75 and 2.99. During the probationary semester the student would be restricted to 10 credit hours.

**Strict Academic Probation** M.Div. and M.T.S. students with a semester or cumulative G.P.A. between 1.00 and 1.39. S.T.M. students with a semester or cumulative G.P.A. between 2.00 and 2.74. Students with two consecutive semesters on Probation.

Students on this status are restricted to 10 credit hours during the probationary semester and must complete at least 9 credit hours. M.Div. and M.T.S. students must maintain a minimum 2.0 for the probationary semester and S.T.M. students must maintain a minimum 3.00 for the probationary semester. Students who do not attain these minimums may be recommended for academic leave or withdrawal. Extended track M. Div. students must complete at least 3 credit hours during the probationary semester.

**Terminal Academic Probation** M.Div. and M.T.S. students with a semester or cumulative G.P.A. below 1.00. S.T.M. students with a semester or cumulative G.P.A. below 2.00. Students with two semesters on strict academic probation.

Students on this status are restricted to 10 credit hours during the probationary semester and must complete at least 6 credit hours. M.Div. and M.T.S. students must maintain a minimum 2.00 for the probationary semester and S.T.M. students must maintain a minimum 3.00 for the probationary semester. Students who do not attain these minimums may be recommended for withdrawal without appeal.

( Students who receive all "U" grades in any one semester may be recommended for withdrawal .)

## **Doctor of Ministry Program**

**Qualitative Progress:** D.Min. degree students must maintain a cumulative minimum 3.2 G.P.A. in the first three units and in the summer intensive courses. Students who fail to achieve this minimum may be withdrawn from the program or, in extenuating circumstances, be permitted by the D.Min. Committee to repeat course(s) in an attempt to achieve the minimum G.P.A. Students granted such permission who still fail to achieve the minimum G.P.A. will be withdrawn from the program.

**Quantitative Progress:** The normal time for completion of this less than full-time in-ministry advanced professional degree program is six semesters and a total of 30 credits distributed as follows: nine credits in the first year, nine credits in the first summer and third semester, and 12 credits for the satisfactory completion of the professional project. All requirements for the degree must be completed within five years from the date of initial matriculation. D.Min. students are normally not eligible for full-time student status.

Any student who fails to maintain satisfactory academic progress is ineligible to receive financial assistance until she/he has regained good standing according to the division's published standards.

## **Accreditation**

The University is fully accredited by the Middle States Association of Higher Education, and the Theological School is further accredited by the Association of Theological Schools in the United States and Canada (ATS). Students who have any questions about the accreditation status of the Theological School or who believe that the school is not in compliance with ATS standards may direct questions to the Associate Academic Dean or directly to ATS at 10 Summit Park Drive, Pittsburgh, PA 15275-1110.

## **Minimum Degree Requirements**

M.Div.: 84 credit hours with a grade average no less than a C (2.00).

M.A. in Min.	45 credit hours with a grade average no less than a C (2.00).
M.A.	44 credit hours with a grade average no less than a B (3.00).
M.T.S.:	48 credit hours with a grade average no less than a C (2.00).
S.T.M.:	18 credit hours with a grade average no less than a B (3.00).
D.Min.:	18 credit hours with a grade average no less than a B (3.20) and the satisfactory completion of a professional project for 12 credit hours.

## Requirements for Ph.D. Students

Students must be making qualitative and quantitative academic progress to maintain financial assistance eligibility.

### Qualitative Progress

Students who are subject to academic review are also subject to financial assistance review. Students must maintain at least a 3.1 GPA (3.4 for students beginning Fall 2009 and later) in doctoral programs to remain in good academic standing. Failure to maintain this average will result in a letter of warning in the first semester after the average fails to meet the standard. Continued failure to attain the minimum GPA can result in academic probation or termination from the program.

### Quantitative progress

Students who are receiving merit scholarships of full tuition and stipend must be enrolled full time. Students receiving 80 percent of tuition or a full tuition waiver must carry a minimum of six credit hours per semester.

### Appeals

Appeals of decisions made by the committee on Academic Standing must be made in writing by the student to the committee or to the Dean of the Graduate Division of Religion.

## Institutional Review Board

### Ethical and Procedural Guidelines

Human participants research at Drew University is guided by the ethical principles laid out in [The Belmont Report](#) and the procedures as described in the Department of Health and Human Services Policy for the Protection of Human Research Subjects ([45 CFR, Subtitle A, Part 46](#)).

# Human Participants Research Oversight

There is often confusion about what types of projects need to be reviewed by the Drew Institutional Review Board. **The short answer is that ALL projects need to be reviewed at some level.**

The first question that needs to be answered is whether you are conducting *research* with *human participants* as *research* and *human participants* are defined by the Office of Human Research Protections (OHRP). While it seems that these would be straightforward determinations, their definitions of these concepts are very specific.

**Human Participant** is defined in the OHRP regulations ([45 CFR 46.102\(f\)](#)) as follows:

*Human participant means a living individual about whom an investigator obtains either data through intervention or interaction with the individual or identifiable private information.*

Intervention includes both physical procedures to collect data (e.g., venipuncture) as well as manipulations of the person or the person's environment. Interaction includes any type of communication or contact.

Private information includes information about behavior that occurs in a context in which an individual can reasonably expect that no observation or recording is taking place, and information that has been provided for specific purposes by an individual and which the individual can reasonably expect will not be made public (e.g., a medical record). Private information must be individually identifiable (i.e., the identity of the person is or may readily be ascertained by the investigator or associated with the information).

Note that this definition of human participants excludes naturalistic observations made of individuals in public places. This type of activity involves no intervention, and reasonable people cannot assume that they will NOT be observed when they are in public places.

If you are unsure whether you are utilizing *human participants* as defined by OHRP in your work, please consult with the IRB Chair.

**Research** is defined in the OHRP regulations ([45 CFR 46.102\(d\)](#)) as follows:

*Research means a systematic investigation, including research development, testing and evaluation, designed to develop or contribute to generalizable knowledge.*

Regardless of whether you personally define your project as research or not, if it is systematic and is intended to contribute to knowledge that will generalize beyond your specific project, it is *research* as defined by OHRP and therefore needs to be reviewed by Drew's IRB. Click [here](#) for some examples of common projects that would not be defined as *research* by OHRP.

## How to Determine If You Are Conducting Research:

If you know that you are conducting research with human participants as these terms are defined by OHRP, you may skip to **Instructions for Submitting Research for IRB Review** below to proceed with the review of your work.

For **everyone else** who is doing anything that involves human participants as defined by OHRP (this includes both people who believe they are not doing research as defined by OHRP and people who are not sure whether they are doing research or not), please submit the [Research Determination Form](#), which reviews the basic details of your project. This information will help the IRB chair to determine whether you are doing research as defined by OHRP or not (or confirm what you already believe to be the case).

The IRB Chair is the only person on campus who is able to make the official determination of whether you are conducting research or not. Because researchers are intimately involved with their own work, the IRB Chair can serve as an unbiased source of review.

- If the IRB Chair determines that you are NOT conducting research as it is defined by the OHRP, no further contact with the IRB will be necessary. The Chair will provide you with a letter indicating that your work is defined as non-regulatory research and therefore does not meet the requirements for review set forth by OHRP. This, of course, does not remove your ethical responsibilities as a researcher, and you are encouraged to think carefully about the ethical issues associated with use of human participants before beginning your work.
- If the Chair determines that you ARE conducting research as it is defined by the OHRP, your project will require some level of review by the IRB. The Chair will provide you with a letter indicating that your work is defined as research and therefore does meet the requirements for review set forth by OHRP. It will then be your responsibility to proceed with IRB review of your work. The nature of that review is outlined in **Instructions for Submitting Research for IRB Review**.

## **Instructions for Submitting Research for IRB Review:**

Principal investigators can obtain instructions for submitting research for IRB review [here](#).

## **IRB Membership**

### **Current members of the Drew University IRB are:**

- Bill Rogers, Associate Dean of the Caspersen School of Graduate Studies (Caspersen School Liaison) and IRB Chair
- Allan Dawson, Assistant Professor of Anthropology (CLA Liaison)
- Catherine Peyroux, Associate Professor, History of Christianity (Theological School Liaison)
- Carl Savage, Director of the Doctor of Ministries Program (Doctor of Ministries Program Liaison)
- Lois Levy, Adjunct Instructor in the Caspersen School of Graduate Studies

- Reverend Robb Shoaf, Pastor, United Methodist Church in Madison

The IRB members have completed the [Human Subjects Assurance Training](#) and the [Human Participant Protections Education for Research Teams](#). All IRB members have also familiarized themselves with [45 CFR, Subtitle A, Part 46](#) and [The Belmont Report](#).

## Human Protections Administrator

- Provost Pamela Gunter-Smith

The Human Protections Administrator has completed [Human Subjects Assurance Training](#) and [Human Participant Protections Education for Research Teams](#).

# Lectures Centers and Colloquia

## [Tipple-Vosburgh Lecture Series](#)

The series was originally established by the fifth Drew president [Ezra Squier Tipple](#) and his wife Edna White Tipple. Nowadays it is an annual Theological School conference and alumni/ae reunion that features many major scholars in its roster of speakers. Recent conference themes have included: “Greening the Church for the Next Millenium”; “The Bible: Weapon or Wisdom?”; “Christology across Confessions and Cultures”; and “God and Mammon.”

## [Center for Christianities in Global Contexts](#)

This center was established in Drew Theological School in 2006 with a grant from the Henry R. Luce Foundation, and as a resource for the Theological School, the Graduate Division of Religion, and the wider community. The Center studies and models the place of Christianity in a global society in modes that affirm the irreducible plurality of both historical and contemporary Christianities; the opening of Christian theologies and ministries to other faith traditions; the need to attend to the colonial legacies and neocolonial investments of Christianity; and the articulation of theological visions of social justice, peace, and non-violence in such interdependent domains as economics, the environment, ethnicity, gender, and sexuality. The Center is directed by Dr. S. Wesley Ariarajah, formerly of the World Council of Churches in Geneva.

## Communities of Shalom

*“Seek the shalom of the city where I have sent you, for in its shalom, you will find your shalom.”*  
—Jeremiah 29:7

Communities of Shalom seek to build community, weave unity, and transform the world one



community at a time. We exist because so many communities are torn and frazzled from extreme poverty, cultural barriers, racial divides, and social conflict. Yet there are hidden assets in every community that can be uncovered and aligned. Congregations and communities can work together to re-weave the textures of shalom in their midst, and raise the quality of life in their immediate neighborhood.

For more information, [please visit our website](#).

### **Communities of Shalom Resource Center**

Drew University Theological School

12 Campus Drive

Madison, NJ 07940

Ph 973-408-3738

Fax 973-408-3943

[shalom@drew.edu](mailto:shalom@drew.edu)

## **Transdisciplinary Theological Colloquium**

Launched in 2001 under the leadership of [Catherine Keller](#), Professor of Constructive Theology in the Theological School and Graduate Division of Religion, together with [Virginia Burrus](#), Professor of Early Church History, and [Stephen Moore](#), Professor of New Testament, the Drew Transdisciplinary Theological Colloquium brings a dozen or more distinguished scholars to campus each fall to engage in dialogue with Drew religion faculty and students around specific topics germane to the future of theological studies. The colloquia regularly issue in published volumes, and in certain years amount to full-scale conferences. Colloquia topics have included: “Interstitial Initiations/Counterdiscourses of Creation”; “(Com)promised Lands: The Colonial, the Postcolonial, and the Theological”; “An American Empire? Globalization, War, and Religion”; “Transfiguring Passions: Theologies and Theories of Eros”; “Ground for Hope: Faith, Justice, and the Earth”; “Apophatic Bodies: Infinity, Ethics, and Incarnation”; and “Planetary Loves: Postcoloniality, Gender, and Theology.” The colloquium traditionally ends with a one-day graduate student event at which students from Drew and other schools present papers to an audience of faculty and peers.

## **Hispanic Institute of Theology**

The Hispanic Institute of Theology at Drew University (HIT) was founded by [Dr. Ada María Isasi-Díaz](#), and is currently co-directed by Dr. Isasi-Díaz and [Dr. Otto Maduro](#). Dr. Isasi-Díaz teaches Christian Ethics in the Theological School and Graduate Division of Religion at Drew University and is one of the foremost Latina feminist theologians in the United States. She is widely known for her work in Mujerista Theology. Dr. Otto Maduro teaches World Christianity in the Theological School and Graduate Division of Religion, and is an internationally known sociologist of Religion.

Through the leadership of Drs. Isasi-Díaz and Maduro, HIT has been in connection with several of the important programs recently developed by Latinas/os in different parts of the country such



as the Hispanic Theological Initiative, the Program for the Analysis of Religion Among Latinos, the Academy of Catholic Hispanic Theologians of the United State, and the Asociación para la Educación Teológica Hispana. HIT was also instrumental in establishing the Hispanic/Latino group at the American Academy of Religion, which at present organizes two sessions at the AAR Annual Conference. In 1995 HIT organized the first panel by Latina Theologians at the AAR.

## **Center of Religion, Culture, & Conflict**

This interdisciplinary center is funded by the Wallerstein family and other donors, and is directed by Dr. J. Terry Todd, Associate Professor of American Religious Studies. Its purpose is to encourage and facilitate the broadest possible interdisciplinary study of the profoundly complex nexus where religions, societies and cultures meet. The Center brings together scholars representing a remarkable diversity of academic disciplines, and from all three of the constituent schools at Drew, to participate in research and conversation about various aspects of the intersection of religion with society and culture. The Center hosts distinguished visiting scholars, sponsors lectures, makes research grants to promote scholarship, and arranges roundtable discussions. The programs of the Shirley Sugeran Interfaith Forum, a distinct but integral part of the Center, promote earnest and frank dialogue among different religious traditions on issues of common concern.

## **Other Lecture Series**

### **The Frederick A. Shippey Lecture**

Established in honor of Professor Frederick A. Shippey to further scholarship in the sociology of religion.

### **The Halstead Lecture**

Endowed by the late Dr. Frank Halstead, the lecture brings major scholars of religion in antiquity to Drew.

**The Nelle K. Morton Lecture**Dedicated to Drew's early feminist educator and theologian Nelle K. Morton, the lecture highlights women's issues in society, theology, and religious communities.

**The Martin Luther King, Jr., Lecture**Hosted by the Black Ministerial Caucus, the lecture addresses theological and ethical issues from the perspective of the African American experience.

**The Hispanic/Latino/a Theology and Religion Lecture**The lecture is hosted by the Hispanic Institute of Theology

**The Korean Theological Studies Lecture**The lecture is hosted by the Korean Caucus.