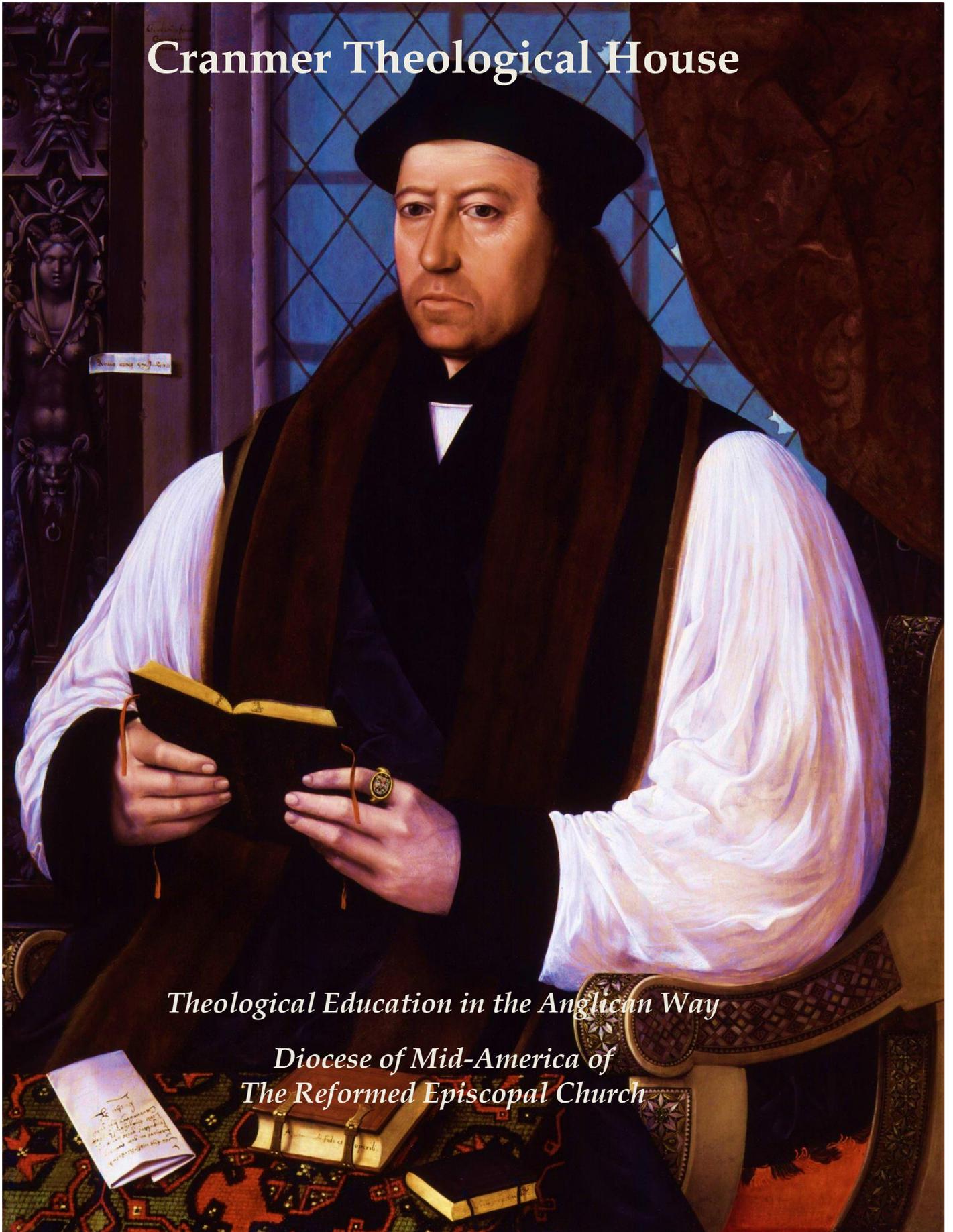
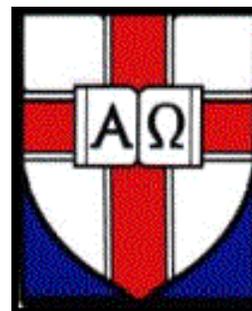


Cranmer Theological House

Theological Education in the Anglican Way

*Diocese of Mid-America of
The Reformed Episcopal Church*





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*Diocese of Mid-America of
The Reformed Episcopal Church*

Academic Catalog

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A Cathedral Model Seminary

Holy Scripture and the early writings of the Apostles and Early Church Fathers show us that the Apostles and bishops of the Ancient Church hand trained the next leadership based on Christ's model of disciples traveling with Him. Eventually, theological education became centered round the cathedral and the bishop supporting theologians and a community of scholars under him. Scholars were often deacons and priests with parish ministries of their own. The method of training was tutorial—reading through the masters who had gone before; some lecturing but usually in conjunction with the daily office at the cathedral. Spiritual formation was in the context of the rhythm of the worship of the cathedral and local parishes.

Unfortunately, theological education has been separated from the church progressively through history. Universities that were once under the church separated due to corruption in order to preserve Biblical education; then theological education separated from the universities for the same reasons; seminaries became church and independent board sponsored; Bible chairs at American universities became “religion” chairs, which have since been folded into sociology and psychology departments.

It is the Diocese of Mid-America of the Reformed Episcopal Church's intent, and that of Cranmer Theological House, to mindfully return to the cathedral model of seminary, bringing forward to the present the method of teaching, tutoring, training, and theological education founded in the Ancient Church.

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Introduction

A Theological Institution Dedicated To Its Mission

The faith that Anglican missionaries planted in North America was in every sense comprehensive. Within the limits of unchanging belief, it allowed faithful people ample diversity of worship within a single comprehensive communion of churches, provided that fundamental principles were held in their entirety. The result was the emergence in the 18th century of a dynamic national church. The “Protestant Episcopal Church” was born in the USA. From the first, it recognized itself to be a household of faith with a traceable ancestry down through the ages to Roman Britain as well as to the primitive Church of Jerusalem; and yet one that was also dedicated to the vernacular Scriptures and to the time-honored Book of Common Prayer, both legacies of its 16th century Reformation heritage. Nevertheless, it was a household new to these shores, and thus completely dependent on the manifold blessings of God in Christ for the fulfillment of its mission, if not its very survival. In keeping with the Anglican heritage, Cranmer Theological House (CTH) was founded in 1994 to continue to uphold and train leaders for the proclamation of the Gospel. CTH took for its name the justly revered martyr of the English Reformation: Thomas Cranmer, Archbishop of Canterbury and Tudor Primate of All England.

Pre-eminent for the liturgical skills that crafted the Book of Common Prayer as well as the prose that afforded substance and weight to the historic Thirty-Nine Articles of Religion, Thomas Cranmer personified dedication, scholarship, and courage in trying times. Such powerful witness is certainly commended to the faculty and students of CTH. Those who criticize his “doubting Thomas” image would do well to recall contemporary testimony to an Archbishop of Canterbury “who,” in the words of Foxe, “...after long and most grievous straight imprisoning and cruel handling, most constantly and willingly suffered Martyrdom for the true testimony of Christ.” Such inspiration precisely stresses the constancy in confession symbolized on CTH’s seal by a steady hand thrust into the flames.

In this way Thomas Cranmer joined his brother bishops Nicholas Ridley and Hugh Latimer, martyred a few months earlier. Latimer’s celebrated words to Ridley at the fiery stake would be fulfilled in chilling irony: “Be of good comfort ... for we shall this day light such a candle by God’s grace in England as I trust shall never be put out!” Indeed, Cranmer’s martyrdom witnessed to the light of the Gospel just as, down the long corridors of time, it has afforded inspiration for the founding in 1994 of the Reformed Episcopal Church’s third official seminary, Cranmer Theological House.

CTH seeks to educate and form faithful men for ministry and women for service in Christ’s Church by drawing on the resources of classical Anglicanism—catholic, reformed, and evangelical. Nothing is optional about this inheritance, and such characteristics are to be prized as fundamentals of a faith firmly founded in Holy Scripture. In short, CTH strives to uphold Christian belief in its fullness and in so doing duly respects the honorable tradition of classical Anglicanism.

Yet ministerial training is far more than mere academic study. It must build up students and assist them to develop life-long rules and an ethos that balances prayer and worship, study, work and family responsibilities. By itself, knowledge of the divine is inadequate: for “the faith once delivered to the saints” demands personal commitment to Jesus Christ as

Lord and Savior. CTH thus stands for an understanding of ministry experienced in lives dedicated to the service of Christ.

CTH students are taught along traditional lines. Although grounded in the historic demands of pastoral training, they are also prepared to face the challenges of contemporary society. Accordingly, CTH has refitted the traditional theological study regimen to meet the challenges of today's society, exemplified in the unique modular system with weekend and night classes of teaching that involves intensive course-by-course instruction. This allows schedule flexibility for those obliged to find outside employment to support their families.

A Brief History

CTH is a traditional Anglican school of ministry, under the auspices of the Diocese of Mid-America of the Reformed Episcopal Church (REC), USA. CTH was founded in September 1994 primarily in response to the rapid expansion of the REC church west of the Mississippi River. At the same time the Trustees of CTH wished to continue and extend the longstanding REC tradition of training quality church leaders from a wide variety of faithful Christian traditions. As one of three seminaries and schools of ministry under the auspices of the REC (organized in 1873), CTH draws on a wealth of experience and spiritual formation in the education of lay and ordained ministries. CTH is governed by a board of trustees, chaired by the bishop of the diocese, and operated by the Dean, faculty, and other administrative staff. CTH also has two sister seminaries—Reformed Episcopal Seminary, Philadelphia, PA, and Cummins Theological Seminary, Summerville, SC—continuing over a century of quality theological education.

Our Standard of Faith

CTH exists for one purpose: to continue in the Reformed Episcopal tradition of 141 years in training orthodox clergy, deacons, deaconesses, and lay people for service in Christ's Church. We are distinguished by our strong commitment to the historic Anglican formularies: the Holy Scriptures as the infallible Word of the living God, our adherence to the historic Thirty-Nine Articles of Religion, and our commitment to the worship and polity of the traditional Book of Common Prayer. As such, we strive to produce Biblically grounded, orthodox graduates who are excellent pastors, exceptional preachers, exemplary deacons and deaconesses, and well-equipped lay people. The Standard of Faith of CTH is best articulated by the Mission Statement of the REC, adopted by General Council, May 28, 1993; revised April 18, 1998:

Built upon the foundation of the authoritative Word of God, the Holy Scriptures, the Reformed Episcopal Church sets her highest priority on Biblical worship, and declares her commitment to the work of evangelism, the bold and unadulterated proclamation of salvation by grace through faith in the Lord Jesus Christ (Acts 8:4). In keeping the faith once delivered to the saints, the Reformed Episcopal Church, however, does not believe evangelism to be the end, but rather the beginning of her divinely given vocation. Thus, she is deeply committed to discipleship, the work of training evangelized men and women in Christian living (St. Matthew 28:20). When the Gospel is truly proclaimed and the mercies of God are made known, the redeemed must be led to offer their bodies as a living sacrifice, which is their spiritual service of worship (Romans 12:1). Thus, the Reformed Episcopal Church understands the Christian life to

be necessarily corporate. The Gospel call of salvation is not only to a Savior, but also to a visible communion of those who have been saved (I Corinthians 12:27), which communion, being in-dwelt by Christ's Spirit, transcends both temporal and geographic bounds. Therefore, the Reformed Episcopal Church is ***creedal***, following the historic Christian faith as it was affirmed by the early undivided Church in the Apostles' Creed (A.D. 150) and Nicene Creed (A.D. 325); ***sacramental***, practicing the divinely ordained sacraments of Baptism and the Lord's Supper as outward and visible signs of His inward and spiritual grace; ***confessional***, accepting the doctrines and practices of the English Reformation as found in the Thirty-Nine Articles of Religion; and ***Episcopal***, finding unity with the Church of the earliest Christian eras through submission to the government of godly Bishops. In this fashion, by embracing the broad-base of doctrine and practice inherent in the historic Church of the Reformation, the Reformed Episcopal Church has a foundation for effective ministry in the name of Christ to a world which is lost and dying without him.

A Final Word

CTH honors all faithful Christian witness. In North America various ecclesiastical jurisdictions stand in the Anglican tradition. Convinced that it has a genuine responsibility to serve the needs of all who descend from the English Church, CTH duly recognizes the integrity of the distinctive witness of these groups, as well as offering its programs to faithful folk from other traditions in Christian love. Whether considering vocation to the ordained or lay ministry, all prospective students are welcome at CTH.

This catalog duly sets out full course details to be read with care. Should further assistance be required, do not hesitate to call (800-732-0910) or visit www.cranmerhouse.org. The only "bad question" is the unasked question!

Programs at a Glance

Certificate in Anglican Studies

- Designed for those who do not have a seminary degree and who want to know the distinctives of Anglicanism
- Can be completed in one year

Master of Arts in Religion (M.A.R.)

- Two-year program
- Ideal for those pursuing lay-ministry or further graduate study, or seeking ordination as a perpetual deacon (not pursuing priesthood later)
- Elective credits in specific areas of concentration: Old Testament, New Testament, Church History, or General

Master of Arts in Religion (M.A.R.), Deaconess Studies

- Two-year specialized Deaconess Studies track
- Training in the areas covered by the Deaconess Examination as described in the *Handbook for the Order of Deaconesses in the Reformed Episcopal Church and the Anglican Province in America*

Master of Divinity (M.Div.)

- Three-year ministerial training program
- Ideal for those seeking ordination to the Anglican Priesthood
- Greek and Hebrew required
- Solid core training in Scripture, Church History and Theology, Homiletics, Liturgical and Pastoral Theology, and Practical Ministry

Master of Theology (Th.M.)

- M.Div. or B.D. (or equivalent) required for acceptance into this program
- One- to two-year intensive study program (primarily for those who are not CTH graduates or who have not been CTH students)
- Equivalent of the four-year Th.M. degree offered by some seminaries
- One-year thesis option mainly for CTH graduates, and not required for most others
- May be completed by external (distance) studies

Our Modular Schedule

A modular schedule has been adopted to accommodate our working students. Students attend class for nine months out of the year, September through June (December excepted), taking two courses over a period of three months, meeting one weekend a month for each course, not including the biblical languages. Example: The schedule will be on a Friday night and all day Saturday. Thus, one course will be held for about eight to ten hours per month for three months, making a total of about 25 hours of classroom lecture, which is adequate for our quarter hour system. The total number of courses for September through June (December excepted) would be six, not counting Greek or Hebrew. There will have to be some directed courses in the off months (December, July, August), during the regular academic year, and at other times to ensure the student will complete about eight courses per year. A full time schedule means that the student will enroll in two classes simultaneously, making his/her commitment to two weekends per month. The rest of the time is usually designated for study, during which examinations, term papers, and additional reading may be completed.

What about language study?

Courses in the Biblical languages (*i.e.*, Hebrew and Greek) are taken throughout the academic year and are graded on a quarterly basis. Master of Arts in Religion (2 year) students are not required to take a language course but may if they wish. Master of Divinity (3 year) students are required to take both Greek and Hebrew, but the courses are offered in separate years. The language courses meet separately from the regularly scheduled time as determined by the schedule of the students and professor. CTH does not teach these by distance.

Programs of Study

MASTER OF DIVINITY (M.Div.)

The three-year Master of Divinity (M.Div.) is the cornerstone of CTH. This program prepares students for ordained ministry with a course of study in four departments: Biblical Studies, Church History, Dogmatic Theology & Liturgics, and Pastoral Theology.

More than a third of the program is concentrated in the area of Holy Scripture. In order for students to carry out their ordination requirements to preach the Word of God, they must know the Scriptures. To this end, Biblical languages are staple fare. In addition to introductory courses on history, background, and hermeneutics, students receive training in all of the books of the Old and New Testaments.

The Department of Church History consists of three general history courses (Patristic, Medieval, Reformation and Modern) designed to lay a proper historical foundation for interpreting the Scriptures and for an understanding of the history of Christianity from the first century to the present.

The Department of Dogmatic Theology and Liturgics focuses on all of the major doctrines of Christianity as outlined in the historic creeds: the doctrine of Scripture and the science of interpretation, apologetics, moral theology, and liturgics. There is an emphasis on the doctrine of God (Holy Trinity) and the person of Christ, areas that are sorely needed today when each person creates a god after his/her own image to worship. The “openness” of God movement is challenging the orthodox concept of God, and the kenotic view of Christ is denying Chalcedon, saying that He may have been God in the incarnation but that He did not function as such while on earth. Each course is taught on the authority of Scripture as understood within the framework of the Thirty-Nine Articles and the early Church in order to lay an orthodox doctrinal foundation in the life of the student. There is also a heavy emphasis placed on preaching. Students are required to take Homiletics and preach often, and sermons are videotaped in a classroom context for “self-evaluation,” as well as being critiqued by both faculty and peers.

The Department of Pastoral Theology is a truly unique feature at CTH. Unlike other seminaries today, that have done away with a “pastoral care” program in lieu of a “corporate CEO model,” courses taken through this Department teach the approach to the discipline of pastoral care, or the “cure of souls,” which is taught from a Scriptural and sacramental perspective. Students are introduced to the historical and theological rationale for the classical versions of the Book of Common Prayer, as well as the pastoral, liturgical, and practical dimensions of parish leadership.

Requirements:

The M.Div. degree is a three-year program requiring 133 credit hours. The required core courses are listed below, and their descriptions are found later in this catalog.

Master of Divinity

Department Divisions, Required Courses, and Credits (in Quarter Hours)

Biblical Studies

Old Testament

OT Introduction (3)

Pentateuch (3)

Historical Books (3)

OT Poets (3)

OT Prophets (3)

Exod/Lev/Heb (3)

New Testament

NT Introduction (3)

Gospels (4)

Acts & Pauline Epistles (3)

Catholic Epistles (3)

Eschatology & Book of Revelation (3)

Biblical Languages

Greek 1-3 (10)

Hebrew 1-3 (10)

Biblical Studies

Biblical Covenant (3)

Scripture & Hermeneutics (3)

EBS 1 OT (3)

EBS 2 NT (3)

(Totals: 66 credits)

Church History

Patristic (3)

Medieval (3)

Reformation and Modern (3)

(Totals: 9 credits)

Dogmatic Theology and Liturgics

Dogmatic Theology

Doctrine God & Christ (4)

Doctrine Man, Sin, Salvation (4)

Doctrine Church & Sacraments (4)

Thirty-Nine Articles (4)

Anglicanism (3)

Philosophy of Religion

Moral Theology (3)

Apologetics (3)

Liturgical Studies

Liturgics (3)

Liturgical Practice (6, 2 hours per year)

Homiletics (6, 2 hours per year)

(Totals: 40 credits)

Pastoral Theology

Spirituality (3)

Cure of Souls (3)

Marriage & Family (3)

Evangelism & Mission (3)

Canon Law/Parish Administration (3)

Senior Internship (3)

(Total: 18 credits)

General Requirements:

Chapel (residency requirement)

Exit Exam (written and oral)

TOTAL OVERALL: 133 Credits

MASTER OF ARTS IN RELIGION (M.A.R.)

The two-year Master of Arts in Religion study requires a minimum of 67 credit hours. The M.A.R. is designed specifically for the student who seeks ministry in the church but does not necessarily seek ordination, though the program may satisfy the ordination requirements of some denominations. It differs from the Master of Divinity not only in length of time, but also in not requiring Greek or Hebrew and requiring at least seven elective courses which can be obtained either by directed study, additional core courses, or by additional language study, Homiletics, or Liturgical Practice.

For those seeking to be set apart as a deaconess, the two-year Master of Arts in Religion – Deaconess Studies requires a minimum of 73 credit hours. For more information on the process and requirements for becoming a deaconess in the Reformed Episcopal Church, please go to the following website: <http://www.recdss.org/>.

Requirements:

Though a specific concentration is not required, successful candidates may have one of three areas of concentration indicated on their graduate diploma: Old Testament (Hebrew required), New Testament (Greek required), or Church History. The required core courses are listed below, and their descriptions are found later in this catalog.

Master of Arts in Religion

Department Divisions, Required Courses, and Credits (in Quarter Hours) All Concentrations except Deaconess Studies

<u>Biblical Studies</u>	<u>Church History</u>	<u>Dogmatic Theology and Liturgics</u>	<u>Pastoral Theology</u>
<p>Old Testament OT Introduction (3)</p> <p>New Testament NT Introduction (3)</p> <p>Biblical Studies Biblical Covenant (3) Scripture & Hermeneutics (3) EBS 1 OT (3) EBS 2 NT (3)</p>	<p>Patristic (3) Reformation and Modern (3)</p>	<p>Dogmatic Theology Doctrine God & Christ (4) Doctrine Man, Sin, Salvation (4) Doctrine Church & Sacraments (4) Thirty-Nine Articles (4) Anglicanism (3)</p> <p>Philosophy of Religion Moral Theology (3) OR Apologetics (3)</p> <p>Liturgical Studies Liturgics (3)</p>	<p>Spirituality (3) Cure of Souls (3)</p>
<i>(Totals: 18 credits)</i>	<i>(Totals: 6 credits)</i>	<i>(Totals: 25 credits)</i>	<i>(Totals: 6 credits)</i>

Elective Courses Below to Total at Least 12 Credits

(These are negotiable according to course availability and student needs.)

<u>Biblical Studies</u>	<u>Church History</u>	<u>Dogmatic Theology and Liturgics</u>	<u>Pastoral Theology</u>
<p>Old Testament Pentateuch (3) Historical Books (3) OT Poets (3) OT Prophets (3) Exod/Lev/Heb (3)</p> <p>New Testament Gospels (4) Acts & Pauline Epistles (3) Catholic Epistles (3)</p>	<p>Medieval (3)</p>	<p>Liturgical Studies Homiletics (4, 2 hours per year)</p>	<p>Marriage & Family (3) Evangelism & Mission (3) Canon Law/Parish Administration (3)</p>

Biblical Studies

Church History

Dogmatic Theology
and Liturgics

Pastoral Theology

Eschatology & Book
of Revelation (3)

Biblical Languages

Greek 1-3 (10)

Hebrew 1-3 (10)

General Requirements:

Chapel (required of those seeking Holy Orders)

TOTAL OVERALL: 67 Credits

Third Year Option

Qualifying students who, due to the lack of a prior bachelor's degree, were initially accepted into the two-year Master of Arts in Religion study rather than the three-year Master of Divinity may apply for the Master of Divinity program at the conclusion of their second full year of study. Acceptance is dependent upon, but not limited to, the student's achievement of a GPA of at least 3.0 or "B" (according to a 4.0 point grading system) at the conclusion of the second year.

Master of Arts in Religion – Deaconess Studies

Department Divisions, Required Courses, and Credits (in Quarter Hours)

<u>Biblical Studies</u>	<u>Church History</u>	<u>Dogmatic Theology and Liturgics</u>	<u>Pastoral Theology</u>
<p>Old Testament OT Introduction (3)</p> <p>New Testament NT Introduction (3)</p> <p>Biblical Studies Biblical Covenant (3)</p> <p>Scripture & Hermeneutics (3) EBS 1 OT (3) EBS 2 NT (3)</p> <p><i>(Totals: 18 credits)</i></p>	<p>Patristic (3) Reformation and Modern (3)</p> <p><i>(Totals: 6 credits)</i></p>	<p>Dogmatic Theology Thirty-Nine Articles (4)</p> <p>Anglicanism (3)</p> <p>Philosophy of Religion Apologetics (3)</p> <p>Liturgical Studies Liturgics (3)</p> <p><i>(Totals: 16 credits)</i></p>	<p>Spirituality (3) Cure of Souls (3)</p> <p>Marriage & Family (3) Evangelism & Mission (3) Canon Law/Parish Administration (3)</p> <p>Deaconess Studies Biblical Womanhood (3) Office & Work of Deaconess (3)</p> <p><i>(Total: 21 credits)</i></p>

Elective Courses Below to Total at Least 12 Credits

(These are negotiable according to course availability and student needs.)

<u>Biblical Studies</u>	<u>Church History</u>	<u>Dogmatic Theology and Liturgics</u>	<u>Pastoral Theology</u>
<p>Old Testament Pentateuch (3)</p> <p>Historical Books (3)</p> <p>OT Poets (3)</p> <p>OT Prophets (3) Exod/Lev/Heb (3)</p> <p>New Testament Gospels (4) Acts & Pauline Epistles (3) Catholic Epistles (3) Eschatology & Book of Revelation (3)</p>	<p>Medieval (3)</p>	<p>Dogmatic Theology Doctrine God & Christ (4) Doctrine Man, Sin, Salvation (4) Doctrine Church & Sacraments (4)</p>	

Biblical Studies

Church History

Dogmatic Theology
and Liturgics

Pastoral Theology

Biblical Languages

Greek 1-3 (10)

Hebrew 1-3 (10)

General Requirements:

Chapel (required of those seeking to be set apart as a Deaconess)

TOTAL OVERALL: 73 Credits

MASTER OF THEOLOGY PROGRAM (Th.M.)

The Master of Theology (Th.M) program is a one- to two-year program open only to those who already possess a M.Div. degree or, in some cases, a B.D. degree, or the nearest equivalent. The program assumes a graduate level of proficiency in Biblical languages, though a candidate may be admitted to the program on condition of further language study. The Th.M program is especially recommended to those wishing to pursue an intensive course in Anglican studies subsequent to the completion of ministerial training (usually at a non-Anglican seminary), either to fulfill the requirements for Anglican/Episcopal ordination, or in preparation for further academic pursuits.

The Thesis Option is normally open only to select CTH graduates who have demonstrated superb writing and research skills as an ideal way to augment regular ministerial training or to prepare for further academic study. In all cases the candidate is required to submit a thesis proposal in writing at least eight (8) months prior to the expected date of graduation. The topic must be approved by the Dean and the Faculty Supervisor under whom the candidate intends to work, and must be in some area of inquiry in which the candidate has not worked before. CTH will retain a copy of the thesis upon its successful submission. All students must go through the normal application procedure prior to admission.

Th.M. (1 to 2 years)

The student must complete six courses for the Th.M. (assuming the student has an M.Div.). First, these four (4) are normally required:

- Anglicanism
- Doctrine of God and Christ
- Thirty-Nine Articles
- Liturgics

Then the student may choose two (2) of the following courses:

- Spirituality
- Patristic Church History
- Doctrine of Church/Sacraments
- Doctrine of Man/Sin/Salvation

Thesis Option (CTH Graduates)

The CTH graduate may enter the Th.M. program immediately upon the completion of the M.Div. The Thesis Option involves the research and writing of a faculty-supervised thesis of not less than twenty-five thousand (25,000) words, and the successful oral defense of that thesis before a board of at least two (2) approved examiners. No additional course work or residency is required.

CERTIFICATE IN ANGLICAN STUDIES

The Certificate in Anglican Studies (via the Lay Institute) may be completed in one year (two years if necessary), and all students must go through the normal application procedure prior to admission. Those students who complete this Certificate without a prior M.Div. and who later complete the M.Div. will not be allowed to use this coursework retroactively to upgrade their M.Div. to the Th.M. In this case, to obtain the Th.M. they must apply for the thesis option. In total, six (6) courses are required. The following four (4) courses are mandatory:

- Anglicanism
- Doctrine of God and Christ
- Thirty-Nine Articles
- Liturgics

The student may also choose any two (2) of the following courses:

- Spirituality
- Patristic Church History
- Doctrine of Church/Sacraments
- Doctrine of Man/Sin/Salvation

DIRECTED STUDIES

Students may from time to time be required to fulfill part of their normal core course requirements by means of directed or independent study. Directed study elective credits are also available to students who wish to pursue in-depth studies of certain topics, but these must be approved by the Dean.

EXTERNAL STUDIES

Several of CTH's courses are available to be completed externally from the seminary. Though CTH is committed to studying together personally (principle of formation), we recognize that some course work may need to be completed externally. To this end, CTH has developed certain audio studies (CD) and video studies (DVD) that can be completed externally (credit or audit).

CTH Faculty

Core Faculty/Department Heads:

The Rt. Rev. Dr. Ray R. Sutton, Th.M., Th.D., Ph.D. (Oxford), D.D; *President and Dean; Department Head, Dogmatic Theology and Liturgics*; Bishop Coadjutor, Diocese of Mid-America.

The Very Rev. Dr. Curtis I. Crenshaw, B.A., Crichton College; Th.M., Dallas Theological Seminary; Th.D., Whitefield Theological Seminary; *Dean of External Studies; Department Head, Biblical Studies: Old Testament*; Rector Emeritus, St. Francis Anglican Church, Spring, Texas.

The Rev. Dr. Benjamin Bernier, B.A., M.A., University of Puerto Rico; Ph.D., Lancaster University England; *Department Head, Pastoral Theology*; Rector, Providence Reformed Episcopal Church, Corpus Christi, Texas.

The Rev. Dr. Charles Erlandson, B.A., M.A., Texas A&M University; Ph.D., Lancaster University, England; *Department Head, Church History*; Assistant Rector, Good Shepherd REC, Tyler, Texas.

The Rev. Dr. S. Randal Toms, B.A., Louisiana Tech University; M.Div., New Orleans Baptist Theological Seminary; Ph.D., Louisiana State University; *Department Head, Biblical Studies: New Testament*; Rector, St. Paul's Anglican Church, Baton Rouge, Louisiana.

Lecturers:

The Rev. Wayland N. Coe, B.B.A., University of Texas; M.Div. Trinity School of Ministry (Ambridge); *Assistant Dean; Adjunct Professor of Church History: Patristics*.

The Rt. Rev. Royal U. Grote Jr., Diploma, Reformed Episcopal Seminary; Th.B., International Seminary; D. Litt., Central School of Religion; D.D., Reformed Episcopal Seminary; D.D., Cummins Theological Seminary; *Professor of Pastoral Theology*; Bishop Ordinary, Diocese of Mid-America.

Dss. Annette M. Johnson, A.A., Lee College; B.S., University of Houston Clear Lake; M.A.R., Cranmer Theological House; *Adjunct Professor of Deaconess Studies*.

Dss. Teresa R. Johnson, B.A., M.A, University of Memphis; M.A.R., Cranmer Theological House; *Adjunct Professor of Deaconess Studies*.

The Very Rev. Frank Levi, B.A., Indiana Wesleyan University; M.A., Wheaton College; *Adjunct Professor of Pastoral Theology*; Rector, St. Andrews Anglican Church, Tinley Park, Illinois.

Lecturers (cont'd):

The Rt. Rev. Daniel R. Morse, M. Div., Reformed Theological Seminary; further study of Hebrew in Jerusalem, D.D., Cranmer Theological House; *Adjunct Professor in Biblical Studies: Old Testament*; Missionary Bishop, Diocese of the Central States (REC).

Archdeacon James Payne, A.A., Lon Morris College; B.A., University of Houston; M.A., St. George's School of Theology; M.Div., Cummins Theological Seminary; *Adjunct Professor of Church History: Medieval History*; Rector, St. Thomas of Canterbury Reformed Episcopal Church, Houston, Texas.

The Rev. Jonathan Trebilco, B.A., Trinity College of the Bible and Theological Seminary (Newburgh, IN); M.Div. Cranmer Theological House; Rector, St. Francis Anglican Church, Spring, Texas.

CTH will frequently call upon other gifted lecturers and scholars to augment its program throughout the year, or during the course of a three-year cycle. Among these are the following:

Visiting Lecturers:

The Rt. Rev. Keith Ackerman, B.S., Marymount College; M.Div., Nashotah House; D.D., Nashotah House; Bishop (ret'd), Episcopal Diocese of Quincy; current Bishop Vicar, Diocese of Quincy (Southern Cone).

The Rt. Rev. John Fenwick, Ph.D., Bishop, Northern Diocese, Free Church of England.

The Rt. Rev. George B. Fincke, B.A., M.Div., D.D., Assistant Bishop, Diocese of Mid-America.

The Rt. Rev. Leonard W. Riches, A.B., M.Div., D.D., Presiding Bishop of the Reformed Episcopal Church.

Allen P. Ross, B.A., Bob Jones; Th.M., Th.D., Dallas Theological Seminary; Ph.D., University of Cambridge.

The Rev. Dr. Rodney A. Whitacre, B.A., M.T.S., Ph.D., D.D., New Testament Professor, Trinity Episcopal School of Ministry.

Admissions, Procedures, and Policies

Application for Ecclesiastical Programs

Are we accredited? CTH is not accredited by any secular accrediting organization, governmental agencies, or theological accrediting associations. We are licensed by the Theological Commission of the Reformed Episcopal Church, relying on our origination in 1873 for our legitimacy and on the integrity of the REC.

CTH is a theological institute under the auspices of the Reformed Episcopal Diocese of Mid-America. CTH does not directly offer or confer civil academic degrees on the authority of the State of Texas. Successful CTH graduates are awarded the appropriate titles and licensure of their qualifications directly by the Reformed Episcopal Diocese of Mid-America under the direction of the Theological Commission of the REC. Our credits are widely accepted by many institutions and denominations for ordination, but there is no guarantee of such.

Certificate in Anglican Studies (1 year): Applicants are not required to hold a seminary degree. Applications are considered on an individual basis.

Master of Arts in Religion (M.A.R., 2 years): Applicants for the M.A.R. program (whether general or deaconess studies) must hold a prior earned bachelor's degree. CTH will accept up to forty-five (45) credit hours for the M.A.R. candidacy from other approved institutions provided that the course work is comparable.

Master of Divinity (M.Div., 3 years): Applicants for the M.Div. degree must normally hold a prior earned Bachelor of Arts degree (B.A.) or its equivalent from an accredited or approved college or university. In some cases, students over the age of 30 without a prior bachelor's degree may be awarded "life experience" as the basis for admission. CTH will accept up to ninety (90) credit hours for this degree as transfer credits from other approved institutions, provided that the course work is comparable.

Master of Theology (Th.M., 1-2 years): Applicants for the Th.M must already hold a M.Div. degree or, in some cases, a B.D. degree, or the nearest equivalent. The program assumes a graduate level of proficiency in Biblical languages, though a candidate may be admitted to the program on condition of further language study. Under normal circumstances, no transfer credits shall apply.

Deadlines, Procedures, and Requirements

Application Requirements: Each application requires: (1) complete transcripts from all colleges and/or post-secondary schools attended; (2) three letters of reference: (a) one pastoral, (b) one professional, and (c) one personal (non-relative); (3) an autobiographical statement; (4) a personal interview; (5) a non-refundable application fee of \$50.

Students may apply at any time throughout the year, and matriculate at the beginning of any course. However, early application and matriculation is strongly encouraged. A student applying for September must complete the application process by June 1 if possible.

Materials submitted by an applicant for admission purposes are not returnable to the applicant regardless of the admission decision. Also note that CTH does not release copies of such materials to a third party without written consent of the original sender.

The Family Educational Rights and Privacy Act of 1974, as amended, gives enrolled students access to information contained in their student file for which they did not waive access. Applicants may waive the right to see reference letters and thereby assure complete confidentiality to the writers of their letters. This waiver is voluntary, and the recommendation form gives students the opportunity to state their choice.

Audit Policy: Spouses of currently enrolled for credit students may audit any course free. If credit is desired, registration is required and the course retaken. In such circumstances, tuition for the spouse of a currently enrolled for credit student shall be half the cost of the (for credit) course so long as both spouses are enrolled for credit. All other students seeking to audit a course shall pay the then-current rate for auditing a course (see Tuition and Fees below). It has been CTH's policy to offer one free course to any new student interested in auditing CTH courses. This policy is handled on a case-by-case basis and at the discretion of the Dean.

Credit Transfer: Students transferring from other approved institutions of higher learning may be given appropriate credit for work done, as determined by the Dean. Transfer credit may be accepted for comparable course work taken at an approved theological seminary or related graduate program in which the student has earned a grade of "C" or better. A written request for transfer credit should accompany the admission application. Such credit is decided on an individual basis. All questions concerning the transferability of credit should be referred to the Dean.

Denominational Affiliation: There is no denominational "test" for admission to CTH. Students from any faithful Christian fellowship are welcome. A variety of denominational affiliations enrich our institution family, and each is respected.

Department and Dress Code: Students and faculty are expected to conduct themselves in a responsible manner. While there is no set attire, students are expected to dress neatly when on campus. Students serving in chapel are expected to wear the appropriate attire as determined by the officiating minister. Normally speaking, only clergy (deacons, priests, and bishops) are permitted to wear full clerical attire, including clerical collar and pectoral cross. However, postulants for the ministry who provide clear evidence of permission from their respective ecclesiastical jurisdictions are encouraged to wear a "seminarian's collar," *i.e.*, a regular clerical shirt or rabat along with a standard white collar that has been clearly marked with a thin vertical black line beneath the larynx. Evidence of such permission should be given to the Dean prior to wearing the attire.

Independent Study: Any student who has demonstrated exceptional academic ability and responsibility may request an independent study, especially in the case of scheduling difficulties. Such a request is made to the appropriate instructor and approved by the Dean. No independent study may commence prior to such approval.

Leave of Absence and Re-Admittance: Any student who takes a leave of absence may resume studies without reapplying, provided the leave is no longer than three (3) years. After three (3) years, a student must reapply. Any coursework successfully completed prior to such leave of absence shall be retained.

Length of Study: The length of study for any of the degree candidacies is ordinarily not to exceed seven (7) years without special permission.

Minimum Residency Requirement: The minimum residency requirement for a successful completion of the M.Div. program is one (1) year. The maximum amount of credit that may be obtained via directed or independent study may not exceed one-third (1/3) of the total number of credits needed to graduate.

Non-discrimination Policy: CTH admits students to all the rights, privileges, programs, and activities of the school regardless of sex, race, color, national or ethnic origin. CTH does not discriminate on the basis of race, color, national or ethnic origin in administration of its educational policies, admission policies, or other programs.

Tuition and Fees

Tuition costs are subject to change by the beginning of each academic year (September). All tuition costs and fees must be paid before a student can graduate.

Standard Tuition: Students enrolled for credit (other than Th.M. candidates) pay \$500 per course or \$1,000 per semester (based on two (2) courses per semester). This price includes all regular course work, language courses, practicums, and any additional directed studies that the student may wish to take.

Audit Tuition: Students enrolled for audit pay \$250 per course.

Th.M. Thesis Fee: Graduates pursuing the Thesis Option shall pay \$500 upon the submission of a thesis proposal. After eighteen (18) months, a continuance fee of \$250 shall be paid, and on each calendar year thereafter until the program is completed. Payment shall be made as noted below.

Payments: All payments are to be sent to CTH's Financial Officer, The Very Rev. Jason Grote, 4142 Dayflower Drive, Katy, Texas 77449. No payments will be accepted at the class itself. Checks should be made payable to "Cranmer Theological House" and reference the course and semester for which payment is being made.

For Credit Students Only: Payment of one-half (1/2) of the semester cost is required on or before the beginning of the first class of that semester. The remainder of the semester cost can be paid in monthly increments of not less than \$250. Regardless, the remainder

of the semester cost must be paid by the beginning of the last class of that semester. If a student has not paid within two (2) weeks of the required payment date, the student will not be permitted to attend class until all outstanding fees and tuition are brought current. No transcript will be sent to any school or other institution (including the student's home church) until all tuition and fees are paid.

Refund Policy: Any refunds will be considered on a case-by-case basis.

Other Fees:

- (1) Language Proficiency Exams: \$75.00 per exam (if applicable).
- (2) Master of Theology Oral Exam Fee (*viva voce*): \$100.00.
- (3) Graduation Fee: \$50.00. **Note: an additional fee will be required for the purchase of an academic hood. Graduating students will be notified of the cost prior to graduation.**

Awards and Graduation

CTH is a theological institute under the auspices of the REC's Reformed Episcopal Diocese of Mid-America. Successful graduates of CTH are awarded the appropriate titles and degrees of their qualifications directly by the Reformed Episcopal Diocese of Mid-America, depending upon the program of study completed (Certificate, M.A.R., M.Div., or Th.M.). Graduation exercises are normally held during the diocese's annual Synod but may be held at different times during the year at the discretion of the Chancellor and President.

CTH Life

City of Houston, Texas: Near the coast of the Gulf of Mexico, and within an hour's drive of the beach resort town of Galveston, Texas, the city of Houston offers all the amenities of life in the Southwest United States with a metropolitan flare. With a population of over 6,000,000 including the surrounding suburbs, Houston is the fourth largest city and the fifth largest metropolitan area in the USA. As such it offers the finest shopping, recreation, and historical sites, along with a wide range of activities for the entire family. Yet each neighborhood and subdivision still maintains the friendliness and feeling of a small, close-knit town or community. The area is well-suited for family life.

City of Dallas, Texas: Located in north central Texas, the city of Dallas, along with its next-door neighbor, Fort Worth, makes up the fourth largest metropolitan area in the USA. While many know Dallas either from several TV shows filmed there (J.R. Ewing's *Dallas* and *Walker, Texas Ranger* to name just two) or from the 1963 assassination of President John F. Kennedy, today Dallas is a well-known visitor and leisure destination, with world-class accommodations, restaurants, and recreational opportunities, continuing to build on the entrepreneurial spirit and flair for style and innovation, which have been hallmarks of Dallas and her residents from the very beginning. Like Houston, the communities that surround Dallas provide that feeling of a small, close-knit town or community making them well-suited for family life.

Worship/Chapel: Chapel is held before our regular weekend classes. Worship is a high priority at CTH. Students and faculty value a worshipful and reverent atmosphere. Our goal is to produce students who are fervent worshippers, adept worship leaders, and articulate teachers of the importance of worship. Every opportunity is taken to foster a life of worship. The historic Book of Common Prayer is the core of CTH's Biblical worship of God. Attendance is expected from all students except for serious cause.

Employment: Students are encouraged to seek outside employment if necessary to meet their personal and family financial needs. However, the scheduling of classes and other school activities cannot be contingent on individual work schedules. Also matters and agreements relating to outside employment are made between the student and his employer and do not directly involve the seminary.

Spiritual Formation: While excellent academic performance is expected, we do not believe our students are successful unless they also exhibit spiritual growth. Stimulating spiritual maturity in all students is one of the goals of CTH life, the professors, and every course. Our highest priority is to establish every student as a growing disciple of Christ.

Facilities: CTH's Houston Campus currently meets at the Cathedral of St. Mathias in Katy and at other Anglican parishes around the greater Houston metropolitan area as needed. The Dallas Campus meets at the Anglican Pro Cathedral, Church of the Holy Communion.

Other Library Privileges: It is highly recommended that students make ample use of the excellent theological collections located in Houston, specifically the Doherty Library of St. Thomas University and the Cardinal Beren Library of St. Mary's Seminary. CTH students will be considered visitors and can use the library and will need a photo ID upon arrival. The library will make a copy of the ID and hold it for a semester then shred the copy. Visitors are required to sign in each time. Book borrowing/check out is not available at this time but use of the library is permitted. Also in Houston is the Lanier Theological Library, a Christian research library on a 30-acre campus that includes a replica of a 5th century chapel, which meets the needs of CTH students very well. In Dallas, CTH students have access to the excellent library on the campus of Dallas Theological Seminary, as do the CTH students in Houston at DTS's Houston campus.

Course Descriptions

DEPARTMENT OF BIBLICAL STUDIES

(Departments Heads: The Very Rev. Dr. Curtis I. Crenshaw, Old Testament
The Rev. Dr. S. Randal Toms, New Testament)

Old Testament Division

OT 501 Old Testament Introduction: General survey of the canonical books of the Old Testament, with an overview and critique of the major critical theories in OT studies. Special attention is paid to the historical reliability of the biblical texts and to the NT fulfillment.

OT 502 Pentateuch: Study of and introduction to the first five books of the Bible, tracing the Biblical theology of God's covenant of grace as it unfolds in the lives of the Patriarchs and in these five books. Special attention is given to the Genesis accounts of the creation and the fall and to the biblical covenants with Abraham and Moses.

OT 601 Historical Books (Joshua – Esther): Study of and introduction to the later historical books of the Old Testament. Special consideration is given to the nature and purpose of the OT histories, the message of each book, and how each book contributes to the OT development of the coming of Messiah and His kingdom.

OT 602 Prophets (Isaiah – Malachi): Study of and introduction to the prophets in the Old Testament. Special consideration is given to the examination of the texts of the major and minor Prophetic Books in light of their historical and sociological settings. Theological issues and principles of prophetic interpretation are also considered along with the application of these books to the Church and society of today.

OT 702 Poetic Books (Job – Song of Solomon): Study of and introduction to the unique style and role of poetry in the Hebrew canon, especially the books Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. Special consideration is given to the theological, devotional, and didactic significance of these books.

OT 703 Exodus, Leviticus, and Hebrews: This course brings together the Old Testament and New Testament emphasis on the tabernacle, offerings, sacrifices, sufficiency of the death of Christ, priesthood, and the one people of God. It also gives an interpretive model for the unity of the Bible.

New Testament Division

NT 501 New Testament Introduction: Introduction to the 27 canonical books of the New Testament along with a survey of the cultural background of the NT. Special consideration is given to the study of the development and definition of the NT canon. Recent studies and NT criticism in modern times are also considered along with the message of each book.

NT 503 Four Gospels (Matthew, Mark, Luke, John): Study of and introduction to the Gospels of the New Testament with reference to the Greek texts. Special consideration is given to the origin of the Gospels, noting both early Church tradition and modern theories (Synoptic Problem), their styles and structure, and how they fit into the Bible as a whole.

NT 705 Catholic Epistles (James, 1-2 Peter, 1-3 John, Jude): Study of and introduction to those New Testament epistles addressed to the whole (or Catholic) Church in distinction from those sent to particular churches. The background, contents, structure and theology of each epistle are introduced. Special consideration is given to the theological importance of 1-3 John, the social setting and teaching of James, and the relationship between 1 and 2 Peter to each other and to the Epistle of Jude.

NT 706 Acts and Pauline Epistles (Acts to Philemon): Study of and introduction to the corpus of St. Paul's epistles alongside their historical contexts set forth in the Book of Acts. Special consideration is given to St. Paul's use of the epistolary style, as well as the historical occasion, context and culture of behind each epistle. The largest amount of time will be spent on the Book of Romans as a summary of Pauline thought and its historic importance in the Western Church.

NT 707 Eschatology and the Book of Revelation: This presents the concerns of General Eschatology, including the immortality of the soul, the intermediate state, the resurrection of the body, the second advent of Christ, eternal punishment, and the glory and rewards of heaven. The course also covers the popular approaches to "end time prophecy" and presents a balance between those who set dates for His Second Coming and those who pay little attention to it. Thus, various millennial views will be presented.

Biblical Languages Division

BL 501, 502 Greek I, II: Introduction to the essentials of Greek vocabulary, grammar, and syntax. The goal is to bring each student to an elementary reading ability in simple Greek as well as a proficiency to use the tools available to the parish minister.

BL 503 Greek III: Advanced Greek: Practical introduction to the exegesis of the Greek New Testament with special attention to methodology and bibliography. The software program *BibleWorks* is required. Prerequisite: Greek 1 & 2.

BL 601, 602 Hebrew I, II: Introduction to the essentials of Hebrew orthography, grammar, vocabulary, and syntax. The goal is to provide the student with the grammatical and lexical skills necessary to read the simpler sections of the Hebrew Scriptures along with a proficiency in the use of the essential tools.

BL 603 Hebrew III: Advanced Hebrew: Practical introduction to the exegesis of the Hebrew Old Testament, with special attention to methodology and bibliography. The software program *BibleWorks* is required. Prerequisite: Hebrew 1 & 2.

Biblical Studies Division

BS 501 Bible Studies Method: This course is for those students who will not take Greek or Hebrew, and teaches the student how to do Bible study with limited access to Greek and Hebrew dictionaries, good commentaries, context, thought flow analysis, and more.

BS 502 Scripture and Hermeneutics: Introduction to the doctrine of Holy Scripture as the inspired, infallible Word of God with special attention to the general rules and principals of interpretation. The history of interpretation is also considered.

BS 601 English Bible Survey 1 – Old Testament: General survey of the Old Testament canonical books of the Bible, with an overview of the basic message of the books and how they fit into the Canon of Scripture.

BS 602 English Bible Survey 2 – New Testament: General survey of the New Testament canonical books of the Bible, with an overview of the basic message of the books and how they fit into the Canon of Scripture.

BS 701 Biblical Covenant: The course will examine the history, exegesis and Biblical Theology, as well as the implications of a thoroughly Biblical, catholic and reformed understanding of this central Scriptural theme.

DEPARTMENT OF CHURCH HISTORY (Department Head: The Rev. Dr. Charles Erlandson)

General History Division

CH 501 Patristic Church History: Introductory survey and analysis of the development of the early Christian Church covering the patristic era from the sub-apostolic age through the Ante-Nicene and Post-Nicene fathers.

CH 502 Anglicanism: In-depth examination of the origins and development of Christianity in Britain. Special attention will be given to the early British saints, Roman subjugation of the British Church, the English Reformers, the Elizabethan Settlement, Puritanism, Caroline Divinity, the Non-Jurors, Tractarianism, and modern controversies in the Anglican Communion.

CH 601 Medieval: Survey of the continuing development of the Church from the patristic period into the Middle Ages. Philosophical and theological controversies will also be examined, along with early reform movements in the years leading up to the Reformation.

CH 701 Reformation and Modern: Particular focus is placed on the life and work of Luther, Zwingli, Calvin, and Cranmer, as well as events leading up to the Reformation. The Modern aspect is from the Reformation to today, especially covering contemporary theology and its tendencies toward heresy.

DEPARTMENT OF DOGMATIC THEOLOGY & LITURGICS

(Department Head: The Rt. Rev. Dr. Ray R. Sutton)

Dogmatic Theology Division

DT 501 Doctrines of God, Christ and Atonement: Examination of the Scriptural, creedal, historical, theological, and pastoral issues of the Doctrines of God and Christ. Special consideration will be given to the Holy Trinity and the fundamental Christological definitions of the ecumenical councils, in view of developing an apologetic against the various heresies of the past (e.g., Docetism, Arianism, Nestorianism, etc.) along with their modern counterparts (e.g., Kenoticism, etc.)

DT 601 Doctrines of Man, Sin, and Salvation: Scriptural, creedal, historical, theological, and pastoral examination of the Doctrines of Man, Sin, and Salvation. Mankind as the image of God, the extent and meaning of the fall, vocation, predestination, atonement, faith, regeneration, justification, and glorification are the primary subjects of this course.

DT 602 Thirty-Nine Articles: An overview of the historic doctrinal formulary of the Church of England and its importance to the greater Anglican tradition, with primary emphasis on the interpretation of the Thirty-Nine Articles. Also, compares and contrasts the Articles with other Reformation confessions.

DT 701 Church and Sacraments: An examination of the biblical language, imagery, and theology of the Church (*i.e.*, Ecclesiology) laying the foundation for a consideration of what has been described as the great “notes” or marks of the Church: One, Holy, Catholic and Apostolic. An examination of the two Dominical sacraments of the Church, with primary emphasis on their meaning, number, and recipients, as well as the history and use of the so-called “lesser sacraments” in the Anglican tradition.

Philosophy of Religion Division

PR 601 Introduction to Moral Theology and Ethics: Introduction to the subject of moral theology – *i.e.*, the Biblical, philosophical and historical approaches to ethics and morality in the Church. Special consideration will be given to an examination of the Ten Commandments.

PR 701 Christian Apologetics: Introduction to the history of and methodologies used in the defense of the Christian faith as practiced from the earliest days of Christianity to the present. Special consideration will be given to various Christian approaches such as Thomism, natural theology, presuppositionalism and so forth, as contrasted with rationalism, existentialism, empiricism, and logical positivism, etc. The goal of the course is to familiarize the student with the tools of logic to produce a balanced, rational apology for the Christian hope.

Liturgical Studies Division

LS 501, 601, 701 Liturgical Practice (1 credit each): Mentored training and actual liturgical practice in conjunction with regular chapel services. Special emphasis will be given to learning and practicing lay reading and serving. Occasional special seminars may be scheduled.

LS 502 Liturgics: Introduction to the nature and elements of Divine worship from a Biblical, theological, and historical perspective. Special consideration is given to the general principles of Divine worship drawn from the Old and New Testaments, along with a survey of liturgical theology and history up to the Book of Common Prayer.

LS 503, 603, 703 Homiletics (2 credits each): Practical introduction to the science and art of preaching and public speaking. Both classroom critique and video-taping will be used to evaluate a student's style and effectiveness. Practicums will be done during chapels. This course is graded on a "Pass/Fail" basis.

DEPARTMENT OF PASTORAL THEOLOGY (Department Head: The Rev. Dr. Benjamin Bernier)

General Pastoral Division

PT 501 Spirituality: Survey of and introduction to various classical Christian works from the past with a focus on the spiritual life and well-being of pastors and other church leaders in the present. Special consideration will be given to seeking a balance between the place of the intellect, experience, this world, and the world to come with the goal to introduce students to an approach to ministry as spiritual director and not simply as program manager.

PT 602 Marriage and Family: Exploration of the Biblical, liturgical, and pastoral aspects of Holy Matrimony and the Christian family. Special consideration is given to the examination of the whole range of relational dynamics, including engagement and pre-marital relationship, the service of Holy Matrimony, having and rearing children, the ethics of birth control, and spousal and parent/child relationships.

PT 603 Evangelism & Missions: Introduction to the Biblical and theological basis for parochial outreach, evangelism, and worldwide missions. Special consideration is given to the essential elements of evangelization and Christian initiation, involving not only the accurate proclamation of the Word, but also the acceptance of the Gospel claims entailing conversion, profession of faith, sacramental incorporation (Baptism, Confirmation), and admission to Eucharistic communion.

PT 604 Cure of Souls: Introduction to the content, skills, and responsibilities involved in a call to assume holy orders building upon the foundation of the "classical" sacramental economy. Other models of ministry will also be considered and contrasted with the classical approach in light of Scripture, theology, and history to show the unique role of the

pastor in the care and nurturing of souls. This is the how-to-pastor course. This course is also required in the Deaconess Studies Program.

PT 605 Canon Law & Pastoral Administration: Introduction to the principles of Canon Law, the Constitution and Canons of the Reformed Episcopal Church, and the doctrinal foundations of these governing documents. The application of Canon Law in the governance of parishes is discussed in the context of parish by-laws, vestry oversight, pastoral ethics, parish budgets, and policies to reduce parish liability in legal matters.

Deaconess Studies Division

DS 722 Biblical Womanhood: Introduction to the biblical teaching on womanhood, including woman's creation in the image of God, the effects of the Fall and its reversal through the work of Christ, and the implications of the Church as the Bride of Christ. The course will provide an overview of key women in the Scriptures and will lay the foundation for the biblical response to feminism.

DS 724 The Office and Work of the Deaconess: A study of the biblical and historical foundations for the office of Deaconess and of the duties of an Anglican Deaconess. Of particular focus will be the qualifications and requirements for becoming a Deaconess along with a review of the Canons and Handbook in the REC. The course also includes an overview of the practical ministries to which a Deaconess may be called.