

# AMBS Academic Catalog • 2021–22

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The information in this catalog applies to the 2021–22 academic year. Care is taken to ensure the accuracy of the information in this publication; the information is susceptible, however, to unintended error and is subject to changes or deletions. AMBS reserves the right to change programs of study, academic requirements, the Academic Calendar, and other matters described here without prior notice, in accordance with established procedures. This catalog is descriptive and is not to be construed as a legal contract.

This catalog is available on the AMBS website at [amsb.edu/academics/catalog](https://amsb.edu/academics/catalog) and in a limited number of print copies. The online version contains links to facilitate use.

**Cover image:** AMBS’s 2020 commencement service was delayed from May to August due to the COVID-19 pandemic. Here, AMBS community members celebrate the graduates during a reception in the courtyard following the live-streamed commencement service. (Credit: Peter Ringenberg)

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# Academic calendar overview

This is a basic overview of the 2021–22 AMBS Academic Calendar; it does not include all of the important dates students will need to observe to meet program and administrative expectations, nor any updates that have been made since it was published. To view the most recent and complete calendar online, visit [ambs.edu/academics/course-list-calendar](https://ambs.edu/academics/course-list-calendar).

Students are responsible to know and adhere to all deadlines found in the complete calendar.

In 2017–18, AMBS changed its academic calendar to eliminate seasonal terminology for semesters. The fall semester is Semester One; the spring semester is Semester Two; and the summer term is Intensive Term.

## Semester One

August 2 ..... Semester One hybrid courses begin  
16–21 ..... Hybrid courses meet on campus  
31 ..... Semester One campus and online courses begin  
December 10 ..... Semester One courses end

## Semester Two

January 11 ..... Semester Two courses begin (all delivery formats)  
February 21–24 ..... Church Leadership Center Pastors and Leaders/Deep Faith event (no classes)  
April 4–10 ..... Recess (no classes)  
29 ..... Semester Two courses end  
30 ..... Commencement

## Intensive Term

### Hybrid Session

May 9 ..... Hybrid courses begin  
June 6–11 ..... Hybrid courses meet on campus  
July 22 ..... Hybrid courses end

### Campus Session #1

May 9 ..... Campus courses begin  
20 ..... Campus courses end

### Campus Session #2

June 13 ..... Campus courses begin  
24 ..... Campus courses end

# General information

## Mission statement

Anabaptist Mennonite Biblical Seminary serves the church as a learning community with an Anabaptist vision, educating followers of Jesus Christ to be leaders for God’s reconciling mission in the world.

## Core values

- Disciplined study of scripture, theology, and ministry
- Practices of worship, community, and Christian discipleship
- Effective and visionary leadership for the church
- Anabaptist theology in conversation with the wider Christian church
- Mission that integrates service, evangelism, and peacemaking

## Vision statement

AMBS will become an Anabaptist learning community that makes theological education accessible to and welcoming of Christians of increasingly diverse traditions, ethnicities, and races to reflect more fully God’s purposes of unity and justice.

## Intercultural Competence and Undoing Racism

The Intercultural Competence and Undoing Racism (ICUR) Team consists of faculty, administrators, staff, and students who assist AMBS with its strategic priority of undoing racism and building intercultural competence throughout the institution. ICUR’s approach is both interpersonal and systemic in nature, advocating for changes in policies and practices and helping people become effective allies for justice and compassionate agents of reconciliation across dividing walls of hostility. For more information, contact [icurcoordinator@ambs.edu](mailto:icurcoordinator@ambs.edu).

## Admission policy

AMBS is committed to dismantling barriers to equality within the seminary and the communities where we live and serve. As part of this commitment, AMBS will make decisions regarding admission to study at AMBS without discriminating on the basis of age, race, religion, physical disability, national or ethnic origin, gender, and sexual orientation. See the Admissions and Financial Aid section (pp. 73–76) for more details about admission into AMBS degree programs.

## Accreditation notice

Since 1958, the degree programs of AMBS have been accredited by the Association of Theological Schools. Currently, AMBS is:

Accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

Master of Divinity, MA in Christian Formation, MA: Theology and Global Anabaptism, MA: Theology and Peace Studies

The Commission on Accrediting of the Association of Theological Schools  
in the United States and Canada  
10 Summit Park Drive  
Pittsburgh, PA 15275  
USA  
Telephone: 412.788.6505  
Fax: 412.788.6510  
Website: [ats.edu](http://ats.edu)

The Association of Theological Schools reaccredited AMBS in 2019.

## State authorization reciprocity

AMBS participates in the National Council for State Authorization Reciprocity Agreements (NC-SARA) ([nc-sara.org](http://nc-sara.org)), which is a voluntary, regional approach to state oversight of postsecondary distance education. For a complete list of states participating in NC-SARA, visit [nc-sara.org/directory](http://nc-sara.org/directory).

Complaints related to the administration of AMBS programs or stated policies and procedures, discrimination, financial aid, and law violation that have not been resolved through internal AMBS complaint processes may be filed with AMBS's accrediting agency and/or the Indiana Commission on Higher Education. For more information about the complaint procedure, see [ambs.edu/about/accreditation](http://ambs.edu/about/accreditation) or contact [dean@ambs.edu](mailto:dean@ambs.edu).

## Online catalog

The most current version of the AMBS catalog is available at [ambs.edu/academics/catalog](http://ambs.edu/academics/catalog).

## Learn more about AMBS

Admissions ..... [admissions@ambs.edu](mailto:admissions@ambs.edu)  
Registrar ..... [registrar@ambs.edu](mailto:registrar@ambs.edu)  
Phone ..... 800.964.2627 (toll free) or 574.295.3726

### Online

Website ..... [ambs.edu](http://ambs.edu)  
News and events ..... [ambs.edu/news-events](http://ambs.edu/news-events)  
Facebook ..... [facebook.com/followAMBS](https://facebook.com/followAMBS)  
Twitter ..... [twitter.com/ambs\\_seminary](https://twitter.com/ambs_seminary)  
Instagram ..... [instagram.com/ambs\\_seminary](https://instagram.com/ambs_seminary)  
Soundcloud ..... [soundcloud.com/followAMBS](https://soundcloud.com/followAMBS)  
YouTube ..... [youtube.com/ambsedu](https://youtube.com/ambsedu)

# Academic programs

## Overview

AMBS offers four graduate degrees and a graduate-level certificate.

All programs express elements of the AMBS mission statement by emphasizing:

- An embodied witness to faith in Jesus Christ.
- The church's purpose in the world as the herald of God's redeeming love in Christ.
- The Holy Spirit's inspiration in honest and loving biblical study and in guiding Christian discernment.
- The theological contributions of the Anabaptist and Mennonite traditions within Christianity.
- The centrality of peace and justice proclaimed in the reconciling gospel message.
- Holistic personal formation that undergirds leadership rooted in the character and integrity of Christ.
- An education in a learning community characterized by collaboration, honesty, and humility.

Our programs build skills for spiritual growth, intercultural competence, contextual analysis and interpretation, leadership practice, and peacebuilding.

In addition to the detailed course descriptions (pp. 30–72), individualized plans of study for tracking student progress in fulfilling the requirements for each degree program and each major or concentration are available to students on Google Drive in their AMBS email account. Questions about plans of study can be directed to the Registrar's Office.

## Master of Divinity (MDiv)

The Master of Divinity is a professional degree designed to educate and form students for ministerial leadership in a variety of ministry settings, including pastoral leadership. Degree majors are available in Pastoral Ministry, Chaplaincy, Christian Faith Formation, and Theological Studies. Within the Theological Studies major, a student can focus on Biblical Studies; History, Theology, and Ethics; Peace Studies; or Peace Studies: Environmental Sustainability Leadership.

Students may pursue an MDiv through the Master of Divinity Campus program or the Master of Divinity Connect (distance education) program. MDiv Connect students can major in Pastoral Ministry, Chaplaincy, and Christian Faith Formation. The Theological Studies major is not available in the MDiv Connect program except by petition; contact the Registrar for more information.

## Master of Arts in Christian Formation (MACF)

The Master of Arts in Christian Formation is a professional degree designed to educate and prepare students for leadership in spiritual guidance and discernment in the context of congregations or other faith-based ministry settings.

## Master of Arts: Theology and Global Anabaptism (MATGA)

The Master of Arts: Theology and Global Anabaptism is a fully online academic degree that prepares scholars, teachers, pastors, and leaders to integrate knowledge of and formation in the Anabaptist tradition with service in their current and future communities.

## Master of Arts: Theology and Peace Studies (MATPS)

The Master of Arts: Theology and Peace Studies is an academic degree that prepares students for theologically and biblically grounded leadership in peacebuilding. In addition to the Primary concentration, a concentration in Environmental Sustainability Leadership is available.

## Graduate Certificate in Theological Studies

The Graduate Certificate in Theological Studies offers enrichment for people seeking deeper grounding as Christians in their current professional work or congregational lay leadership. It does not meet requirements for gainful employment. The certificate can be done fully online or with a combination of online, hybrid, blended, and campus courses.

## Academic partnerships

AMBS works in partnership with several schools to provide educational resources for its students:

- **Bethany Theological Seminary and Earlham School of Religion**, both in Richmond, Indiana: cross-registration options while paying tuition at the home school (see p. 69)
- **Conrad Grebel University College** in Waterloo, Ontario, Canada: sequential Master of Theological Studies (MTS) and MDiv degree programs option, and occasional cross-listed courses (see pp. 69–70)
- **Eastern Mennonite Seminary** in Harrisonburg, Virginia: cross-registration options for online courses (see p. 71)
- **Goshen (Indiana) College**: elective courses in Conflict Transformation (see pp. 27, 71–72)
- **Merry Lea Environmental Learning Center of Goshen College**: Sustainability Leadership Semester (see pp. 19, 25–26, 28, 72)

## New programs and changes in programs of study

AMBS may add new concentrations or make changes in programs of study during the period in which this catalog is in effect. For the most up-to-date information on academic programs, see [ambs.edu/academics](https://ambs.edu/academics).

# Master of Divinity (MDiv Campus; MDiv Connect)

## Educational goals

Graduates with an MDiv:

1. Are grounded in and continuously formed by the Bible.
2. Engage their historical and theological traditions in the context of the larger Christian church.
3. Are formed by a continuing encounter with God.
4. Demonstrate personal integrity and authority in ministry.
5. Understand and creatively engage their ministry context.
6. Lead the church in fulfilling its missional calling.

## Purpose

The Master of Divinity curriculum prepares students for Christian ministerial leadership. It is designed to develop spiritually mature, Spirit-led leaders who care for and guide churches, schools, and other ministries of Christian service. It builds students' competence and confidence in providing leadership for the church's mission, life, and witness, including leading faith-based organizations to participate in God's reconciling mission.

Majors are available in Pastoral Ministry, Chaplaincy, Christian Faith Formation, and Theological Studies. Students in the Theological Studies major may focus on Biblical Studies; History, Theology, and Ethics; Peace Studies; or Peace Studies: Environmental Sustainability Leadership.

## Design

The Master of Divinity degree requires:

- Successful completion of 80 credit hours of coursework.
- Satisfactory completion of a degree plan of study with demonstrations of information literacy; a ministry portfolio (including a senior ministry case study paper); and a senior presentation demonstrating the student's learning during the seminary experience along with an interview with faculty.
- Faculty recommendation for graduation.

Students can complete AMBS's Master of Divinity through the **MDiv Campus** program or the **MDiv Connect** program:

- The **MDiv Campus** program consists of courses offered in face-to-face teaching formats for the duration of the program. Some courses may be taken online, and some required courses will only be offered in a hybrid format (see p. 31). Students can complete the 80-credit-hour program in three years of full-time study, with **12 hours each** in Semester One (August/September–December) and Semester Two (January–May) and one Intensive Term course each year. Leadership Education in Anabaptist Perspective (LEAP), an orientation course, must be taken in August in the first year.
- The **MDiv Connect** program allows for 62 credit hours of coursework to be taken online and 18 credit hours of "residency" courses to be completed through hybrid courses or a limited number of blended courses (see "Residency requirements" on p. 89). Students can complete the 80-credit-hour program in six years of consistent part-time study (**13–14 credit hours per year**), or in less time if they are able to take more courses per term. For example, a Connect student could take one or two courses each in Semester One (August/September–December) and Semester Two (January–April), and a hybrid course in Intensive Term (May–July). The Leadership Education in Anabaptist Perspective (LEAP) orientation course must be taken as a hybrid course in August in the first year. Students also

may have some required hybrid courses in Semester One or Intensive Term in subsequent years, and some programs may require additional summer coursework in one or two of the years of study.

Students in the MDiv Connect program can major in Pastoral Ministry, Chaplaincy, or Christian Faith Formation. The Theological Studies major is not available in the MDiv Connect program except by petition; contact the Registrar for more information.

All students in the MDiv Connect program must have an up-to-date computer, high-speed internet access, a webcam, and a headset with a built-in microphone.

## Ministry formation and assessment

The MDiv curriculum involves careful advising, mentoring, and assessment of a student's growth in ministry. The advising process is intended to undergird and strengthen the student's vocational discernment, self-awareness, spiritual growth, sense of ministerial identity, and academic progress.

- **Leadership Education in Anabaptist Perspective (LEAP)** is a required hybrid course that orients students to theological studies, the formation of the learning community, opportunities for personal assessment, the nature of missional leadership, and exploration of sustaining spiritual practices. Students start a formation portfolio to lodge various assessments of their academic progress and ministerial competence compiled during their seminary studies. Assignments in the course prepare students to petition for formal advancement to candidacy for the MDiv degree after they have completed 11 credit hours.
- **Ministry in Church and World** is a two-semester part-time supervised ministry placement. Students may be assigned to a congregation, hospital, jail, or other faith-based ministry setting. On-site ministry work averages eight to 10 hours per week. In addition, students participate in a peer supervision group to explore the practical, biblical, and theological dimensions of their ministry experiences. During the second semester, students write a ministry case study that they will expand and refine during the third-year Capstone Ministry Assessment Seminar. Faculty leaders of the supervision group write an assessment to evaluate each student's growth in ministry competence and abilities to use his or her increasing historical, theological, and biblical knowledge in the service of ministry. This assessment is added to the student's formation portfolio. Students in the Chaplaincy major may substitute two units of Clinical Pastoral Education (CPE) for Ministry in Church and World; evaluations from their CPE supervisor(s) become part of their portfolio.
- **Supervised Ministry Experience** is a 400-hour professional ministry placement that is typically completed full time (40 hours per week) over 10 weeks or part time over a period of six or more months. Students work directly with a site supervisor with periodic check-ins with the Director of Contextual Education or another appointed faculty member. Written assignments and assessments from the supervisor and the student are evaluated for demonstrated integration of knowledge and competency in ministry practice at the conclusion of the term. The faculty supervisor's assessment report is added to the student's formation portfolio. Chaplaincy students may take another unit of CPE as a substitute for this experience; evaluations from their CPE supervisors become part of their portfolio.
- The **Capstone Ministry Assessment Seminar** requires students to evaluate their growing competence in ministry, their learning from coursework, and their spiritual growth over the period of their seminary studies. Peer groups led by faculty leaders examine, expand, and refine each student's ministry case study; review the student's formation portfolio; and help the student prepare the oral presentation for his or her senior interview. The seminar leader writes a senior ministry assessment, which is approved by other faculty members during the interview; this assessment remains in the student's permanent AMBS file.

## Advancement to candidacy

Students may petition for formal advancement to candidacy for the MDiv degree after they have successfully completed the Leadership Education in Anabaptist Perspective (LEAP) orientation course and 11 credit hours of study from AMBS, and are in process with other courses.

The advancement to candidacy process for the MDiv includes an application completed by the student, a review by teaching faculty of the student's academic performance and readiness for ministry placements, evidence of the student meeting the information literacy requirement, and completion of Healthy Boundaries training. The MDiv Director, in consultation with the Academic Dean, will review the petition and make a recommendation to the faculty; action by the faculty on the recommendation is required. Action outcomes are advancement, conditional advancement, or denial.

Students who are not deemed ready for advancement or conditional advancement to candidacy for the MDiv degree at the time of their petition may reapply in the next academic year if they are able to demonstrate how they have addressed the issues that blocked their first advancement attempt.

Students transferring into AMBS after a year or more of study at another accredited graduate theological school must solicit statements and recommendations in support of their advancement to candidacy for the MDiv degree from congregational leaders, mentors, or ministry supervisors, as well as submit written assessments from previous schools. Students should submit these recommendations prior to enrolling in the second-year Ministry in Church and World course.

## Common requirements for all MDiv majors

Thirty-six hours of common curriculum are shared by all majors in the Master of Divinity degree program. Students are strongly encouraged to take the following courses in the sequence outlined in the plan of study for their major. (Credit hours are indicated on the right.)

- Leadership Education in Anabaptist Perspective ..... 2
- Strange New World of the Bible 1 ..... 3
- Strange New World of the Bible 2 ..... 3
- Anabaptist History and Theology ..... 3
- Christian Theology 1 ..... 3
- Christian Theology 2 ..... 3
- A church history elective ..... 3
- An ethics elective..... 3
- God's Shalom and the Church's Witness..... 3
- Ministry in Church and World\* (ministry placement)..... 6
- Supervised Ministry Experience ..... 3
- Capstone Ministry Assessment Seminar ..... 1

\*Students in the Chaplaincy major who are seeking BCCI (Board of Chaplaincy Certification Incorporated) certification take two units of Clinical Pastoral Education (CPE) in place of Ministry in Church and World.

# Master of Divinity

## Pastoral Ministry major

The Pastoral Ministry major prepares students to be leaders in congregational settings. Missional theology interpreted with an Anabaptist perspective and expressed in local and global church contexts is a key perspective of this major. Courses in biblical studies, theology, church history, and ethics examine the ways in which the tradition, context, and narratives of God’s shalom shape the responses of faith communities. Attention will be given to the critical role that culture plays in forming narratives and values that may compete with the biblical vision of God’s reign. Courses in practical theology center on practices that build the competence of missional leaders for the church.

<b>Total credit hours</b> .....	<b>80</b>
<b>Common requirements (p. 13)</b> .....	<b>36</b>
<b>Other degree requirements</b> .....	<b>17</b>
<b>Bible</b>	
<i>Recommended Bible Sequence</i>	
• Beginning Hebrew: Ruth (Parts 1 and 2) .....	4
• Beginning Greek: 1 John (Parts 1 and 2).....	4
• A Hebrew exegesis course .....	3
• A Greek exegesis course .....	3
<i>Alternative Bible Sequence</i>	
• Introduction to Bible Study Tools .....	4
• Biblical Hermeneutics and History of Interpretation .....	4
• An Old Testament or New Testament book study .....	3
• A thematic study.....	3
<b>Ethics</b>	
• An ethics elective.....	3
<b>Major requirements</b> .....	<b>18</b>
• Christian Leadership in the 21st Century .....	3
• Christian Worship: Theory and Practice .....	3
• Human Development and Christian Formation.....	3
• Pastoral Care 1: Theological, Spiritual, and Psychological Principles .....	3
• Preaching .....	3
• Understanding the Church’s Contexts (recommended) or Cultural Hermeneutics or another social analysis course .....	3
<b>General electives</b> .....	<b>9</b>

# Master of Divinity

## Chaplaincy major

The chaplaincy major prepares students to provide pastoral and spiritual care in both congregations and organizations. Coursework and field placements focus on restoring personal and corporate health in its spiritual, relational, emotional, and physical aspects. The disciplines of biblical studies, theology, and ethics undergird interpretive understandings needed for chaplaincy ministry, including identifying the image of God in others, seeking intrapersonal and interpersonal shalom, and fostering release to all who are captive. Students will develop competence in intercultural and interfaith understanding and communication. They will gain practical chaplaincy experience through internships overseen by Clinical Pastoral Education (CPE) programs or in chaplaincy ministries that can provide chaplain supervisors. Although AMBS does not certify chaplains, this major is designed to bring students interested in becoming certified chaplains near to the completion of the academic and CPE requirements set out by the Board of Chaplaincy Certification Incorporated (BCCI).

See [www.professionalchaplains.org/content.asp?pl=198&sl=254&contentid=254](http://www.professionalchaplains.org/content.asp?pl=198&sl=254&contentid=254) for more information.

The Association of Clinical Pastoral Education (ACPE) is “a multicultural, multifaith organization devoted to providing education and improving the quality of ministry and pastoral care offered by spiritual caregivers of all faiths through the clinical education methods of Clinical Pastoral Education (CPE)” (see [www.acpe.edu](http://www.acpe.edu)). AMBS students apply directly to the programs doing ministry in their areas of interest, and individual CPE centers handle the application and acceptance process. Some centers teach and supervise chaplains only in hospital settings. Other centers teach and supervise students in ministry locations such as prisons, residential communities, schools, and congregations. AMBS students are encouraged to consider doing CPE placements in two or three different settings to broaden their range of knowledge and experience. Students seeking certification by the Board of Chaplaincy Certification Incorporated must complete four units of CPE internships.

**Total credit hours ..... 80**

**Common requirements (p. 13) ..... 36**

*Note: Students who are working toward BCCI certification will use Clinical Pastoral Education (CPE) programs to meet ministry placement requirements in these AMBS courses: Ministry in Church and World; Supervised Ministry Experience.*

**Other degree requirements ..... 16**

### **Bible**

#### *Recommended Bible Sequence*

- Beginning Hebrew: Ruth (Parts 1 and 2) *or* Beginning Greek: 1 John (Parts 1 and 2) ..... 4
- A Hebrew *or* Greek exegesis course ..... 3

#### *Alternative Bible Sequence*

- Introduction to Bible Study Tools ..... 4
- Biblical Hermeneutics and History of Interpretation ..... 4  
*(fourth credit hour of Biblical Hermeneutics applied to General electives)*
- Psalms *or* Job and Wisdom ..... 3

### **Theology and Ethics**

- Human Sexuality and Christian Ethics *or* Suffering and Hope ..... 3
- Ethics and Care: Living and Dying with Purpose ..... 3

<b>Major requirements</b> .....	<b>19</b>
• Human Development and Christian Formation .....	3
• Pastoral Care 1: Theological, Spiritual, and Psychological Principles .....	3
• Pastoral Care 2: Systems, Assessments, and Interventions of Trauma.....	3
• Christian Worship: Theory and Practice .....	3
• Preaching .....	3
• A Faith Formation and Spirituality course .....	2
• A Spiritual Practices course or courses.....	2
<b>General electives</b> .....	<b>9</b>

# Master of Divinity

## Christian Faith Formation major

The Christian Faith Formation major prepares leaders to strengthen the capacities of adults, youth, and children to respond to God’s saving love and grace and to nurture responses of faith in others. It reflects an Anabaptist emphasis on the congregation and the family as privileged spaces for developing Christian faith and character. Students may minister in congregational or retreat settings, schools, faith-based community centers and organizations, and retirement communities. Through courses in biblical studies, theology, history, and ethics, students examine ways in which personal faith, the church, and cultural context shape Christian vocation and identity over a lifetime. Careful theological reflections invite students to examine how cultures create pressures and opportunities for claiming Christian identity and living as disciples of Jesus Christ.

<b>Total credit hours</b> .....	<b>80</b>
<b>Common requirements (p. 13)</b> .....	<b>36</b>
<b>Other degree requirements</b> .....	<b>17</b>
<b>Bible</b>	
<i>Recommended Bible Sequence</i>	
• Beginning Hebrew: Ruth (Parts 1 and 2) .....	4
• Beginning Greek: 1 John (Parts 1 and 2).....	4
• A Hebrew <i>or</i> Greek exegesis course.....	3
<i>Alternative Bible Sequence</i>	
• Introduction to Bible Study Tools .....	4
• Biblical Hermeneutics and History of Interpretation .....	4
• An Old Testament <i>or</i> New Testament book study .....	3
<b>History, Theology, and Ethics</b>	
• History of Christian Spirituality.....	3
<b>Church and Ministry</b>	
• Teaching and Learning for Transformation .....	3
<b>Major requirements</b> .....	<b>16</b>
• Human Development and Christian Formation.....	3
• Cultural Hermeneutics <i>or</i> Understanding the Church’s Contexts .....	3
• Christian Worship: Theory and Practice .....	3
• Preaching .....	3
• Two Faith Formation and Spirituality courses.....	4
<b>General electives</b> .....	<b>11</b>

# Master of Divinity

## Theological Studies major

The Theological Studies major offers three areas of focus: Biblical Studies; History, Theology, and Ethics; and Peace Studies. Preparation for ministry in the context of the church (including congregational leadership, teaching in religious schools, or faith-based administrative ministries) is the primary purpose of this major. It allows flexibility for students, in consultation with their advisors, to tailor their learning needs to their past experience and vocational goals. Students in this major may exercise the option of writing a thesis. The Theological Studies major is not available in the MDiv Connect program except by petition; contact the Registrar for more information.

## Theological Studies major

### Biblical Studies

<b>Total credit hours</b> .....	<b>80</b>
<b>Common requirements (p. 13)</b> .....	<b>36</b>
<b>Biblical studies and other degree requirements</b> .....	<b>32</b>
• Beginning Hebrew: Ruth (Parts 1 and 2) .....	4
• Beginning Greek: 1 John (Parts 1 and 2).....	4
• A Hebrew exegesis course .....	3
• A Greek exegesis course .....	3
• Seminar in Biblical Studies.....	3
• Bible Department electives .....	12
• Teaching and Learning for Transformation .....	3
<b>General electives</b> .....	<b>12</b>

## Theological Studies major

### History, Theology, and Ethics

<b>Total credit hours</b> .....	<b>80</b>
<b>Common requirements (p. 13)</b> .....	<b>36</b>
<b>Other degree requirements</b> .....	<b>15</b>
• Bible Department electives .....	9
• Thinking Ethically.....	3
• A church history elective .....	3
<b>Major requirements</b> .....	<b>15</b>
• Any courses from the History, Theology, and Ethics course listings (pp. 44–53)	
<b>General electives</b> .....	<b>14</b>

**Theological Studies major  
Peace Studies**

**Total credit hours ..... 80**

- Common requirements (p. 13) ..... 36**
- Other degree requirements ..... 9**
  - Biblical Foundations for Peace and Justice..... 3
  - An Old Testament *or* New Testament book study *or* thematic study..... 3
  - An Old Testament *or* New Testament book study *or* thematic study..... 3
- Major requirements..... 15**
  - Any courses from the Peace and Justice Studies course list (p. 68)
- General electives ..... 20**

**Theological Studies major  
Peace Studies: Environmental Sustainability Leadership**

During their third year, students with this major and focus will participate in Goshen (Indiana) College’s Sustainability Leadership Semester in residence at Merry Lea Environmental Learning Center in Wolf Lake, Indiana, for 12 credit hours, in addition to AMBS’s Supervised Ministry Experience for three credit hours, all registered through AMBS. Although tuition costs will not be different during this semester, room and board fees will be charged at the normal Merry Lea/Goshen College rate, which is typically higher than the AMBS student apartment rate.

**Total credit hours ..... 80**

- Common requirements (p. 13) ..... 36**
- Other degree requirements ..... 9**
  - Biblical Foundations for Peace and Justice..... 3
  - An Old Testament *or* New Testament book study *or* thematic study..... 3
  - An Old Testament *or* New Testament book study *or* thematic study..... 3
- Major requirements..... 15**
  - Any courses from the Peace and Justice Studies course list (p. 68)
- Sustainability Leadership Semester ..... 12**
  - Empowering Sustainable Communities..... 4
  - Integrated Social and Ecological Systems..... 4
  - Leadership Experience in Sustainability ..... 4
- General electives ..... 8**

# Master of Arts in Christian Formation (MACF)

## Educational goals

Graduates with an MACF will:

1. Articulate and demonstrate in practical work their knowledge of the biblical, historical, and theological disciplines that undergird their ministry of leadership.
2. Reflect critically, contextually, and constructively on the theological content and practices of their specialized ministries.
3. Exercise competent leadership through designing, implementing, and assessing ministry experiences in their specialized ministries.
4. Demonstrate skills for equipping, training, and empowering leaders for specialized ministries.
5. Assess their own growth toward spiritual and personal maturity.
6. Clarify and develop a ministerial identity.

## Purpose

The MACF is a professional degree whose purpose is to equip students to lead biblically grounded ministries of spiritual formation, discipleship, and guidance in congregations or other faith-based settings. The curriculum's holistic approach moves among the personal processes of reflection, discernment, and ministry action, giving expression to the ways of God's leading in specific contexts. The degree program does not prepare students to serve as lead or solo pastors in congregations.

## Design

The MACF is a 60-credit-hour degree program. Students participate in the Leadership Education in Anabaptist Perspective (LEAP) orientation course at the beginning of their studies and complete the prescribed plan of study. A supervised practicum in spiritual guidance, a summative final project, and an interview are required.

## Advancement to candidacy

After completing Leadership Education in Anabaptist Perspective and at least 11 credit hours at AMBS with additional hours in process, students are assessed for their readiness to be advanced to candidacy for the MACF degree. The candidacy application process includes an information literacy assessment and review of the student's academic work by the advisor. The student must also have completed Healthy Boundaries training. If the student is assessed to be ready for candidacy, the MACF Director will take a recommendation to the teaching faculty for action. Action outcomes are advancement, conditional advancement, or denial.

Students who are not deemed ready for advancement or conditional advancement to candidacy for the MACF degree at the time of their petition may be reconsidered in the following academic term if they are able to demonstrate how they have addressed the issues that blocked their first advancement attempt.

## Final project

Students in the MACF program will complete a final project that (1) is approved by their advisor and the Church and Ministry Department Chair at the beginning of their second year of study (or equivalent); (2) utilizes knowledge gained from courses required for the degree program; (3) develops a ministry program, event, or experience for spiritual formation that will be implemented in a specific ministry setting; (4) provides commentary on the biblical, theological, historical, pedagogical, spiritual, and

performative assumptions that undergird the project’s structure and content; (5) provides a report on the project’s implementation; and (6) provides their assessment of what they have learned about leadership and Christian formation through the project’s development process. Students will present the written project report to the faculty project supervisor and second reader. Students must successfully complete the project and the interview in order to be eligible for graduation. See further details in the course description for INT612, p. 66.

## Master of Arts in Christian Formation

<b>Total credit hours</b> .....	<b>60</b>
<b>MA Formation</b> .....	<b>2</b>
• Leadership Education in Anabaptist Perspective .....	2
<b>Bible</b> .....	<b>12</b>
• Strange New World of the Bible 1 .....	3
• Strange New World of the Bible 2 .....	3
• Job and Wisdom <i>or</i> Psalms .....	3
• A Gospel book study .....	3
<b>History, Theology, and Ethics</b> .....	<b>12</b>
• Anabaptist History and Theology .....	3
• Christian Theology 1 .....	3
• Christian Theology 2 .....	3
• History of Christian Spirituality.....	3
<b>Church and Ministry</b> .....	<b>15</b>
• Christian Worship: Theory and Practice.....	3
• Preaching.....	3
• God’s Shalom and the Church’s Witness.....	3
• Human Development and Christian Formation.....	3
• Pastoral Care 1: Theological, Spiritual, and Psychological Principles.....	3
<b>Courses in concentration</b> .....	<b>10</b>
• Spiritual Guidance Practicum .....	4
• A Spiritual Practices course or courses.....	2
• A Faith Formation and Spirituality course .....	2
• MACF Final Project .....	2
<b>General electives</b> .....	<b>9</b>
<i>Recommended courses:</i>	
• Earthkeeping	
• Ethics and Practice of Forgiveness	
• Human Sexuality and Christian Ethics	
• Suffering and Hope	
• Teaching and Learning for Transformation	
• Ethics and Care: Living and Dying with Purpose	

# Master of Arts: Theology and Global Anabaptism (MATGA)

## Educational goals

Graduates from the MATGA program will:

1. Grow in knowledge about the biblical, theological, and historical foundations of the Anabaptist tradition.
2. Build research skills through analysis of how Anabaptism developed and formed in Western and non-Western contexts and interacted with other Christian movements.
3. Deepen their faith through spiritual and intercultural formation.
4. Increase capacity to navigate the complexities of ecumenical and interreligious dialogue and effectiveness in communicating the relevance of Anabaptist Christianity in current times.
5. Develop leadership skills rooted in Anabaptist theology to enable congregations and other communities of peacebuilding to serve God's reconciling mission in a pluralistic world.

## Purpose

The Master of Arts: Theology and Global Anabaptism is a fully online academic degree that prepares scholars, teachers, pastors, and leaders to integrate knowledge of and formation in the Anabaptist tradition with service in their current and future communities. The program is uniquely shaped by AMBS's historic Anabaptist identity, including having one of the oldest peace theology programs in the U.S., and by the seminary's commitment to teach the Anabaptist tradition from a global perspective.

## Design

The program is built around focused study of a theological discipline (Global Anabaptism) in the context of broader theological disciplines (biblical studies, other theological traditions, and practical theology). Core requirements are balanced with elective options to enable students to design a program that meets their goals for future study or ministry. Most of the courses in the MATGA program can be completed in an online asynchronous course format. Some of the coursework may be completed via videoconference attendance in synchronous classes meeting on the AMBS campus. The degree is designed to be completed part time over four years with two courses per semester, but students have the option of a shorter course of study if they spend a semester or more on campus studying full time.

## Advancement to candidacy

Students applying to the MATGA program will be admitted into the program upon admission to AMBS. However, students will advance to candidacy for the MATGA degree only after successfully completing the Leadership Education in Anabaptist Perspective (LEAP) orientation course, the candidacy petition process, Healthy Boundaries training (some exceptions apply), and at least 11 credit hours at AMBS with additional hours in process. If a student meets the requirements for candidacy, the MATGA Program Director will take a recommendation to the teaching faculty for review and action of advancement, conditional advancement, or denial.

Students who are not deemed ready for advancement or conditional advancement to candidacy for the MATGA degree at the time of their petition may be reconsidered in the following academic term if they are able to demonstrate how they have addressed the issues that blocked their first advancement attempt.

## MATGA Seminar

Students in the MATGA program will enroll in a two-credit-hour seminar in the final semester of study, which will include six meetings with the MATGA Program Director and other students. The seminar will feature the development of an extensive bibliography as well as guided and integrative reflection on the educational outcomes of the program, leading up to exams. In limited cases, students enrolled in the seminar can petition for a thesis option to replace the exams. A successful thesis will substitute for one course in the elective requirements. Students must complete the seminar and exams or thesis to be eligible for graduation.

## Master of Arts: Theology and Global Anabaptism

<b>Total credit hours</b> .....	<b>46</b>
<b>Interdepartmental</b> .....	<b>4</b>
• Leadership Education in Anabaptist Perspective (LEAP) .....	2
• MATGA Seminar .....	2
<b>Bible</b> .....	<b>9</b>
• Anabaptist Approaches to Scripture.....	3
• Strange New World of the Bible 1 .....	3
• Strange New World of the Bible 2 .....	3
<b>History, Theology, and Ethics</b> .....	<b>9</b>
• Anabaptist History and Theology .....	3
• Christian Theology 1 .....	3
• Global Anabaptist-Mennonite History and Theology.....	3
<b>Church and Ministry</b> .....	<b>9</b>
• Christian Leadership in the 21st Century .....	3
• God’s Shalom and the Church’s Witness.....	3
• Performing the Faith <i>or</i> Preaching .....	3
<b>Electives</b> .....	<b>15</b>
<i>Choose from among the following:</i>	
• Christian Attitudes Toward War, Peace, and Revolution	
• Christian Theology 2	
• Christianity in Latin America	
• Church and Race	
• Cultural Hermeneutics	
• Earthkeeping	
• Economic Justice and Christian Conscience	
• History of Christianity 1 <i>or</i> 2	
• History of Christianity in Africa	
• Human Sexuality and Christian Ethics	
• Introduction to Peace Studies and Nonviolence	
• Islam and Christian-Muslim Relations	
• Practicing and Embodying Nonviolence	
• Suffering and Hope	
• The Religious Other in the Bible	
• The Spirit World and the Global Church	

- Stranger No More: Migration, the Bible, and the Church
- Theology and Ethics of the Gospels
- Understanding the Church's Contexts
- What about the Bible? The Authority of Scripture for Christians

# Master of Arts: Theology and Peace Studies (MATPS)

## Educational goals

Graduates from the MATPS program will:

1. Evaluate theological and biblical foundations for peace and justice, considering Anabaptist perspectives.
2. Analyze multiple forms and consequences of violence using multidisciplinary methods and insights.
3. Deploy the skills and habits of a reflective practitioner: (a) create context-sensitive transformative approaches to violence and conflict; (b) synthesize theological and theoretical concepts with practical experience; and (c) cultivate self-critical practices that support nonviolence and spiritual development.

## Purpose

The Master of Arts: Theology and Peace Studies is an academic degree that prepares students for peacebuilding in service, church, academic, and nongovernmental settings. The program's theological approach to peacebuilding brings Christian eschatologies undergirding transformative approaches to conflict together with a concern for embodying nonviolence in a pluralistic world. Students may choose the Primary concentration or a concentration in Environmental Sustainability Leadership.

## Design

The MATPS program emphasizes the theological, biblical, and ethical dimensions of peacebuilding that reflect the Anabaptist and Mennonite character of AMBS. Students bring this foundational knowledge into conversation with social science analysis and peacebuilding practices. These peacebuilding practices address the structural roots of conflict and forge multilevel (personal, relational, hermeneutic, societal, and international) initiatives to transform violence.

The Environmental Sustainability Leadership concentration draws on the resources of Goshen (Indiana) College's Merry Lea Environmental Learning Center, located near Wolf Lake, Indiana. Students in this concentration will join Goshen College's Sustainability Leadership Semester at this location during Semester One of their second year of study or equivalent; this semester will fulfill the MATPS Internship requirement outlined below.

## Advancement to candidacy

Students applying to the MATPS program will be admitted into the program upon admission to AMBS. However, students will advance to candidacy for the MATPS degree only after successfully completing the Leadership Education in Anabaptist Perspective (LEAP) orientation course, the candidacy petition process (including a review of a paper submitted for a foundational peace studies course), Healthy Boundaries training, and at least 11 credit hours at AMBS with additional hours in process. If a student is assessed to be ready for candidacy, the Peace Studies Director will take a recommendation to the teaching faculty for action. Action outcomes are advancement, conditional advancement, or denial.

Students who are not deemed ready for advancement or conditional advancement to candidacy for the MATPS degree at the time of their petition may be reconsidered in the following academic term if they are able to demonstrate how they have addressed the issues that blocked their first advancement attempt.

## **MATPS internship, synthesis paper, and comprehensive interview**

MATPS students in the Primary concentration will complete a part-time two-semester-long internship in a location approved by the Peace Studies Director. (They may petition to complete a full-time, one-semester-long internship instead.) The internship site must have a qualified supervisor to guide and evaluate the student's learning and growing competence in peacebuilding work. As part of the MATPS Internship coursework, students in the Primary concentration are required to register for and complete two online modules for credit during the internship: one on compiling field notes sufficient for further analysis; and one on spiritual practices for sustaining the work of peacebuilding.

MATPS students in the Environmental Sustainability Leadership concentration will complete a one-semester-long internship at Merry Lea Environmental Learning Center as part of their plan of study.

The MATPS Integrative Seminar will typically take place in the final semester for students in both concentrations. It will include meetings with other MATPS students and a faculty advisor. Students will focus on writing a synthesis paper that will demonstrate integrated theological, theoretical, and practical analysis of peacebuilding work drawn from the internship. This paper will serve as the basis for the MATPS comprehensive interview with the student's advisor, the faculty member leading the MATPS Integrative Seminar, and/or the Peace Studies Director. MATPS students must satisfactorily complete the seminar and comprehensive interview to be eligible for graduation.

# Master of Arts: Theology and Peace Studies

## Primary concentration

This concentration prepares students to practice in the area of peace studies, pursue doctoral studies, practice ethical and moral discernment in contexts of violence, and synthesize a biblical theology of peacebuilding to support other professional work.

<b>Total credit hours</b> .....	<b>60</b>
<b>Interdepartmental</b> .....	<b>2</b>
• Leadership Education in Anabaptist Perspective (LEAP) .....	2
<b>Bible</b> .....	<b>6</b>
• Strange New World of the Bible 1 .....	3
• Strange New World of the Bible 2 .....	3
<b>History, Theology, and Ethics</b> .....	<b>9</b>
• Anabaptist History and Theology <i>or</i> Global Anabaptist-Mennonite History and Theology .....	3
• Christian Theology 1 .....	3
• A theology elective .....	3
<b>MATPS core courses</b> .....	<b>18</b>
• Biblical Foundations for Peace and Justice .....	3
• God’s Shalom and the Church’s Witness .....	3
• Introduction to Peace Studies and Nonviolence .....	3
• Practicing and Embodying Nonviolence .....	3
• Theology in Context <i>or</i> Cultural Hermeneutics .....	3
• MATPS Integrative Seminar .....	3
<b>MATPS internship and modules</b> .....	<b>9</b>
• MATPS Internship .....	6
• MATPS Internship Module 1: Field Notes .....	1.5
• MATPS Internship Module 2: Spirituality .....	1.5
<b>Courses in concentration</b> .....	<b>9</b>
• Any courses from the Peace and Justice Studies course list (p. 68)	
• Any courses from the Goshen College Conflict Transformation course list (pp. 71–72)	
<b>General electives</b> .....	<b>7</b>

# Master of Arts: Theology and Peace Studies

## Environmental Sustainability Leadership concentration

This concentration prepares students for leadership in community development that integrates biblical and theological foundations for peacebuilding with commitments to environmental sustainability. During their third semester, students will participate in Goshen College’s Sustainability Leadership Semester in residence at Merry Lea Environmental Learning Center in Wolf Lake, Indiana, for 12 credit hours, registered through AMBS. Interested students should contact Malinda Elizabeth Berry, AMBS Associate Professor of Theology and Ethics, before enrolling. Although tuition costs will not be different during this semester, room and board fees will be charged at the normal Merry Lea/Goshen College rate, which is typically higher than the AMBS student apartment rate.

<b>Total credit hours</b> .....	<b>60</b>
<b>Interdepartmental</b> .....	<b>2</b>
• Leadership Education in Anabaptist Perspective (LEAP) .....	2
<b>Bible</b> .....	<b>6</b>
• Strange New World of the Bible 1 .....	3
• Strange New World of the Bible 2 .....	3
<b>History, Theology, and Ethics</b> .....	<b>9</b>
• Anabaptist History and Theology <i>or</i> Global Anabaptist-Mennonite History and Theology .....	3
• Christian Theology 1 .....	3
• A theology elective .....	3
<b>MATPS core courses</b> .....	<b>18</b>
• Biblical Foundations for Peace and Justice .....	3
• God’s Shalom and the Church’s Witness .....	3
• Introduction to Peace Studies and Nonviolence .....	3
• Practicing and Embodying Nonviolence .....	3
• Theology in Context <i>or</i> Cultural Hermeneutics .....	3
• MATPS Integrative Seminar .....	3
<b>Sustainability Leadership Semester at Merry Lea</b> .....	<b>12</b>
<i>Courses registered through AMBS:</i>	
• Empowering Sustainable Communities .....	4
• Integrated Social and Ecological Systems .....	4
• Leadership Experience in Sustainability .....	4
<b>Courses in concentration</b> .....	<b>9</b>
• Peace and Justice Studies electives (see p. 68) .....	9
<b>General electives</b> .....	<b>4</b>

# Graduate Certificate in Theological Studies

## Purpose

AMBS's Graduate Certificate in Theological Studies is designed to provide professionals, congregational leaders, and bivocational pastors with a foundation in theological and biblical study, spiritual enrichment, and fuller integration of Christian faith into their work and ministry. The certificate does not meet the gainful employment criteria set by the U.S. Department of Education.

In addition to the certificate, a concentration in Peace Studies is available to students of Garrett-Evangelical Theological Seminary in Evanston, Illinois (see p. 71). For more information, visit [garrett.edu/academics/peace-studies-concentration](http://garrett.edu/academics/peace-studies-concentration).

## Design

The Graduate Certificate in Theological Studies requires 21 credit hours and can be completed in one year with full-time study or over the course of several years with part-time study, including online and hybrid courses.

The certificate allows students to select courses for a special interest or ministry. People who seek basic theological training to enhance their participation in their congregation or profession or who desire opportunities for spiritual formation can develop a plan of study tailored to their interests in consultation with an assigned advisor.

The certificate may be done fully online or with a combination of online, hybrid, blended, and campus courses. No transfer credits can be accepted into the Graduate Certificate program.

The following two-credit-hour course is required in the student's first semester in the Graduate Certificate in Theological Studies:

- Leadership Education in Anabaptist Perspective (LEAP)

The following foundational courses are recommended, *but not required*, for students pursuing the Graduate Certificate in Theological Studies:

- Strange New World of the Bible 1 and 2
- One or both of the biblical languages *or* Introduction to Bible Study Tools
- Christian Theology 1 and 2
- God's Shalom and the Church's Witness
- Anabaptist History and Theology

# Course descriptions

## Introduction

Courses offered by AMBS are organized into three departments and a fourth group of ministry formation and assessment courses:

- Bible (BIB)
- History, Theology, and Ethics (HTE)
- Church and Ministry (CHM)
- Interdepartmental (INT)

Courses offered through the **Bible** curriculum orient students to scripture study by introducing them to the biblical languages, guiding them into the disciplines of Old and New Testament studies and biblical theology, and aiding them in the interpretation of scripture. The Recommended Bible Sequence prepares students to work with Hebrew and Greek and to do exegetical work in one or both languages. Students can meet curricular requirements for Bible study through the Alternative Bible Sequence with the approval of their faculty advisor.

The **History, Theology, and Ethics** curriculum engages students in understanding Anabaptist-Mennonite thought and practice, testing these perspectives with other Christian histories and traditions. Students develop the ability to address contemporary issues that impact the church and society using perspectives gained through historical, theological, and ethical studies.

The **Church and Ministry** curriculum integrates theological vision and reflection with ministerial skills and practices within the contexts of church, community, and culture.

The **Interdepartmental** curriculum includes orientation, formation, assessment, and thesis courses for students in the various degree programs. Contextual education courses that include ministry placements or internships are also in this category.

Within each group, courses are assigned to various categories that are represented in the requirements for the programs of study. Students working from a previous program of study may need to consult with their advisor or the Registrar to determine which type of course will meet those requirements.

Each course description ends with references to the educational goals that the course meets for the degree programs offered at AMBS. See the numbered goals in the program descriptions under “Educational goals” on the following pages:

- Master of Divinity, p. 11
- Master of Arts in Christian Formation, p. 20
- Master of Arts: Theology and Global Anabaptism, p. 22
- Master of Arts: Theology and Peace Studies, p. 25

This catalog contains brief descriptions of courses offered annually, biennially, and occasionally. The syllabi of courses taught in the previous three years are available on AMBS Central, a Moodle “course” accessible to anyone who has registered for an AMBS class. Students should note that these syllabi are from previous course offerings; they are subject to change each time a course is offered.

## Nomenclature for courses offered at AMBS

**Campus** courses meet face to face on the AMBS campus in Elkhart. Classroom sessions have accompanying assignments outside of each class session. While these courses have online requirements, classroom learning is a central element of the course. A course ID that has only the department abbreviation and a three-digit number indicates that the course is taught on campus.

**Online** courses are equivalent to campus courses in terms of the time and work required. Students can do their online coursework at different times that suit their individual schedules and needs. (Some online courses may require occasional synchronous learning sessions during which students need to be online at the same time.) All course activities are mediated through an online course management system; students may interact with professors and peers through course discussion boards, email, video chats, Zoom/Google Hangouts, or other means. Online course IDs include the department abbreviation and a three-digit number followed by “E.”

**Hybrid** courses are equivalent to campus courses in terms of the time and work required. They consist of learning done on the student’s own time and scheduled times during which students learn face to face. The courses begin and end with online assignments and interactions. Students are expected to be on campus for one scheduled week during the course for face-to-face interactions with other students and faculty. More than 50 percent of the course’s instruction and interaction is conducted face to face during this week, which ensures that MDiv Connect students meet the program’s residency requirements. Hybrid course IDs include the department abbreviation and a three-digit number followed by “H.”

See “Credit hours” on p. 81 for more information on course loads, expectations for coursework outside of class sessions, and student classifications based on credit hours enrolled.

**Blended** courses are campus courses that are open to having students at a distance from Elkhart join remotely through live videoconferencing software. Students on campus attend the course in person in the classroom, while students joining remotely interact with the class and the instructor online during scheduled class meeting times. Courses pre-approved to be offered in a blended format are marked with a “B” on the course offerings list; if a campus course is not designated with a “B,” students may still inquire about the possibility of joining it in this format by contacting the Registrar’s Office. The campus version of a blended course appears with the standard course ID; students joining remotely will register for the course with the department abbreviation and a three-digit number followed by “B.”

**Synchronous learning:** Some online and hybrid courses require **synchronous** meetings in which all participants at a distance log into a live videoconference of the class at an arranged date and time. For example, students enrolled in Beginning Hebrew: Ruth might be asked to log into Zoom or Google Hangouts on certain mornings in order to see and hear the instructor and classmates practice Hebrew pronunciation in real time. The professor and students will usually negotiate the dates and times so as to accommodate participants’ schedules. All participants must have an up-to-date computer, high-speed internet access, a webcam, and a headset with a built-in microphone. Courses that may require some synchronous meetings are marked as “synchronous” under the course title in the course descriptions that follow, and they are also identified in the course offerings list.

## Schedule of offerings

The list and schedule of course offerings are available online at [ambs.edu/academics/course-list-calendar](https://ambs.edu/academics/course-list-calendar). By late February of each year, the course offerings for the upcoming academic year are made available. Some courses are offered annually, some biennially, and some on an occasional schedule.

AMBS reserves the right to cancel a course or make other changes as needed. Normally a minimum of five credit-seeking registrants is required for a course to be offered. In the event of a cancellation, registrants are notified at least two weeks prior to the start of the semester or term.

# Bible (BIB)

Courses are listed alphabetically (excluding definite articles) under each course category, followed by their course ID.

## Course ID codes

Course ID (department abbreviation and three-digit number) without an ending letter: campus course

Course ID ending in “B”: blended course

Course ID ending in “E”: online course

Course ID ending in “H”: hybrid course

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**Note:** Courses featuring the biblical languages (Hebrew and Greek) are listed in the Recommended Bible Sequence section. The beginning level biblical language courses are prerequisites for the courses in the Exegesis section. Knowledge of the biblical languages is vital for Bible study and for preaching and teaching in the congregation. Hebrew and Greek courses may be taken to satisfy a program requirement for a Bible book study.

Courses with a 600 number have stated prerequisites or are advanced courses.

The course correlations with individual program educational goals appear in parentheses at the end of each description.

For a list of Peace and Justice Studies courses, see p. 68.

## Orientation

### Strange New World of the Bible 1

**BIB511 / E**

Annual — Three credit hours — Susannah Larry — campus

Biennial — Three credit hours — Susannah Larry — online (45 min. synchronous/week)

Although the Bible is familiar to the majority of Christians, a close study of its texts in their historical contexts takes readers on a new journey through the strange world of the Bible. In the first part of Strange New World of the Bible 1, students will delve deeply into the texts and contexts of the Old Testament and will be introduced to major events that have shaped its texts and theologies. They will study closely texts from the Torah, Prophets, and the Writings, and they will get acquainted with the genres of narrative, law, history, and wisdom of the Old Testament and the ancient Near East. This class integrates historical, literary, cultural, and theological approaches to studying the Bible in order to equip students with the tools to interpret the Bible in its historical, literary, and theological contexts so that they can proclaim the Bible’s witness to God’s mission in the world. (MDiv 1, 2; MACF 1; MATGA 1, 3; MATPS 1)

## **Strange New World of the Bible 2**

**BIB512 / E**

Annual — Three credit hours — Drew Strait — campus

Biennial — Three credit hours — Drew Strait — online (45 min. synchronous/week)

By reading material from the New Testament, students will come to understand better the scope of the Bible and its contents and background in conversation with thoughtful critical scholarship. After an orientation to the Greco-Roman world and the structure of the New Testament, students will sample biblical texts and themes, including the Gospels, Acts, the Pauline writings, the historical Jesus, and eschatology. (MDiv 1, 2; MACF 1; MATGA 1, 3; MATPS 1)

## **Recommended Bible Sequence**

### **Beginning Greek: 1 John (Part 1)**

**BIB575 / E**

Annual — Two credit hours; two semesters required — Drew Strait — alternating campus and online

In this first-level Greek course, students learn the basics of the Greek language and read parts of 1 John, an early Christian letter about knowing and loving God. This basic skill-building course for the New Testament exegesis sequence also will help students gain a clearer understanding of the biblical text and how it functions in the life of the church. Imagine! You can read Greek! Both Part 1 and Part 2 of this course are required, for a total of four credit hours. *This course is a prerequisite for New Testament exegesis courses.* (MDiv 1, 3)

### **Beginning Greek: 1 John (Part 2)**

**BIB576 / E**

Annual — Two credit hours; two semesters required — Drew Strait — alternating campus and online

This course is a continuation of Beginning Greek: 1 John. Both Part 1 and Part 2 of this course are required, for a total of four credit hours. (MDiv 1, 3)

### **Beginning Hebrew: Ruth (Part 1)**

**BIB570 / E**

Annual — Two credit hours; two semesters required — Susannah Larry — alternating campus and online (synchronous)

This is the basic course in the Old Testament exegesis sequence. It prepares students for exegesis by providing (1) a working knowledge of Hebrew grammar; (2) the ability to read Hebrew narrative; and (3) an introduction to the process of exegesis. Both Part 1 and Part 2 of this course are required, for a total of four credit hours. *This course is a prerequisite for Old Testament exegesis courses.* (MDiv 1, 3)

### **Beginning Hebrew: Ruth (Part 2)**

**BIB571 / E**

Annual — Two credit hours; two semesters required — Susannah Larry — alternating campus and online (synchronous)

This course is a continuation of Beginning Hebrew: Ruth. Both Part 1 and Part 2 of this course are required, for a total of four credit hours. (MDiv 1, 3)

## **Alternative Bible Sequence**

### **Biblical Hermeneutics and History of Interpretation**

**BIB634 / H**

Biennial — Four credit hours — campus and hybrid

The Bible occupies a central role in the life of the church, and it is essential for students to acquire a deep knowledge of the history of biblical interpretation and to develop competency in biblical hermeneutics. The history of interpreting the Bible by faith traditions in different places and different times continues to shape the questions that contemporary readers bring to the Bible. The

process of interpreting the Bible is furthermore complicated by the diverse contexts of the readers of the Bible. This course will introduce students to the major methods of interpreting the Bible throughout the history of the early church, including allegorical and typological interpretations. Students will become acquainted with the interpretation of the Bible in the Reformation era (Luther, Calvin, and Anabaptists), and they will learn about modern methods of studying the Bible (e.g., historical, source, redaction criticism, etc.). Students will also engage with more recent methods of interpreting the Bible such as feminist, womanist, postcolonial, queer, and ecological criticism. The overall goal for the course is for students to develop their interpretive skills by way of engaging with tradition and recent developments in reading the Bible so that they may become equipped to preach and teach the Bible effectively in their own context. (MDiv 1; MACF 1)

### **Introduction to Bible Study Tools**

**BIB503 / E**

Biennial — Four credit hours — Drew Strait — campus and online

This course serves as an orientation to the academic study of the Bible, with a focus on both the Old and New Testaments and the art and science of biblical interpretation. Students will gain basic facility with the Greek and Hebrew alphabets in order to use study aids and research tools based in the original languages (including commentaries, Bible dictionaries, monographs, journal articles, reputable online sources, etc.). Students also will be oriented to various Bible study tools, including (1) Greek and Hebrew Bible study software; (2) the nature and growth of the biblical canon; (3) Bible translations; (4) a brief introduction to historical and literary approaches to the Bible; (5) Anabaptist approaches to scripture; and (6) various tools for biblical interpretation, including resources in the AMBS Library. This course socializes students of the Bible into the primary and secondary sources of biblical studies that empower scripture's theological animation for the personal and social transformation of the church and world. (MDiv 1)

## **Exegesis**

Prerequisites for all of the courses in this section are:

- Strange New World of the Bible 1 and 2
- Beginning Greek: 1 John (Parts 1 and 2) *or* Beginning Hebrew: Ruth (Parts 1 and 2)

### **Greek Exegesis: Galatians**

**BIB610H**

Occasional — Three credit hours — hybrid (synchronous)

This study of Galatians explores the theological creativity of Paul, the missionary theologian. Students will examine historical, rhetorical, theological, ethical, and pastoral themes in this stunning manifesto of Christian freedom. Students will cultivate exegetical skills and consider ways in which the message of this letter can inform, support, and challenge the church today. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

### **Greek Exegesis: Gospel of Mark**

**BIB604H**

Occasional — Three credit hours — Drew Strait — hybrid (synchronous)

This exegetical study of the Gospel of Mark will focus on the Gospel as a unique window on Jesus and on the gospel that he proclaimed. Primary focus will be on the text and the exegetical skills needed for understanding and communicating its message to others. Along the way, we will explore themes important to this Gospel and its study: the content, structure, and flow of the narrative; the Gospel's relationship to Matthew and Luke; the value of Mark for understanding the historical Jesus; the "messianic secret"; the kingdom of God; discipleship; and the theme of the disciples' misunderstanding. Students will solidify language skills, cultivate exegetical skills, and explore ways in which the message of this Gospel can be conveyed through preaching, teaching, and scholarship. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

**Greek Exegesis: The Parables****BIB612H**

Biennial — Three credit hours — hybrid (synchronous)

This study of the parables in the Gospels of Matthew, Mark, and Luke will (1) increase students' skills in exegesis; (2) provide a set of notes for use in ministry; and (3) help students develop an understanding of the function of the parables in the Gospels. The parables provide a unique window into Jesus's use of imaginative language in order to invite Christian conversion and growth. They also offer a window into Jesus's subversive interest in the dynamics of powerful landowners in an agrarian society — and what all that has to do with the kingdom of God. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

**Greek Exegesis: Sermon on the Mount****BIB611H**

Occasional — Three credit hours — Drew Strait — hybrid (synchronous)

In this course, teacher and student seek to understand this important scripture text on several levels — its universal appeal as well as its history of interpretation, and its Jewish background as well as the modern quest for its meaning. The agrarian social world of Palestine, imperial power, and the kingdom of God play major roles in this ancient and timeless teaching that is central to the church. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

**Hebrew Exegesis: Exodus****BIB605H**

Biennial — Three credit hours — hybrid (synchronous)

This course will engage Exodus from many perspectives, such as linguistic and theological analysis, historical and literary criticisms, canonical criticism, and liberation theology. We will give attention to selected passages from the Hebrew text, using language resources to assist in translation and explication. Students will use knowledge of Hebrew (and Greek) to reflect on the theology and meaning of the foundational narratives and concepts such as liberation, leadership, Passover, law, covenant, sin, divine mercy, and presence in the midst of the people. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

**Hebrew Exegesis: Ezekiel****BIB632H**

Occasional — Three credit hours — hybrid (synchronous)

Students will study the book of Ezekiel, with attention to linguistic analysis and historical, literary, and theological questions. A close study of selected passages from the Hebrew text will be accompanied by the use of language resources to assist in translation and explication. Students will use knowledge of Hebrew (and Greek) to reflect on the theology and meaning of the book of Ezekiel. Further, this course will expose students to a wide spectrum of methods of interpretation used in biblical studies, both standard ones and those regarded as cutting edge and recent in their development or integration into the field of biblical studies. Particular attention will be given to the book's implications for contemporary issues of theology and faith. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

**Hebrew Exegesis: Genesis****BIB616H**

Biennial — Three credit hours — hybrid (synchronous)

The course focuses on reading and interpreting portions of the Hebrew text selected from both the primeval history (Genesis 1–11) and the ancestral narratives (Genesis 12–50). It is designed to enable students to gain greater confidence in reading the Hebrew text and to develop a coherent and theologically useful exegetical approach. Primary attention will be given to the biblical text itself. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

### **Hebrew Exegesis: Prophets of Judah's Restoration**

**BIB617H**

Occasional — Three credit hours — hybrid (synchronous)

Prophets in the period of Judah's restoration, following the exile, drew on earlier traditions to interpret a radically new situation. In the process, these preachers and theologians helped to preserve the Jewish community while giving a new shape to its theological heritage. We will study the Hebrew text of selected chapters from Haggai and Zechariah within their wider biblical context, attending to the central theological themes that unite and distinguish them. *Prerequisites: see the beginning of this section.* (MDiv 1, 3)

### **Hebrew Exegesis: Writings**

**BIB609H**

Occasional — Three credit hours — Susannah Larry — hybrid

This course will introduce students who have taken a beginning course in Hebrew to translation and exegesis of selections from the Writings, particularly Lamentations and the Song of Songs. Students will gain familiarity with poetic devices of Biblical Hebrew and creative fluidity in rendering the poetry of the Hebrew originals in English translations that can preserve some level of the poetic artistry. Prominent in this course will be theological themes of suffering, hope, love, embodiment, and death. *Prerequisites: see the beginning of this section.* (MDiv 1, 3; MACF 1, 2)

## **Book Studies: English Language**

### **Apocalypse Against Empire: The Book of Revelation**

**BIB525**

Occasional — Three credit hours — Drew Strait

This course explores the theology of the Book of Revelation within the historical context of the Roman imperial order. Special attention will be given to Revelation's theologies of resistance and discursive strategies for negotiating and resisting Roman imperial domination, hegemony, and idolatry. The literary and material cultures of the Greco-Roman world will serve as important conversation partners as we animate John's invitation to follow the slain lamb into God's new just world. The course will also consider themes of worship, allegiance, power, violence, and mission within the social setting of earliest Christianity and for the life of the church today. (MDiv 1, 2, 5; MACF 1, 2)

### **The Book of the Twelve: Minor Prophets**

**BIB535**

Occasional — Three credit hours

This course will survey the prophetic material from Hosea to Malachi, focusing especially on Hosea, Amos, Micah, Haggai, and Zechariah, and on specific texts within those books. We will pay attention to historical and literary context, the history of prophecy in Israel and Judah, and prophetic theology and ethics. The course also will attend to connections in these prophetic books to the wider Old Testament and biblical canon. (MDiv 1, 3; MACF 1; MATPS 1)

### **The Corinthian Correspondence**

**BIB523 / E**

Biennial — Three credit hours — alternating campus and online

This course is an examination of the Corinthian Epistles and a study of their contents with a view to understanding the nature and challenges of pastoral ministry. We will attend to a variety of issues addressed by these letters, which are remarkably relevant for church life today with regard to unity, discipline, sexuality, freedom, spiritual gifts, worship, and stewardship. (MDiv 1, 5; MACF 1, 2; MATPS 1)

### **The Epistle to the Romans**

**BIB527**

Occasional — Three credit hours

Encounter Paul's most comprehensive presentation of his gospel, using historical, literary, social-world, and rhetorical-analytical methods. We will seek to discern Paul's theology and explore ways in which this letter relates to the congregational circumstances in Rome and to Paul's ongoing missionary agenda. We will also discuss the theological, ethical, and pastoral implications of this letter's message for the life of the church today. (MDiv 1, 5; MACF 1, 2; MATPS 1)

### **From Daniel to Jesus: Early Judaism in the Second Temple Period**

**BIB536**

Occasional — Three credit hours — Drew Strait

The book of Daniel and the Dead Sea Scrolls were produced at a time of great interreligious and intercultural ferment. Many different approaches were taken within Jewish traditions during this era, which is known as the Second Temple Period: withdrawal, active and critical engagement, acceptance, and violent revolution. Daniel, the Dead Sea Scrolls, selections from the Apocrypha and the Old Testament Pseudepigrapha, the Septuagint, 1 Enoch, Philo, and Josephus all help us understand this largely unknown period that is so vital for interpreting the New Testament. (MDiv 1, 5)

### **The Gospel and Epistles of John**

**BIB522**

Occasional — Three credit hours

This study appreciates the distinctive contribution that John's Gospel makes to the Christian faith and the life of the church. The Gospel's witness to Jesus Christ will be at the center of the study. The study will combine various approaches of inquiry, including the inductive method of Bible study, historical background and setting, narrative analysis, great themes of the Gospel, and the formative role of John's Gospel in Christian theology through the centuries. By attending to the prominent role of symbols in the narrative, the study will probe the Gospel's rich potential for feeding and informing spirituality and theology. (MDiv 1, 3; MACF 1, 2)

### **The Gospel of Mark**

**BIB521 / B**

Biennial — Three credit hours — Drew Strait — campus *and* distance blended

Students in this course will read the Gospel of Mark in community with an eye toward animating its call to discipleship. As the architect of Gospel literature, Mark the Evangelist inspired a media revolution as he wrote the Jesus story into history. Now widely understood as the first canonical Gospel written, Mark's blueprint of Jesus's life, death, and resurrection influenced subsequent Gospels and generations of Christians to take up their cross and subversively follow Jesus on "the way." Through a close reading of the text, we will drill down into the first-century Jewish and Greco-Roman world of Jesus and his first followers. The course serves as a historical and theological introduction to Mark's Gospel, with special care for how this text speaks to the world today. (MDiv 1, 3; MACF 1, 2)

### **In the Beginning: The Book of Genesis**

**BIB539**

Occasional — Three credit hours — Susannah Larry

Genesis is the first book in the biblical canon, and it has stood at the center of multiple cultural conflicts. This course examines these origin and ancestral stories of ancient Israel and interprets their significance for the Church and world today. Particular focus will be given to questions of ethnicity, gender, family, creation, and violence and reconciliation in Genesis. (MDiv 1, 3; MACF 1, 2)

**Isaiah****BIB533 / H**

Occasional — Three credit hours — campus and hybrid

Students will read and study the English text of the entire book with a view to its theological coherence and its relation to both diverse historical circumstances and the rest of scripture. Individual texts will be studied in detail, with an interpretive approach appropriate to both theological reflection and preaching. We will give particular attention to Isaiah's creative use of Zion as a symbol of judgment, hope, and transformation, and to issues of conflict and migration. (MDiv 1; MACF 1; MATPS 1)

**Job and Wisdom****BIB532**

Biennial — Three credit hours

Wisdom literature addresses difficult and probing questions about the meaning of life, freedom, responsibility, divine-human interaction, suffering and the problem of evil, the function of praise and lament, and the ethics that flow from a proper theology. In this course, we will discuss the perspectives presented by the wisdom traditions, especially as manifested in the books of Proverbs, Job, and Ecclesiastes. (MDiv 1, 3; MACF 1, 2)

**Luke-Acts: Gospeling Peace Amid Empire****BIB526 / B**Occasional — Three credit hours — Drew Strait — campus *and* distance blended

Luke is the only author in the New Testament to compose a biography of Jesus and a biography of the early church. As such, Luke affords us a unique window into how first-generation Christ-followers lived out the teachings of Jesus as they proclaimed "peace through Jesus Christ" from Jerusalem to Rome (Acts 10:36). This course animates Luke's theology of peace and justice through comparative analysis with a neglected conversation partner in Lukan studies: namely, the "Roman peace" (*pax Romana*). Rome's ideology of peace served as a metonym for "imperialism," wherein Rome coercively pacified subjects through (1) military domination, (2) enslavement, and (3) racism (or the stigmatization of distant peoples as inferior). In conversation with Rome's peace, we will investigate how Luke's Gospel of Christ's peace disrupts *pax* through coercion with an alternative global imaginary and body politic of *shalom*-justice that is anti-violent, inclusive, cosmic, corporate, restorative, reparative, transformative, and justice-making. We will also attend to Luke's ethnic reasoning and the ways Luke imagines churches that neither erase nor hierarchically rank human difference. (MDiv 1, 3; MACF 1, 2)

**Pentateuch****BIB538**

Occasional — Three credit hours

The Pentateuch (Genesis to Deuteronomy) serves as instruction (Torah or Law), the primary foundation for the Jewish and Christian faith traditions. This course examines these formative texts from a variety of critical perspectives and contexts. We will relate them to issues of contemporary concern and to their appropriation in later Jewish and Christian literature. (MDiv 1; MACF 1)

**Psalms****BIB531 / E**

Biennial — Three credit hours — campus and online

In this thematic and genre study of the Psalms, various types of poetry will be linked with different facets of human experience, both of God and of the world. In this way, students will draw a picture of an integral spiritual maturity from the Psalms. This course is particularly suited for those seeking spiritual growth guided by biblical texts and the development of concepts for nurturing spiritual development in congregations. (MDiv 1, 3; MACF 1, 2)

## Theological and Thematic Studies

### Anabaptist Approaches to Scripture

**BIB540 / E**

Biennial — Three credit hours — Drew Strait — campus and online

What is distinctive about Anabaptist approaches to scripture ... and why? This course is a critical and appreciative examination of what Mennonites and other Anabaptist groups have shared with others over the years with regard to how they used scripture and where, how, and why they have differed from each other. We will examine both the wisdom and mistakes of the Anabaptists in their approach to scripture in different eras. (MDiv 1, 2; MACF 1, 2; MATGA 1, 4)

### Biblical Foundations for Peace and Justice

**BIB651 / H**

Biennial — Three credit hours — Susannah Larry and Drew Strait — campus and hybrid

We haven't always known quite what to do with the relationship between peace and justice. The biblical texts bear witness to both the Holy Warrior God and the prophet who decries peace without justice, to the Jesus who came not to bring peace but a sword, and to the Jesus who weeps over Jerusalem because it did not recognize "the things that make for peace." In this course we study pertinent biblical passages in order to gain perspective and to provide a basis for reflecting on peace and justice praxis today. We look at some hard topics: patriarchy, the so-called violence of God, empire, and colonization. We also look at some topics that are more pleasant but also contain their own complexities, such as hospitality and migration, our relationships with each other and with the earth, and eschatological hope, among others. (MDiv 1, 5, 6; MATPS 1)

### Biblical Spirituality

**BIB509**

Biennial — Three credit hours — Susannah Larry

In this course, we will work to understand theoretically and practice personally the formational aspects of biblical study. How can the Bible become a lifelong and life-giving spiritual resource for individuals and congregations? Confessional or contemplative reading of the Bible is reading the Bible as if our life depends on it, as of course it does. Accompanied by artful response and worship, it leads us toward maturity, wisdom, and compassion. Not incidentally, through this way of reading, the biblical text itself vibrates with new meaning for new situations and new problems, new conflicts, new migration, and new developments of the earth in travail. (MDiv 1, 3; MACF 1, 2)

### The Body and Paul

**BIB550E**

Occasional — Three credit hours — online

This course is a thematic study of how the body and bodies are referred to in the writings of Paul. For Paul, the body — the site of God's incarnational saving grace — is key for how believers are believers. This class will examine Paul's many references to bodies, life in the body, the metaphorical body of believers, and bodily resurrection. We will also compare *sōma* ("body") with his use of the related term *sarx*, often translated "flesh." Contextual study of the Pauline corpus will yield insight for theology of the body and can inform our own questions about embodied life.

(MDiv 1; MACF 1, 2)

### Confronting Sexualized Violence in the Bible

**BIB556**

Occasional — Three credit hours — Susannah Larry

Sexualized violence remains a salient problem in our society even as it is also reflected in our sacred scriptures. Frequently, biblical texts representing violence (and their interpretations) are a source of trauma for survivors of sexual violence. This course aims to bend the trajectory of these texts' interpretations away from deeper wounding. While the subject matter of this course remains

difficult, the goal will be to move towards a “hermeneutics of reclamation,” in which the trauma represented in the Bible can be read as the witness to survivors’ testimony. (MDiv 1, 4; MACF 1, 4; MATPS 2)

### **Covenant and Creation: God in Relation**

**BIB643**

Biennial — Three credit hours

Creation and covenant — two themes of decisive significance in the Bible — help to describe God in relation to God’s world and God’s people. These themes also provide the structure for this course in Old Testament and biblical theology. Each of the themes embraces both diversity and complexity. The Old Testament will occupy most of our attention to covenant and creation, but we will reach into the New Testament and Christian confession as well. To speak of God in relation is necessarily to speak of Jesus Christ, so we will. Class sessions will include assigned readings from the Bible and from secondary literature, including feminist and Jewish texts. (MDiv 1, 3; MACF 1; MATPS 1)

### **God the Creator in the Old and New Testaments**

**BIB630**

Occasional — Three credit hours

God created the heavens and the earth, as the Bible says in the first verse of Genesis. The Bible’s last book, Revelation, envisions a new heaven and a new earth. From beginning to end, the Bible speaks of God the Creator. In this course we will examine texts from different parts of the Old and New Testaments and texts from the ancient world beyond the Bible. Our consideration of God’s work in creation will include creation’s cosmic, natural, and political dimensions and the relationship between creation and redemption. We will also give some attention to aspects of God the Creator in Christian systematic or doctrinal theology. *Prerequisites: Strange New World of the Bible 1 and 2.* (MDiv 1; MATPS 1)

### **Luke-Acts: Gospeling Peace Amid Empire**

**BIB526 / B**

See description on p. 39.

### **Pauline Theology and Ethics**

**BIB641**

Biennial — Three credit hours

What made Paul tick? How did his beliefs inform his understanding of doing what is right? This course examines Paul’s pastoral and missionary theology and ethics with special focus on the themes of Christology; creation and redemption; call and promise; covenant and law; Israel and the nations; salvation and judgment; God’s righteousness and justification; the Spirit and participation in Christ; the church and the powers; freedom and love; sexuality and holiness; and suffering, death, and hope. (MDiv 1; MACF 1; MATPS 1)

### **The Religious Other in the Bible**

**BIB620**

Occasional — Three credit hours

This class examines two interrelated layers that relate to the notion of religious otherness. The first layer unpacks how ancient Israel (the Hebrew Bible) and the church (the New Testament) related to those who were different religiously. Students will study biblical texts that portray the religious other in their literary and historical contexts (ancient Near Eastern and Greco-Roman worlds), with the purpose of revisiting biblical and theological themes such as inclusion/exclusion, election, salvation, and covenant. The second layer pertains to how Christian readers of the Bible relate to Jews and Muslims who also relate to these biblical traditions. Thus the class will scrutinize issues such as supersessionism, universalism, and particularism. The goal is to prepare church leaders who are equipped to participate effectively in interreligious dialogue. (MDiv 1; MATGA 1, 3, 4, 5; MATPS 1)

## **Stranger No More: Migration, the Bible, and the Church**

**BIB555**

Biennial — Three credit hours

The experiences of forced migration, being on the move, seeking refuge or asylum, displacement, and living in diaspora are a fundamental part of the human story. Throughout history and in many parts of the world, humans (individuals or communities) have crossed domestic or national boundaries seeking safety and a better life due to wars, natural disasters, and economic crises. Given the recent waves of forced migration and internal displacement, and given the intensification of xenophobia in political discourse, the church and communities of faith are confronted with vital questions about their witness in these critical times. In this course, students will study closely diverse texts from the Hebrew Bible and the New Testament that have been shaped by the realities of migration, exodus, conquest, exile, and diaspora. As they engage these texts in their historical and literary contexts, students will reflect on how these texts wrestled with welcoming the stranger and how host and migrant communities negotiated cross-cultural relations. As future faith leaders in a polarized world, students will reflect on how to discern a faithful response to the issue of migration in light of the diverse biblical perspectives on it. Students will articulate a theological perspective that takes seriously the culture of fear of the other, that nurtures empathy towards the stranger, and that leads the church and society to move beyond the politics of assimilation and segregation so that migrant and host communities can experience God's shalom. (MDiv 1, 6; MATGA 1, 3, 4, 5; MATPS 1)

## **Teaching the Bible in the Congregation**

**BIB505**

Occasional — Three credit hours

The function of this class is to deepen our understanding and practice of teaching scripture in the congregation both formationally and informationally. To that end, we will assess current approaches and attitudes toward the Bible, explore the real or perceived gap between scholarship and the church, plan effective teaching modules for various congregational settings, gather strategies to combat biblical illiteracy and biblical irrelevancy, and explore the role of the pastor and other congregational educators in teaching the Bible. This course is for those who want to nurture spiritual maturity by helping a congregation encounter the Living Word. Congregations and leaders prepared to receive biblical words as life-giving among them are better able to engage the ongoing challenges and opportunities that arise in congregational life and offer the Bible as an important guide for both present and future. (MDiv 1, 6; MACF 1, 2, 3)

## **Theology and Ethics of the Gospels**

**BIB642**

Biennial — Three credit hours — Drew Strait

This focus on Jesus and the Gospels will combine inductive learnings, evaluation of contemporary portraits of Jesus, and theological interpretation of the Synoptics. Each of the four Gospels will be studied to discover the theology and ethics that each contributes to the canon and to the faith of the church. Primary themes of liberation, discipleship, peacemaking, worship, and mission, as well as conflict, migration, and the earth in travail — all set within the relation between the Old and New Testaments — emerge for discussion and application to the life of the church today. (MDiv 1, 5, 6; MACF 1, 2; MATGA 1; MATPS 1)

## **What about the Bible? The Authority of Scripture for Christians**

**BIB645**

Occasional — Three credit hours — Cross-listed with HTE640

From its inception, the church has regarded scripture — first the Old Testament and then the Christian canon — as indispensable to its faith and life. However, the church's understanding of scripture's authority has varied. This course will examine views from the early and medieval church, the Reformation, and the modern and contemporary periods, paying particular attention to

Mennonite statements from 1632 to 1995. We will consider the challenges posed and resources offered by such movements as historical criticism and feminism. Readings will be drawn from confessional statements, systematic theologies, and other monographs and essays. Students will articulate and refine their own disciplined views of scripture's authority. *Prerequisite: one HTE course in theology.* (MDiv 1, 2, 5; MACF 1; MATGA 1)

### **Women, Gender, and the Bible**

**BIB561**

Occasional — Three credit hours

In order to study women and gender in biblical and intertestamental literature, we will adopt a methodologically rich approach that includes investigation into the sociocultural contexts of antiquity, the demands of genre and rhetorical aims, and various critical theories that have been found useful to modern scholarship. We will also look at the way that biblical women have been appropriated in the course of Christian tradition and Western art in ways that both illuminate and distort the shape of biblical passages. (MDiv 1, 2; MACF 1; MATPS 1)

## **Seminar**

### **Seminar in Biblical Studies**

**BIB669**

Biennial — Three credit hours — Drew Strait

This course exposes students to the spectrum of interpretive methods used in biblical studies, both those deemed to be standard and those regarded as cutting edge and recent in their development or integration into the field of biblical studies. This course is primarily for those who are going on to do further graduate work, who have an interest in teaching, or who desire to read the Bible from a variety of perspectives and possible meanings. *Prerequisite: Beginning Hebrew: Ruth (Parts 1 and 2) or Beginning Greek: 1 John (Parts 1 and 2).* (MDiv 1, 2)

## **Colloquium**

### **Greek Reading Colloquium**

**BIB592 / B**

Annual — One-half credit hour — Drew Strait — campus *and* distance blended

Bible Department faculty members lead weekly informal sessions to read selected sections of the Bible in the original Greek. Students may enroll for one-half hour of credit, but enrollment is not required to participate in the colloquium. *Prerequisite: one semester of Greek.* (MDiv 1)

### **Hebrew Reading Colloquium**

**BIB590 / B**

Annual — One-half credit hour — Susannah Larry — campus *and* distance blended

Bible Department faculty members lead weekly informal sessions to read selected sections of the Bible in the original Hebrew. Students may enroll for one-half hour of credit, but enrollment is not required to participate in the colloquium. *Prerequisite: one semester of Hebrew.* (MDiv 1)

# History, Theology, and Ethics (HTE)

Courses are listed alphabetically (excluding definite articles) under each course category, followed by their course ID.

## Course ID codes

Course ID (department abbreviation and three-digit number) without an ending letter: campus course

Course ID ending in “B”: blended course

Course ID ending in “E”: online course

Course ID ending in “H”: hybrid course

See pp. 30–31 for details. Courses offered in multiple formats will have IDs separated by slashes.

For example, HTE501 / E has both a campus and an online version.

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<b>Church History</b> .....	<b>45</b>
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Courses with a 600 number have stated prerequisites or are advanced courses.

The course correlations with individual program educational goals appear in parentheses at the end of each description.

For a list of Peace and Justice Studies courses, see p. 68.

## Church History Surveys

### History of Christianity 1

**HTE501 / E**

Occasional — Three credit hours — alternating campus and online

A study of Christianity from its development in the context of Jewish and Greco-Roman worlds to A.D. 1500. The course will give attention to doctrine, organization, worship, and spirituality, but it will concentrate on the changing patterns of mission and the inculturation of Christianity into varied societies. It will attempt to study Christianity, not simply as a Western phenomenon, but in its many manifestations in Asia, Africa, and Europe. *Meets the MDiv Church History requirement.* (MDiv 2, 5; MACF 1; MATGA 2, 4; MATPS 1)

### History of Christianity 2

**HTE502 / E**

Occasional — Three credit hours — Jamie Pitts — alternating campus and online

This course offers a critical survey of the history of Christianity from roughly 1300 to the present, comparing the legacies of Byzantium and Rome and assessing the varieties of Reforming movements (Lutheran, Reformed, Anabaptist, Anglican, Roman Catholic; pietist, charismatic, liberationist, etc.). Students will explore major changes and continuities within Orthodoxy, Catholicism, and Protestantism in the context of nation formation and the development of a globally dispersed and diverse Christianity. Students are further expected to draw conclusions from their study of the past for the church’s present faith, ministry, and mission. *Meets the MDiv Church History requirement.* (MDiv 2, 5; MACF 1; MATGA 2, 4; MATPS 1)

## Church History

### Anabaptist History and Theology

**HTE520 / E**

Annual — Three credit hours — Jamie Pitts — campus  
Biennial — Three credit hours — Jamie Pitts — online

A descriptive and analytic study of the settings, ideas, and personalities that shaped Anabaptism within the context of the early 16th-century church and society. Bearing in mind the social and political setting, the course will highlight doctrine, ethics, mission, sacramental life, and spirituality in various streams of Anabaptism, noting their common and contrasting characteristics. The relevance of this heritage for contemporary ecumenical, doctrinal, congregational, and personal life will be assessed. (MDiv 2, 5; MACF 1, 2; MATGA 1, 2, 4; MATPS 1, 3)

### **Christianity in Latin America**

**HTE536**

Biennial — Three credit hours — Jamie Pitts

This course surveys the history and theology of Christianity in Latin America from the colonial era to the present. Key topics include colonialism and neocolonialism; church, state, and revolution; liberation theology; and the rise of Pentecostalism. Special attention will be given to the development of Latin American Anabaptism. (MDiv 2, 5; MATGA 1, 2, 3, 4; MATPS 1)

### **Global Anabaptist-Mennonite History and Theology**

**HTE614 / E**

Biennial — Three credit hours — Jamie Pitts — alternating campus and online

What happened after the 16th century? How and why were certain convictions and practices reaffirmed or altered in the face of new challenges? This course responds to such questions by tracing the historical and theological developments of the Mennonite, Amish, and Hutterite traditions and the many Anabaptist movements that have emerged in the last 150 years. Attention will be given throughout the course to issues of Anabaptist identity and unity in light of the realities of global Anabaptist diversity. (MDiv 2; MATGA 1, 2, 4; MATPS 1, 3)

### **History of Christian Spirituality**

**HTE605H**

Biennial — Three credit hours — Andy Brubacher Kaethler — hybrid

This course provides an introduction to the Christian experience of God through representative figures and movements, in private devotion and public worship, from the post-apostolic era to the present. The focus will be primarily on the churches of the West. Themes covered will include prayer, contemplation, confession, and discipleship. Movements covered include monasticism, late medieval women's writings, and pietism. (MDiv 2, 3, 5; MACF 1, 2)

### **History of Christianity 1**

**HTE501 / E**

See description on p. 45.

### **History of Christianity 2**

**HTE502 / E**

See description on p. 45.

### **History of Christianity in Africa**

**HTE537E**

Biennial — Three credit hours — James Krabill — online

This course will examine the history, mission dynamics, and changing demographics of the African church. Beginning with biblical reflections, the study will highlight the expansion of the African Christian movement, the impact of the Western colonial encounter, contextualized forms of the faith, and issues facing the church today. Students can choose to examine particular issues such as interfaith conversations, the African-initiated churches, women's roles, worship trends, or the holistic witness of the church. (MDiv 2, 5; MATGA 2, 4; MATPS 1)

### **Islam and Christian-Muslim Relations**

**HTE686 / E**

Biennial — Three credit hours — Jacqueline Hoover — alternating campus and online

As Christians live side by side with Muslims in today's global world, it has become imperative for Christians to wrestle seriously with the Islamic tradition in order to support and participate with both Muslim and Christian communities in their struggles with the meaning and import of Islam. This course examines foundational Islamic narratives and texts — including the Qur'an and the Prophetic Tradition — and how Muslims have interpreted these in law, doctrine, and spirituality through the centuries. Gender issues, the history of Muslim-Christian relations, and the emergence of contemporary Muslim movements will shape discussions in the course along with case studies drawn from different parts of the world. This will inform discussion of a way forward in Christian witness and service among Muslims. (MDiv 2, 5; MATGA 4, 5; MATPS 3)

## **Sexuality and Colonialism**

**HTE663**

Biennial — Three credit hours — Jamie Pitts

Recent church debates about sexuality have involved disagreement about their relationship to the global church. Some critics of the movement for LGBTQ inclusion in church membership, ministry, and marriage describe it as a Western phenomenon that further isolates Western churches from other Christians. On the other hand, proponents of inclusion have sometimes charged that current Christian sexual categories are a product of the same colonialism that has disfigured and divided the global church. In this course we will examine conflicting arguments over the historical and theological origins of Christian sexual ethics, giving special attention to colonial and mission histories. (MDiv 2, 6; MACF 1; MATPS 1)

## **What about the Bible? The Authority of Scripture for Christians**

**HTE640**

Biennial — Three credit hours — Cross-listed with BIB645

From its inception, the church has regarded scripture — first the Old Testament and then the Christian canon — as indispensable to its faith and life. However, the church's understanding of scripture's authority has varied. This course will examine views from the early and medieval church, the Reformation, and the modern and contemporary periods, paying particular attention to Mennonite statements from 1632 to 1995. We will consider the challenges posed and resources offered by such movements as historical criticism and feminism. Readings will be drawn from confessional statements, systematic theologies, and other monographs and essays. Students will articulate and refine their own disciplined views of scripture's authority. *Prerequisite: one HTE course in theology.* (MDiv 1, 2, 5; MACF 1; MATGA 1)

## **Theology**

### **Christian Theology 1**

**HTE527 / E**

Annual — Three credit hours — Jamie Pitts — both campus and online

Since the Middle Ages, Christian theology has been conceived of as an interconnected network of "loci" or focal points. Of the many loci, Christian Theology 1 covers God and the Trinity, creation and fall, sin and evil, the person and work of Jesus Christ, salvation, the nature of human persons, revelation, and Scripture. Discussions of theological method are treated especially in relation to these last two loci. We will study closely a major Anabaptist interpretation of the loci from McClendon and compare this with liberation, evangelical, and ecumenical approaches. (MDiv 2; MACF 1, 2; MATGA 1, 2, 4; MATPS 1)

### **Christian Theology 2**

**HTE528 / E**

Annual — Three credit hours — Malinda Elizabeth Berry — alternating campus and online

Christian Theology 2 picks up where Christian Theology 1 ended, continuing the exploration of theological loci and focal points by attending to the remaining topics often covered by systematic approaches to theology. Here are the seven topics we will cover: pneumatology (the person and work of the Holy Spirit), ecclesiology (the nature of the church and its worship), mariology (the study of Mary, the mother of Jesus), discipleship (the Christian life, spirituality, and ethics), theology of culture (the meaning of culture, theopoetics, and theological aesthetics), theology of religions (Christianity among the world's religions), and eschatology (last things and the life to come). Beginning with a review of theological method, we will proceed with a basic description of theology's task from Robert King: "If there can be said to be a single overriding task for theology at the present time, it is to recover a sense of the wholeness, [that is] the unity and the integrity, of the Christian witness." From there, Christian Theology 2 will survey these seven topics from various ecumenical points of view while exploring students' embedded theologies alongside Anabaptist

theological postures in relation to our topics. *Prerequisite: Christian Theology 1 or equivalent.*  
(MDiv 2; MACF 2; MATGA 4; MATPS 1)

### **Contemporary Theology**

**HTE625 / B**

Biennial — Three credit hours — Malinda Elizabeth Berry — campus *and* distance blended

One of theology's tasks involves mapping the geography and terrain of Christian tradition and thought. This course contributes to this task by engaging students in a descriptive and evaluative review of theologians and theological trends throughout the 20th century and into the 21st. Attention is given to the historical and cultural contexts as well as to the methodological commitments that have shaped contemporary Christian thought, from historical giants like Walter Rauschenbusch and Karl Barth to theological movements like postliberalism and liberation theologies. In addition to providing students with a basic survey of "contemporary theology," this course uses the "peace theology" and "theology and the arts" movements to reflect on a range of "social problems" that are also, in fact, theological problems. This course is strongly recommended for students with an MDiv: Theological Studies: History, Theology, and Ethics major and students interested in becoming spiritual directors. *Prerequisites: Christian Theology 1 and 2.* (MDiv 2; MACF 2; MATGA 5; MATPS 2)

### **Discerning and Knowing: Theory and Practice**

**HTE660H**

Biennial — Three credit hours — hybrid — Cross listed with CHM660H

This course combines both theoretical and practical approaches to congregational discerning and knowing around important and difficult issues. How is it that churches come to know? Can there be a communal epistemology? How do worldview and culture influence what we know? How do we know whether God is communicating with us? The class will explore how congregations and other church groups can learn and practice spiritual discernment regarding missional vocation, divisive ethical matters, and other important issues of faith and faithfulness. In addition, students will learn beliefs, habits, skills, knowledge, commitments, and spiritual practices necessary for Christian discernment. The course is designed to use multiple ways of knowing in the learning process as well as to reflect on these ways of knowing. (MDiv 2, 5, 6; MACF 1, 2)

### **Earthkeeping**

**HTE670 / B**

Biennial — Three credit hours — Malinda Elizabeth Berry — campus *and* distance blended

This course is about listening carefully and deeply as Creation groans in travail. Our practice of faithful listening involves spending time with several interconnected themes: the theological context of environmental stewardship; the ethical dilemmas we face as we respond to calls for ecojustice (a blend word comprising economic, ecology, and justice); the intersection of place and spirituality; and how these themes shape our Earth-consciousness in the Christian church. The exploration and integration of these themes includes the pioneering paradigms of Watershed Discipleship developed by thinkers like Ched Myers, "slow violence" expounded by scholar-activists like Rob Nixon, and ecowomanism theory explicated by Melanie Harris and Layli Maparyan that all work together to help us understand creation as a web of interconnection of both ecological flourishing and ecological destruction. The goal of these integrated paradigms is to develop a shalom-based theological anthropology to ground our understanding of Earthkeeping as a peace and justice concern. (MDiv 6; MACF 4; MATGA 4; MATPS 3)

### **Global Anabaptist-Mennonite History and Theology**

**HTE614 / E**

See description on p. 46.

## **Political Theology and Ethics**

**HTE628**

Annual — Three credit hours — Janna Hunter-Bowman

How does theological thought shape political activity and identity? What is the relationship between political theology, perception of the modern state and its influences, and assumptions about social change? This course explores political participation in relation to the state, Christian faithfulness in the aftermath of Christendom, the compatibility of Christian discipleship and liberal democracies, and change that is independent from the state. After an introduction to founding texts of the Augustinian, Thomist, “magisterial” Protestant, and Anabaptist traditions of political theology, the course surveys the most influential Christian political theologies of the past 100 years. It then turns toward lesser-known questions and methods from nondominant perspectives of political theology committed to de-coloniality and liberation. *Prerequisite: Christian Theology 1.* (MDiv 2, 5; MATPS 1)

## **Sexuality and Colonialism**

**HTE663**

See description on p. 47.

## **Suffering and Hope**

**HTE636**

Biennial — Three credit hours — Malinda Elizabeth Berry

The inevitability of suffering and the persistence of hope are two components of Christian faith that many people have direct experience with; we often say that suffering makes our faith stronger. But whether we are talking about genocide, white supremacy, forced displacement, colonialism, imperialism, or personal violence, the church has a good deal of explaining to do: how and why have Christian institutions championed the virtue of suffering? Even when the church is on the side of the oppressed, why does suffering persist? These questions will be at the center of group discussion in this course, in which we will bring a variety of Christian perspectives on suffering and Anabaptism’s martyr heritage into dialogue as we wrestle with questions about the redemptive power of suffering. Using the resources of systematic and constructive theology with some assistance from the arts and biblical studies, this course will explore the interplay between suffering and hope so that we might faithfully give an account of the hope that lives in us even when there is not enough data to support our claims of God’s goodness. *Prerequisite: Christian Theology 1.* (MDiv 2; MACF 1; MATGA 1; MATPS 1)

## **Theology and Women’s Narratives**

**HTE623 / H**

Biennial — Three credit hours — both campus and hybrid

As Elizabeth Say writes, “Feminist scholars have long noted the importance of women telling their own stories, in their own voices.” Utilizing frameworks from narrative theology, women’s studies, and “storycatching,” this course will use film, fiction, and nonfiction to understand how “women’s experience” is (1) integral to understanding Christian tradition as a whole, and (2) a vital resource for the peace theology tradition. Beginning with Anita Hooley Yoder’s history of Mennonite Women USA, we will use storytelling and other ritual forms to understand and undertake the theological task. Students may take this course for either history, theology, or ethics credit. (MDiv 4; MACF 4; MATPS 3)

## **Theology in Context**

**HTE618 / H**

Biennial — Three credit hours — Jamie Pitts — both campus and hybrid

How might theology shape ministry in a specific context? How might consideration of context influence and shape theology? In this course, we will use Elkhart, Indiana, as a case study to explore these and related questions. Readings, discussions, and conversations with community leaders will encourage an integration of theological and missiological reflection with sociological investigation and practical engagement. (MDiv 5, 6; MATPS 3)

## **Ethics**

### **Christian Attitudes Toward War, Peace, and Revolution**

**HTE644 / E**

Annual — Three credit hours — Janna Hunter-Bowman or David Cramer — alternating campus and online

What Christians perceive to be God's will makes a difference in the way we think about violence and war. Taking a longitudinal view, this course examines the historical development of Christian perspectives on violence and peace from the second century onward. We will examine how various views emerged and evolved, with attention to the contexts that gave rise to them. Special attention will be given to Jesus's ministry, the emergence of pacifism, perspectives on just war theory, the evolution of peace concerns in diverse cultural settings, and possibilities for thinking beyond the just war-pacifism binary today. (MDiv 2; MATGA 5; MATPS 1)

### **Church and Race**

**HTE649 / H**

Biennial — Three credit hours — Malinda Elizabeth Berry — alternating campus and hybrid

This course seeks to deepen students' awareness and analysis of systemic and interpersonal racism's impact on the history and current life of the Christian church as well as to help students articulate a more just vision of the church and identify forms of resistance to racism compatible with a commitment to Christian nonviolence. Our primary framing for this analysis comes from (a) Michael Omi and Howard Winant's theory of racial formation, (b) Willie Jennings's theological analysis of the diseased Western social imagination, and (c) John de Gruchy's definition of reconciliation as the restoration of justice. We will also employ strands of methodology that ultimately become a variegated cord of Christian social ethics (anthropology, biblical studies, history, sociology, and theology). (MDiv 2, 6; MACF 6; MATGA 3; MATPS 2)

### **Economic Justice and Christian Conscience**

**HTE641 / H**

Biennial — Three credit hours — Jamie Pitts — alternating campus and hybrid

In the age of globalization, how can economic relationships more fully reflect God's concern for justice? This course looks at this question from the perspective that "economic faithfulness" is defined as joyful response to God's bounty and goodness, and "economic justice" as practices that facilitate everyone having enough according to God's shalom. By exploring and examining various perspectives on the meaning of justice, economic "development" in the global village, economic systems and theories, economics and ecology, business ethics, economics in the church, and economic faithfulness for individual Christians, students will develop ethical frameworks that guide their integration of scriptural teaching about money, lifestyle choices, and spirituality. (MDiv 6; MACF 4; MATGA 5; MATPS 1)

### **Ethics and Care: Living and Dying with Purpose**

**HTE627 / H**

Biennial — Three credit hours — Andy Brubacher Kaethler — alternating campus and hybrid —  
Cross-listed with CHM627 / H

The art of living and the art of dying are closely related. This course explores Christian ethics and practices of purposeful life and death, incorporating perspectives from the Bible, history, art, literature, and philosophy. Specific topics include discerning meaningful goals in life; end-of-life issues such as suffering and medical directives; the role of family and Christian community in discernment; and contemporary challenges to living and dying with care in mind for self, others, and creation. (MDiv 4, 5; MACF 2)

### **Ethics and Practice of Forgiveness**

**HTE657 / H**

Occasional — Three credit hours — David Cramer — alternating campus and hybrid

Forgiveness plays a central, though poorly understood, role in the New Testament. There is also increasing interest in the topic of “forgiveness” — appearing everywhere from superficial self-help books to serious studies of international relations. But what is forgiveness? How does it differ from forgetfulness or indulgence? To whom is forgiveness due? Must we always forgive, even if there is no repentance from the offender? Are Christian notions of forgiveness unrealistic — perhaps even immoral or unjust? Or do Christian notions of forgiveness offer something unique to the world?

(MDiv 4, 6; MACF 2, 5, 6; MATPS 1)

### **Human Sexuality and Christian Ethics**

**HTE646 / B**

Biennial — Three credit hours — Malinda Elizabeth Berry — campus *and* distance blended

This course is designed to take us on an exploration of sexuality’s meaning and purpose in our lives as human beings. We will concern ourselves with what Margaret Farley describes as metaethical issues in Christian sexual ethics: human embodiment, sexual desire, sex’s meaning and purpose, and universal and/or particular moral norms. Another theme in this course will be the role that personality and conflict style play in how we deal with different perspectives on what healthy sexuality is and what that means for particular faith communities and the Christian Church in general. More specifically, our work together involves (a) developing a definition of “healthy sexuality” for Christians seeking to participate in God’s reconciling mission in the world, (b) understanding Christian leadership to involve being prepared to address sexual misconduct and violence in its varied forms by responding in a community-centered way, and (c) using theoethical tools to evaluate the cultural practices and norms that shape the “sexual landscape” we inhabit (i.e., liberation movements, patriarchy, social media, systematic coverups of sexual abuse, toxic masculinity, White supremacy). (MDiv 4; MACF 5; MATGA 4; MATPS 1)

### **Introduction to Peace Studies and Nonviolence**

**HTE550 / E**

Annual — Three credit hours — Janna Hunter-Bowman — both campus and online

This course introduces students to the growing discipline of peace studies through the lens of peacebuilding, an integrated framework of academic study and practice. It guides students through key texts from peace research as well as cultural studies, religious studies, interventions from peacebuilding practice, and theologies that shape transformative approaches to peacebuilding. Students will have the opportunity to do substantial research in the areas covered by the course or to devise multidimensional and interdisciplinary peacebuilding approaches through case study.

(MATGA 4; MATPS 2, 3)

### **Islam and Christian-Muslim Relations**

**HTE686 / E**

See description on p. 46.

## **Political Theology and Ethics**

**HTE628**

See description on p. 49.

## **Practicing and Embodying Nonviolence**

**HTE664**

Annual — Three credit hours — Malinda Elizabeth Berry

This course focuses on helping students learn and/or further their skills as reflective practitioners who integrate knowing, being, and doing in service of their commitment to peace theoethics. This course is also shaped by Richard J. Foster's *Streams of Living Water* — the six spiritual traditions of Christian faith. We will focus on the social justice tradition in particular, the stream of Christianity that transforms us to live the Compassionate Life. Foster writes, "Compassionate Life takes place in all arenas of life, from personal to social to global. As with the other traditions, the actions we take are not the end goal. True compassion is motivated by a genuine heart, is empowered by the love of God, and embraces the possibility of positive change." More than an expression of activism, Christian nonviolence is an expression of the Compassionate Life, making this aspect of the Christian life a set of values and beliefs we express with our bodies. This is the reality we will explore by putting nonviolence into physical, emotional, and spiritual practice using Anabaptist understandings of themes such as incarnation, theological anthropology, atonement, and reconciliation as the theological foundation of our work. The theoretical components of the course include nonviolent communication, confessional Bible study, and theopoetics. *Open to all students, this course is recommended before the MATPS Internship.* (MDiv 4; MACF 7; MATGA 5; MATPS 3)

## **Religion and Peace Processes**

**HTE575**

Biennial — Three credit hours — Janna Hunter-Bowman

How do lived theological thought and practice shape violent conflict and peace? Colombia, South America, is the context for the course query. Many people inside and outside of Colombia were shocked by Colombian Christian churches' self-congratulatory celebration of the "no" vote to the internationally acclaimed peace agreement in 2016. Drawing on stories and experiences of faithful Colombian Christians of diverse theological and political vantage points, this course explores theology, religion, and ethics in conflict and peacebuilding. It emphasizes the importance of applied ethics and lived religion while also taking theology and peace studies theory seriously. The class brings together conversations that are often compartmentalized in literature and curricula: Christian identity, Christian ethics, and theology, on one hand; and conflict transformation, peacebuilding frameworks, and state-oriented peace processes, on the other. It provides frameworks to help students design change initiatives and peace processes within conflict settings that align with God's shalom and move towards a just peace. (MDiv 5, 6; MATPS 2, 3)

## **Religion, Violence, and Peacebuilding**

**HTE555**

Biennial — Three credit hours — Janna Hunter-Bowman

The ways in which religion and religious practices contribute to both violence and peace is a concern of deep significance for Christian communities, other religious traditions, and society at large. This interdisciplinary course surveys classic understandings of religion and violence as well as more recent work on the myths and metaphors underpinning discussions of religious violence, secular perspectives, modernity, and peace. It provides tools and resources for thinking about the ways in which religion, its practices, and its texts contribute to violence and peacebuilding. Students will consider these theoretical resources in light of contemporary conflicts. (MDiv 2, 5; MATPS 1, 2, 3)

## **Theology and Women's Narratives**

**HTE623 / H**

See description on p. 49.

## Thinking Ethically

HTE541

Biennial — Three credit hours — Malinda Elizabeth Berry

How should Christians respond to violence, racism, and economic injustice? What choices face us as we seek to be faithful to Jesus as we make decisions about sexuality and healthcare? How do we develop an ecological, Earth-honoring approach to social change? What values and beliefs should shape the communities where we debate and discern morally and theologically coherent choices that reflect our Earthkeeping vocation as humans? To tackle questions like these, we need to employ ethical thinking, and this course outlines the traditional approaches to doing just that, using a case studies approach to deepen students' ability to think ethically. Our focus will be on the major forms of normative Christian ethics (social ethics, goal ethics, duty ethics, and virtue ethics), while also introducing environmental ethical theory and the role our faith has to play in our lives.

(MDiv 2; MACF 1; MATGA 2; MATPS 1)

## The Trail of Death: A Pilgrimage of Remembrance, Lament, and Transformation

HTE564

Biennial — Three credit hours — Katerina Friesen — Cross-listed with CHM518

This nine-day pilgrimage traces the route of the 1838 forced removal by the U.S. military of about 850 Potawatomi people from their ancestral homeland in northern Indiana to present-day Osawatomie, Kansas. Participants will remember this expulsion with their bodies by walking several miles of the route each day, recognizing markers of the Trail of Death with prayer and song, and by camping each night. Along the way, they will read journals and letters from the time of the removal and will meet with Potawatomi descendants of those who walked the Trail of Death to hear their stories and perspectives. Participants will explore the theologies and priorities that contributed to White settler colonialism and will seek what new paths God opens for repair today as they walk in remembrance and lament. The pilgrimage begins with two days of orientation on the AMBS campus. George Godfrey (Citizen Potawatomi Nation), President of the Potawatomi Trail of Death Association; and Rich Meyer, a local historian and educator; will travel with the group as co-leaders.

(MDiv 5; MATPS 3)

## Colloquium

### Witness Colloquium

**Semester One: HTE534 / B**

**Semester Two: HTE538 / B**

Each semester — One credit hour — Janna Hunter-Bowman — campus *and* distance blended

This colloquium is for students in the MATPS program and other degree programs who are interested in peace and justice issues related to the church's witness, peacebuilding, and interaction with other communities. It provides a setting for sharing information and assessing aspects of church engagement and for encouraging the integration of discernment, action, reflection, and evaluation. Semester One is an engaged learning seminar with local partners; trainings are included. Semester Two consists primarily of presentations and discussions. Students must register to receive credit; other students may attend without registering. (MDiv 5, 6; MATPS 2, 3)

# Church and Ministry (CHM)

Courses are listed alphabetically (excluding definite articles) under each course category, followed by their course ID.

## Course ID codes

Course ID (department abbreviation and three-digit number) without an ending letter: campus course

Course ID ending in “B”: blended course

Course ID ending in “E”: online course

Course ID ending in “H”: hybrid course

See pp. 30–31 for details. Courses offered in multiple formats will have IDs separated by slashes.

For example, CHM686 / H has both a campus and a hybrid version.

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Spiritual Guidance Practicum.....	CHM686 / H ..... 55
Spiritual Practices: Intentional Living in an Age of Diversions.....	CHM599 ..... 55
Spiritual Practices: Money.....	CHM594 ..... 56
Spiritual Practices: Play and Rest.....	CHM593 ..... 56
Spiritual Practices: Prayer and Scripture.....	CHM503E ..... 56
Spiritual Practices: Voice and Identity.....	CHM564 ..... 56
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Courses with a 600 number have stated prerequisites or are advanced courses.

The course correlations with individual program educational goals appear in parentheses at the end of each description.

For a list of Peace and Justice Studies courses, see p. 68.

## Spirituality

### Somatic Spiritual Practices

**CHM596**

Annual — One credit hour — Leah Thomas

As we continue to journey through a world marked by the COVID-19 global pandemic, we have experienced many embodied realities — separation, illness, grief, and displacement, alongside political and social action and resilience. This reality invites increased reflection on the importance of bodies in the church and the world. This class seeks to explore the link between spirituality and our material bodies, towards being more attentive to the ways in which Christian spirituality is practiced in and through embodiment. Readings will invite engagement on the relationship between embodiment and spirituality, particularly as this relates to dynamics of gender, race, and sexuality. The class will include a commitment to engage in (and reflect upon) personal and communal embodied spiritual practices such as ritual, breathing, singing, contemplation, movement (such as walking and yoga), and Restitutio Divina (a combination of Lectio Divina, Visio Divina, and techniques from a psychological theory known as somatic experiencing). (MDiv 3, 4; MACF 5)

### Spiritual Guidance Practicum

**CHM686 / H**

See description on p. 62.

### Spiritual Practices: Intentional Living in an Age of Diversions

**CHM599**

Biennial — Two credit hours — Andy Brubacher Kaethler

This course seeks to reclaim focused, intentional living by developing a pattern for daily life modeled after the life and practices of Jesus Christ, including regular practices of worship; fellowship and hospitality; work and reflection; Sabbath and rest; and holy play. We will develop language, concepts, and habits by which to evaluate the role that technology plays in permeating and distorting our relationships with God, with community, and with creation. The course requires commitment to daily Christian practices, moderate reading and writing, and weekly group reflection. (MDiv 3, 5; MACF 1, 2, 5)

**Spiritual Practices: Money****CHM594**

Biennial — One credit hour — Allan Rudy-Froese

Money — a medium of social exchange that creates hope, anxiety, blessing, conflict, opportunity, and temptation. Students will examine the values related to money in the communities that have shaped them; think through their beliefs about money theologically; evaluate their current money practices in light of their theological beliefs; and develop a money-related practice to pursue throughout the seminar. (MDiv 3, 4; MACF 5)

**Spiritual Practices: Play and Rest****CHM593**

Biennial — One credit hour — Allan Rudy-Froese

Students will practice playing and resting in community with a view to a deeper understanding of themselves, their relationships, and the wider world. We will consider recent theologies of play and Sabbath and ponder how the church might play its way into God's mission in the world. (MDiv 3, 6; MACF 1, 2, 5)

**Spiritual Practices: Prayer and Scripture****CHM503E**

Biennial — Two credit hours — Rachel Miller Jacobs — online

With the Bible as primary textbook and prayer as primary practice, this class explores the intersection between text and formation for both individuals and groups. What does scripture-saturated personal and corporate prayer look like? How might we pray scripture through memory, movement, and music, either by ourselves or in small groups, Sunday school classes, spiritual friendships, and family life? Over the course of a semester, we will experience and experiment with a variety of ways of praying and sinking deeply into scripture as well as leading others in doing so. (MDiv 1, 3; MACF 5)

**Spiritual Practices: Voice and Identity****CHM564**

Biennial — Two credit hours — Allan Rudy-Froese

Building students' confidence in their voice is the main focus of this course. Through voice exercises and short oral performances, students will explore the range and registers of their speaking voices and develop increased vocal flexibility and expressiveness. We will work primarily with Kristin Linklater's theory and method. (MDiv 4; MACF 6)

**Spiritual Practices: Water of Life — Creation, Conservation, and Faith****CHM589**

Biennial — One credit hour — Janeen Bertsche Johnson

This seminar will weave together care for creation — specifically the resource of water — with study of biblical texts about water, reflection on the role of water in Christian faith, practice of spiritual and conservation disciplines, and field trips. Participants will also consider how to lead the faith community in its response to water issues. Themes include the water cycle, uses and misuses of water, impact of climate change and pollution, conservation, and restoration. (MDiv 3, 5; MACF 1, 5)

**The Trail of Death: A Pilgrimage of Remembrance, Lament, and Transformation****CHM518**

Biennial — Three credit hours — Katerina Friesen — Cross-listed with HTE564

This nine-day pilgrimage traces the route of the 1838 forced removal by the U.S. military of about 850 Potawatomi people from their ancestral homeland in northern Indiana to present-day Osawatomie, Kansas. Participants will remember this expulsion with their bodies by walking several miles of the route each day, recognizing markers of the Trail of Death with prayer and song, and by

camping each night. Along the way, they will read journals and letters from the time of the removal and will meet with Potawatomi descendants of those who walked the Trail of Death to hear their stories and perspectives. Participants will explore the theologies and priorities that contributed to White settler colonialism and will seek what new paths God opens for repair today as they walk in remembrance and lament. The pilgrimage begins with two days of orientation on the AMBS campus. George Godfrey (Citizen Potawatomi Nation), President of the Potawatomi Trail of Death Association; and Rich Meyer, a local historian and educator; will travel with the group as co-leaders. (MDiv 5; MATPS 3)

## Christian Formation

### **Conflict, Communication, and Conciliation**

**CHM633H**

See description on p. 60.

### **Faith Formation and Spirituality: Adults and Seniors**

**CHM571H**

Biennial — Two credit hours — Andy Brubacher Kaethler — hybrid

This multidisciplinary course explores faith formation, spirituality, and the aging process of adults and seniors in order to assist congregations in authentically nurturing faith through all stages of adult life. The primary lenses for our exploration are human development and Christian spirituality, which lead us to consider economic, cultural, physical, medical, psychological, social, and religious dimensions. Specific themes addressed include: cultural myths and attitudes towards aging and the elderly; illness, death, and human finitude; medical care and longevity; spirituality, questions of faith, and theology of aging; relationships, friendships, and sexuality; complexity and diversity of experiences of aging; retirement and healthy aging; and ministry with the elderly. (MDiv 3, 5; MACF 1, 2, 5)

### **Faith Formation and Spirituality: Children**

**CHM572H**

Biennial — Two credit hours — Rachel Miller Jacobs — hybrid

This course helps students develop the necessary foundations for understanding how the presence of God is known, experienced, and nurtured in the lives of children 13 and under. It has one goal: to deepen students' capacity to wisely guide children and their adult companions in order to make it as likely as possible that children and their adults will grow in faith and join God's work of grace, healing, and hope. Class content will cover biblical and theological understandings of the child; the nurture of holistic faith in children and their adults; key practices of household life; trauma and children's spirituality; and the relationships among households, "fields of love," congregations, and the wider mission of God. (MDiv 5, MACF 3)

### **Faith Formation and Spirituality: Youth and Young Adults**

**CHM546 / B / H**

Biennial — Two credit hours — Andy Brubacher Kaethler — hybrid, campus *and* distance blended

This multidisciplinary course focuses on developing an understanding of adolescent and young adult faith formation and spirituality. Developmental stages, gender and sexuality, intentional practices in the family and congregation, generational theory, vocational discernment, and cultural influences are considered in order to nurture Christian faith more effectively and authentically in congregational and relational contexts. (MDiv 3, 5; MACF 2, 3, 6)

## **Faith Formation and Vocational Discernment with !Explore Youth**

**CHM688**

Annual — Three credit hours — Andy Brubacher Kaethler

This course is for seminary students who will be event pastors for !Explore: A Theological Program for High School Youth. The course will integrate learning about the faith formation of youth with preparation for the summer program. It emphasizes development of a daily pattern of worship, theological reflection, service, recreation, and table fellowship. It also addresses leadership development among youth, engaging with the community, envisioning the future of the church, engaging in spiritual practices, living in community, and working through conflict. This course will meet the Supervised Ministry Experience requirement for MDiv students. (MDiv 4, 5, 6; MACF 2, 3, 4, 6)

## **Human Development and Christian Formation**

**CHM531 / B / E**

Annual — Three credit hours — Rachel Miller Jacobs — online, campus *and* distance blended

Competent ministerial identity and practice are rooted in self- and other-awareness, theologically and biblically grounded reflection on human becoming, and a balanced and healthy spirituality. At the service of competence and flourishing in current or future ministry, this course has two goals: (1) to strengthen students' understanding of practical theology as a content area and their skill in applying it as a methodology; and (2) to allow students to demonstrate growing personal and spiritual maturity. Class activities and assignments focus on putting human development and Christian formation frameworks into conversation with each other in an interdisciplinary way; thinking theologically and in culturally nuanced ways about human development and Christian formation; reflecting on the ways past issues and experiences can chart a way forward and/or hinder human development and Christian formation for self and others; and exploring the ways spiritual practices foster human development and Christian formation. (MDiv 3; MACF 5; MATPS 3)

## **Spiritual Practices: Intentional Living in an Age of Diversions**

**CHM599**

See description on p. 55.

## **Teaching and Learning for Transformation**

**CHM643 / H**

Annual — Three credit hours — Rachel Miller Jacobs — alternating campus and hybrid

With learning at its center, this class has one goal: to strengthen students' capacity to integrate learning theory and practice so that they can design and teach curriculum for significant learning. At the service of this goal, students will deepen their capacity to select appropriate forms of presentation, choose effective application activities, and assess performance in ways that deepen and extend learning and growth for both students and teachers within the design of their course/curriculum (the major project for this course). Class activities include learning about and implementing backward design; experimenting with mini lectures and a variety of reading practices; engaging in discussions and writing activities; and planning ways to evaluate learning and both provide and receive feedback well. The course is bookended by two "special sauce" sessions: what's in mine and what's in the students'. This allows me to be transparent about my commitments as a teacher at the beginning of this course and students to claim the commitments they want to carry forward into their own teaching at its end. (MDiv 5; MACF 3; MATPS 3)

## Worship and Preaching

### **Biblical Storytelling**

**CHM516**

Biennial — Three credit hours — Allan Rudy-Froese

Since narrative is an essential form of Hebrew and Christian scriptures, storytelling is an important way of interpreting the Bible and communicating its message. In this course we will learn to embody biblical stories in a variety of styles for a variety of purposes. Whether they are used for worship, preaching, teaching, pastoral care, or for fun, biblical stories are the building blocks of our Christian faith. (MDiv 1, 3; MACF 1, 2, 4)

### **Christian Worship: Theory and Practice**

**CHM510 / E**

Annual — Three credit hours — Rachel Miller Jacobs — alternating campus and online

With communal worship at its center, this course has one goal: to strengthen students' capacity to integrate worship theory and practice so that they can plan and lead worship with increasing competence in order to enrich a congregation's experience of God, foster unity in the body of Christ, and strengthen the church's witness in the world. Focused on developing and refining both a working theology and practices of worship, the course explores key biblical, theological, and historical foundations for Christian worship; teaches contextual analysis skills and practices; and introduces skills for studying biblical texts, crafting words for worship, and leading old and new rituals. Students will also explore their identity and embodiment as worship leaders and formulate a set of principles for training and leading a worship planning group, including strategies for evaluating and assessing worship. (MDiv 5; MACF 3)

### **Preaching**

**CHM507 / H**

Annual — Three credit hours — Allan Rudy-Froese — alternating campus and hybrid

This course explores issues in preaching such as biblical interpretation for preaching, embodiment of the sermon, the contextual nature of preaching, the gospel, and sermon form and focus. Matters such as the place of preaching in worship, the role of the Spirit, the purposes of preaching, and preaching for the ear will be addressed throughout. Class time will include short lectures, discussions, solitary and small group work, voice/body exercises, and most importantly, the preaching of sermons. (MDiv 1, 3, 5; MACF 2, 6)

### **Preaching Module**

**CHM615**

By arrangement — One credit hour — Allan Rudy-Froese

The preaching module can be attached to another course that students are taking, with the purpose of helping them translate what they are learning in the host course into effective sermons that communicate with congregations. Any course in which the material being learned is appropriate for preaching can be considered a host course; the focus of the module is the preparation of a sermon series. Prior preaching instruction and permission of the preaching instructor are required. (MDiv 6; MACF 2)

### **Performing the Faith**

**CHM561 / H**

Biennial — Three credit hours — Allan Rudy-Froese — alternating campus and hybrid

Christians are performers. We are dancers, writers, actors, musicians, and preachers. Christians also perform as teachers, leaders of meetings, and advertisers and evangelists of various sorts. In short, Christians communicate in embodied and deliberate ways within the church and in the world. After critically exploring select performance theories together with biblical and theological wisdom — and a brief look at modes of persuasion in the Reformation era — students will select and focus on a specific area of performance. (MDiv 5, 6; MACF 1, 2, 6; MATGA 4, 5)

## Spiritual Practices: Voice and Identity

CHM564

See description on p. 56.

## Pastoral Care

### Conflict, Communication, and Conciliation

CHM633H

Biennial — Three credit hours — Betty Pries — hybrid

This course explores approaches to conflict management and conciliation skills from the perspective of communication theory and the dynamics of interpersonal and intragroup conflict. Training in basic mediation skills is included. (MDiv 4, 5, 6; MACF 2)

### Ethics and Care: Living and Dying with Purpose

CHM627 / H

Biennial — Three credit hours — Andy Brubacher Kaethler — alternating campus and hybrid — Cross-listed with HTE627 / H

The art of living and the art of dying are closely related. This course explores Christian ethics and practices of purposeful life and death, incorporating perspectives from the Bible, history, art, literature, and philosophy. Specific topics include discerning meaningful goals in life; end-of-life issues such as suffering and medical directives; the role of family and Christian community in discernment; and contemporary challenges to living and dying with care in mind for self, others, and creation. (MDiv 4, 5; MACF 2)

### Human Development and Christian Formation

CHM531 / B / E

See description on p. 58.

### Pastoral Care 1: Theological, Spiritual, and Psychological Principles

CHM535 / E

Annual — Three credit hours — Leah Thomas — campus  
Biennial — Three credit hours — Leah Thomas — online

The discipline of pastoral care is a field at the intersection of many disciplines, while also inhabiting its own space. This course will introduce students to a method for the practice of pastoral or spiritual care with individuals across their lifespan. It will examine not only the internal dynamics occurring between the caregiver and care seeker, but also the current cultural, sociopolitical, multifaith, postmodern reality that individuals and communities inhabit, as both elements are necessary for the analysis of the pastoral encounter. Texts for the course put classical models of pastoral care into dialogue with embedded and lived theologies and social analysis. Students will examine caregiving in a variety of settings and will emerge with basic knowledge of holistic processes and models for assessing the mental, emotional, physical, and spiritual state of those needing care and their appropriate responses as ministering persons. *Prerequisite: Human Development and Christian Formation.* (MDiv 4, 5; MACF 2, 6)

### Pastoral Care 2: Systems, Assessments, and Interventions of Trauma

CHM626H

Biennial — Three credit hours — Leah Thomas — hybrid

This course builds on the agenda of Pastoral Care 1. Students will explore how theological, psychological, and spiritual principles can be further integrated with basic knowledge of systems thinking. The overarching purpose is to enhance students' competence to assess and respond to the pastoral or spiritual needs and potential of people to whom they are offering care. The course will include in-depth analysis of topics such as grief, loss and embodiment and will also introduce the dynamics of trauma and trauma intervention in interdisciplinary perspective. *Prerequisite: Pastoral Care 1: Theological, Spiritual, and Psychological Principles.* (MDiv 4, 5)

## **Missional Leadership and Intercultural Studies**

### **Christian Leadership in the 21st Century**

**CHM621 / H**

Annual — Three credit hours — Rebecca Slough — alternating campus and hybrid

What values characterize leadership that is explicitly Christian? What is the future hope toward which Christian leadership is oriented? How is it possible to lead with the mind, heart, and spirit of Jesus? How do the structures of communities and organizations aid or thwart the exercise of leadership intended to reflect the character of Christ? These questions will center inquiry into the biblical and theological purposes of leadership and the grounds for developing an imagination for adaptive Christian leadership; the analysis of leadership structures of responsibility, power, and authority in organizations; and the practices of spiritual discernment required for leaders who faithfully seek the Holy Spirit's guidance when leading those they are called to serve. Students will be expected to articulate the values, practices, and attitudes that they believe characterize Christian leadership and will evaluate their own growth toward these understandings. (MDiv 4, 6; MATGA 5)

### **Cultural Hermeneutics**

**CHM610**

Biennial — Three credit hours — Andy Brubacher Kaethler

Leaders in a missional church need to be able to read and interpret the cultural contexts in which we live and share the gospel message. This course will place cultural hermeneutics in context with, but distinct from, biblical and theological hermeneutics. It will focus primarily on late-modern and postmodern Western culture — giving special attention to themes such as consumption, spectacle, and desire — but will also include early church and non-Western perspectives. (MDiv 5, 6; MACF 2; MATGA 3, 4)

### **Discerning and Knowing: Theory and Practice**

**CHM660H**

Biennial — Three credit hours — hybrid — Cross listed with HTE660H

This course combines both theoretical and practical approaches to congregational discerning and knowing around important difficult issues. How is it that churches come to know? Can there be a communal epistemology? How do worldview and culture influence what we know? How do we know whether God is communicating with us? The class will explore how congregations and other church groups can learn and practice spiritual discernment regarding missional vocation, divisive ethical matters, and other important issues of faith and faithfulness. In addition, students will learn beliefs, habits, skills, knowledge, commitments, and spiritual practices necessary for Christian discernment. The course is designed to use multiple ways of knowing in the learning process as well as to reflect on these ways of knowing. (MDiv 2, 5, 6; MACF 1, 2)

### **God's Shalom and the Church's Witness**

**CHM500 / E**

Annual — Three credit hours — Andy Brubacher Kaethler — campus

Biennial — Three credit hours — James Krabill — online

This course serves three purposes: (1) to combine various subfields of practical theology by bringing into focus questions related to advocacy theologies, applied theology, and spiritual theology; (2) to introduce students to the biblical, theological, and spiritual core of theological education at AMBS; and (3) to introduce students to missional theology in Mennonite perspective. The course is organized around a basic question: What is the center/meaning/goal of the gospel? Developing a reply to this query with any depth of meaning requires us to use critical, appreciative, reflective, and

confessional approaches as we articulate our posture. In other words, integrating peace theology, missiology, and ecclesiology, we will determine what is central to the Christian church's identity and purpose and how we know if we are being faithful to this calling. (MDiv 2; MACF 2; MATGA 1; MATPS 1)

### **The Spirit World and the Global Church**

**CHM556 / E**

Biennial — Three credit hours — James Krabill — alternating campus and online

This course will explore the biblical foundations of the spirit world and trace how these understandings have been both applied and challenged throughout the history of the Western Church. From there we will examine how the conversation is expanding as Western Christians encounter spiritual realities present in the rapidly growing churches of the global South (Africa, Asia, and Latin America). Additional themes treated will include the Pentecostal appeal among struggling social classes, the language of "spiritual warfare" and peace theology, and case studies of North American congregations and church leaders dealing with difficult "hard cases" involving spiritual dimensions. (MDiv 2, 5; MACF 1; MATGA 4; MATPS 1)

### **Understanding the Church's Contexts**

**CHM569H**

Biennial — Three credit hours — Andy Brubacher Kaethler — hybrid

This course examines the contexts of the missional congregation or other church institution — its immediate environs as well as the larger political, cultural, and global milieu — for the purpose of the church engaging those contexts with the gospel. The course will apply the same sociological, anthropological, and theological analyses in North American cultures that have been used in understanding contexts around the world. Methods for researching congregations will be taught and practiced. (MDiv 5, 6; MATGA 4, 5)

## **Supervised Experience**

### **Pastoral Counseling Practicum: Advanced Theory and Practice**

**CHM684**

Occasional — Two credit hours each semester — Leah Thomas

This practicum provides students with the opportunity to practice pastoral counseling and to further connect theory with experience. Students engage in the ministry of counseling by drawing on insights from the field of psychotherapy as they relate to pastoral care and by giving special attention to the unique resources of the gospel and the church for guidance, support, and healing. Theory and practice are integrated through focusing on particular problems — such as crises, loss, and abuse — and by learning specific counseling methods. *Prerequisites: Human Development and Christian Formation; Pastoral Care 1: Theological, Spiritual, and Psychological Principles; Pastoral Care 2: Systems, Assessments, and Interventions of Trauma.* (MDiv 3, 4, 5)

### **Spiritual Guidance Practicum**

**CHM686 / H**

Annual — Two credit hours each semester — Daniel Schrock — alternating campus one year and hybrid the next year

The first half of the two-semester practicum concentrates on initial steps in providing guidance to others, while the second half explores the ministry of guidance with people in particular contexts. Issues considered include discerning the presence of God in multiple situations, the contribution of guidance to the mission of God, shaping guidance in various ecclesial and ethnic contexts, and offering guidance across the adult lifespan. Throughout the practicum, students will receive supervision for their work as directors. *Prerequisites: Christian Theology 1; Human Development and Christian Formation; a Spiritual Practices course; the completion of 30 credit hours toward the MDiv or MACF degree; experience in receiving spiritual direction for at least a year; and active local church involvement.* (MDiv 5; MACF 2, 6)

## Colloquia

### **Power and Process: Mennonite Polity Colloquium**

**CHM536**

Biennial — One credit hour — Janeen Bertsche Johnson

This colloquium focuses on the structure, organization, governance, foundational documents, vision and goals, decision-making processes, leadership, and identity markers of Mennonite Church Canada and Mennonite Church USA. Special attention will be given to the integration process (1995–2001) and recent developments, as well as to the relationship of regional churches and area conferences to the denominations. (MDiv 2, 5)

### **Worship Colloquium**

**CHM515 / B**

Each semester — One credit hour — Rachel Miller Jacobs — campus *and* distance blended

For students who enroll in it, the colloquium functions as a worship committee that helps those on the AMBS campus worship in ways that reflect the diversity of our learning community. This diversity includes but is not limited to differences in language, culture, nationality, theological orientation, and worship “style.” In our work together, we will practice tending to chapel services that are both suited to our particularity and that unite us with the body of Christ in worshipping the living God. For those who are leading an individual chapel service, the colloquium serves as a group with whom to do some preparatory brainstorming to begin their planning and to debrief after the fact. For both groups, the colloquium provides a lab setting for worship planning and evaluation that strengthen corporate worship life. *Students must register to receive credit; other students may attend without registering. The colloquium may be taken twice for credit and is open to anyone on the AMBS campus. Those planning and leading chapels are strongly encouraged to attend the colloquium in advance of their chapel service in order to take advantage of the resources available through the colloquium.* (MDiv 2; MACF 2)

## Interdepartmental (INT)

Courses are listed alphabetically (excluding definite articles) under each course category, followed by their course ID.

### Course ID codes

Course ID (department abbreviation and three-digit number) without an ending letter: campus course

Course ID ending in “E”: online course

Course ID ending in “H”: hybrid course

See pp. 30–31 for details. Courses offered in multiple formats will have IDs separated by slashes.

For example, INT610 / H has both a campus and a hybrid version.

<b>Orientation and Leadership Formation</b> .....	<b>64</b>
Leadership Education in Anabaptist Perspective (LEAP) .....	INT505H .....
Leadership Education in Anabaptist Perspective (LEAP) .....	INT505E.....
<b>MDiv Ministry Formation and Assessment</b> .....	<b>65</b>
Capstone Ministry Assessment Seminar .....	INT610 / H.....
Clinical Pastoral Education (CPE) .....	CPE-3 .....
Ministry in Church and World .....	INT687 / E .....
Supervised Ministry Experience (SME) .....	INT689.....
<b>MA Formation and Assessment</b> .....	<b>66</b>
MACF Final Project .....	INT612.....
MATGA Seminar .....	INT679E.....
MATPS Integrative Seminar .....	INT667.....
MATPS Internship .....	INT670.....
MATPS Internship Module 1: Field Notes .....	INT673.....
MATPS Internship Module 2: Spirituality.....	INT674.....
<b>Thesis</b> .....	<b>67</b>
MDiv Thesis Research .....	INT609.....
MDiv Thesis Extension .....	INT609A .....

Courses with a 600 number have stated prerequisites or are advanced courses.

The course correlations with individual program educational goals appear in parentheses at the end of each description.

## Orientation and Leadership Formation

### Leadership Education in Anabaptist Perspective (LEAP)

**INT505H**

Annual — Two credit hours — AMBS faculty — hybrid

The LEAP hybrid course orients students to community life at AMBS, theological study, and formation for leadership and ministry. All MDiv, MACF, and MATPS students must complete the hybrid version of LEAP, in which they complete readings, assignments, and activities before arriving on campus for a week of intensive sessions. During that week, from noon Monday to noon Saturday, students are engaged full time (40–45 hours) in various plenary sessions, discussions, and learning experiences. After this week, students do additional readings and assignments. (MDiv 3, 4, 5; MACF 1, 5; MATPS 3)

## **Leadership Education in Anabaptist Perspective (LEAP)**

**INT505E**

Annual — Two credit hours — AMBS faculty — online

The LEAP online course orients students to community life at AMBS, theological study, and formation for leadership and ministry. This version of LEAP is only available to MATGA and Graduate Certificate students. (MATGA 3, 5)

## **MDiv Ministry Formation and Assessment**

### **Capstone Ministry Assessment Seminar**

**INT610 / H**

Annual — One credit hour — Andy Brubacher Kaethler — hybrid in Semester One, campus in Semester Two

This seminar directs students in the completion of their formation portfolio and ministry case study paper. It helps prepare students for the senior interview and for completion of the senior ministry assessment. This seminar provides the structure for students to focus intentionally on their growth and integration in the pedagogies of knowing, doing, and being, with particular attention to their anticipated ministry vocation. Students should wait to take this course until the final year of their program. *Prerequisites: Leadership Education in Anabaptist Perspective (LEAP); Ministry in Church and World; and advancement to candidacy for the MDiv degree.* (MDiv 1, 2, 3, 4, 5)

### **Clinical Pastoral Education (CPE)**

**CPE-3**

CPE is a supervised learning experience offered in a variety of settings under the auspices of the Association for Clinical Pastoral Education (ACPE) or the Canadian Association for Spiritual Care (CASC). CPE affords students an opportunity — under pastoral supervision and along with fellow students — to explore and evaluate how religious values, attitudes, and personal style affect their ministry. Students recognize and appreciate their limitations and abilities in ministry and assume responsibility for their own learning. AMBS awards three hours of transcript credit for one CPE unit upon receipt of a copy of the supervisor's final evaluation demonstrating the student's satisfactory work. For more information, see [www.acpe.edu](http://www.acpe.edu). (MDiv 4, 5; MACF 5, 6)

### **Ministry in Church and World**

**INT687 / E**

Annual — Three credit hours each semester — Leah Thomas — campus  
Biennial — Three credit hours each semester — Allan Rudy-Froese — online

The primary content for this two-semester course is the student's experience in an 8- to 10-hour-per-week ministry internship. This context provides a setting for the student to test and refine ministry skills, develop ministerial identity, and grow in self-awareness and confidence as a practitioner. The student may do the placement in a congregation, church institution, or community service agency under the supervision of an experienced practitioner with recognized theological formation. Weekly classes led by an AMBS faculty member focus on fostering the skills of theological and ethical reflection on the practice of ministry; peer consultation; and the development of healthy personal boundaries. Before enrolling in this course, students must submit an application to the Director of Contextual Education and be advanced to candidacy for the MDiv degree by the faculty after completing 11 credit hours at AMBS. *Prerequisites: Leadership Education in Anabaptist Perspective (LEAP) and advancement to candidacy for the MDiv degree.* (MDiv 3, 4, 5, 6)

### **Supervised Ministry Experience (SME)**

**INT689**

Annual — Three credit hours — Leah Thomas

The SME is a 400-hour professional ministry placement served in a congregation, church institution, or community service agency under the supervision of an experienced practitioner with recognized theological formation. Students may complete the SME on either an intensive basis (full time) or an extended basis (over two semesters). The SME site and supervisor are arranged in consultation with the Director of Contextual Education. Before enrolling in this course, students must submit an application to the Director of Contextual Education and be advanced to candidacy for the MDiv degree by the faculty after completing 11 credit hours at AMBS. *Ministry in Church and World is recommended as a prerequisite.* (MDiv 3, 4, 5, 6)

## **MA Formation and Assessment**

### **MACF Final Project**

**INT612**

Annual — One credit hour — Andy Brubacher Kaethler

Students register for the MACF project for two consecutive semesters. In the first semester, students plan and receive approval for their final project. In the second semester, they implement and evaluate the project and meet with the faculty project supervisor and the second reader. Students integrate biblical, theological, and historical knowledge with pedagogical, spiritual, and performative competence in the fulfillment of the project. For more information about this project, see pp. 20–21. (MACF 1, 2, 3, 6)

### **MATGA Seminar**

**INT679E**

Annual — Two credit hours — Drew Strait — online

Students in the MATGA program enroll in a two-hour seminar in the final semester of study, which includes six meetings with the MATGA Program Director and other students. In the seminar, students will develop an extensive bibliography as well as engage in guided and integrative reflection on the educational outcomes of the program, leading up to exams. In limited cases, students enrolled in the seminar can petition for a thesis option to replace the exams. A successful thesis will substitute for one course in the elective requirements. (MATGA 2)

### **MATPS Integrative Seminar**

**INT667**

Annual — Three credit hours — Janna Hunter-Bowman

This summative seminar takes place during the final semester of study for MATPS students. It includes meetings with other MATPS students and the student's faculty advisor. Students will focus on writing a synthesis paper that integrates theological, theoretical, and practical analysis of peacebuilding work drawn from the internship. This paper then serves as the basis for the MATPS comprehensive interview. MATPS students must satisfactorily complete the seminar and the comprehensive interview to be eligible for graduation. (MATPS 1, 2, 3)

### **MATPS Internship**

**INT670**

Annual — Six credit hours — Janna Hunter-Bowman

MATPS students complete a part-time two-semester-long internship in a location approved by the Peace Studies Director. The internship site must have a qualified supervisor to guide and evaluate the student's learning and growing competence in peacebuilding work. Two online modules are required during the first semester of the internship: one on compiling field notes sufficient for further analysis (INT673); and one on spiritual practices for sustaining the work of peacebuilding (INT674). Students can petition for a full-semester internship (six hours or nine hours) as an

alternative to the default two-semester internship. *It is recommended that students take Practicing and Embodying Nonviolence before the internship.* (MATPS 2, 3)

### **MATPS Internship Module 1: Field Notes**

**INT673**

Annual — One and a half credit hours — Janna Hunter-Bowman  
Module to be taken in the first semester of the MATPS Internship

This module introduces ethnographic methods and intersecting insights relevant to peacebuilding and ethics. It is premised on the conviction that ethnographic participation can deepen understandings of personal, organizational, social-political, and peacebuilding processes that the student encounters in her or his internship. Ethnographic practice also provides a venue to reflect on classroom learning and an opportunity to grow in attentiveness to the self in relation to others and the broader context. In short, the module content encourages students to develop the observational skills and disposition of a mature reflective practitioner. (MATPS 2, 3)

### **MATPS Internship Module 2: Spirituality**

**INT674**

Annual — One and a half credit hours — Janna Hunter-Bowman  
Module to be taken in the first semester of the MATPS Internship

This module addresses a simple yet often neglected reality: we bring a complex bundle of issues from our own vast reservoir of experiences with us to the daily work of peacebuilding. Some of the most difficult experiences that occur in the course of peacebuilding involve uncomfortable personal issues that get stirred up and brought to the surface. Challenges on the level of the self affect the work of change on other levels (interpersonal, societal, structural). Accordingly, this module is designed as a self-study to help students tend to their inner life by introducing practices that can help to cultivate and sustain a whole self and by providing a space to explore these practices. A modified Ignatian examen grounds the module. (MATPS 3)

## **Thesis**

### **MDiv Thesis Research**

**INT609**

Six credit hours, granted upon successful defense and completion of final draft of thesis

Students enrolled in the MDiv program with a Theological Studies major may petition to write a thesis. If the petition is approved, the student must register for this research course in the next two semesters and, if necessary, MDiv Thesis Extension for up to two semesters after that, until he or she completes and successfully defends the thesis. Students must complete the thesis in two years or less. Students cannot enroll in MDiv Thesis Research in an Intensive Term. For more information and instructions, see the MDiv Manual. (MDiv 1 or 2, 4, 5, 6)

### **MDiv Thesis Extension**

**INT609A**

No credit hours; registration fee applies

Students must register for MDiv Thesis Extension if they are unable to complete their thesis during the first two semesters in which they are registered for MDiv Thesis Research. However, extensions must be approved by the MDiv Program Director, and students must complete and defend the thesis in no more than two years in total. Students cannot enroll in MDiv Thesis Extension in an Intensive Term.

# Peace and Justice Studies

Courses are listed alphabetically (excluding definite articles) under each course category, followed by their course ID.

## Course ID codes

Course ID (department abbreviation and three-digit number) without an ending letter: campus course

Course ID ending in “B”: blended course

Course ID ending in “E”: online course

Course ID ending in “H”: hybrid course

See pp. 30–31 for details. Courses offered in multiple formats will have IDs separated by slashes.

For example, BIB651 / H has both a campus and a hybrid version.

## Bible

Biblical Foundations for Peace and Justice .....	BIB651 / H.....	40
Confronting Sexualized Violence in the Bible .....	BIB556 .....	40
Luke-Acts: Gospeling Peace Amid Empire .....	BIB526 / B.....	39
The Religious Other in the Bible .....	BIB620 .....	41
Stranger No More: Migration, the Bible, and the Church .....	BIB555 .....	42
Theology and Ethics of the Gospels .....	BIB642 .....	42

## History, Theology, and Ethics

Christian Attitudes Toward War, Peace, and Revolution .....	HTE644 /E.....	50
Church and Race .....	HTE649 / H.....	50
Earthkeeping .....	HTE670 / B.....	48
Economic Justice and Christian Conscience.....	HTE641 / H.....	50
Ethics and Practice of Forgiveness.....	HTE657 / H.....	51
Human Sexuality and Christian Ethics.....	HTE646 / B.....	51
Introduction to Peace Studies and Nonviolence .....	HTE550 / E .....	51
Islam and Christian-Muslim Relations .....	HTE686 / E .....	46
Political Theology and Ethics .....	HTE628 .....	49
Practicing and Embodying Nonviolence .....	HTE664 .....	52
Religion and Peace Processes .....	HTE575 .....	52
Religion, Violence, and Peacebuilding .....	HTE555 .....	52
Theology and Women’s Narratives.....	HTE623 / H.....	49
Theology in Context.....	HTE618 / H.....	50
The Trail of Death: A Pilgrimage of Remembrance, Lament, and Transformation .....	HTE564 .....	53
Witness Colloquium.....	HTE534 / B, HTE538 / B.....	53

## Church and Ministry

Christian Leadership in the 21st Century.....	CHM621 / H.....	61
Conflict, Communication, and Conciliation .....	CHM633H .....	60
Cultural Hermeneutics .....	CHM610.....	61
God’s Shalom and the Church’s Witness .....	CHM500 /E .....	61
The Trail of Death: A Pilgrimage of Remembrance, Lament, and Transformation .....	CHM518.....	56

## Academic partnerships

AMBS works in partnership with several schools to provide educational resources for its students. Students can contact the AMBS Registrar’s Office with any questions about these collaborative arrangements. (See also “Registration at partnership schools,” p. 89.)

### Bethany Theological Seminary and Earlham School of Religion

AMBS has a cross-registration arrangement with Earlham School of Religion (ESR) and Bethany Theological Seminary (Bethany), both in Richmond, Indiana, that allows students from these schools to register for courses at any of the other institutions while paying tuition at their home school. The goals of this agreement are to provide options to meet scheduling challenges, to allow students to access specialty courses at the other institutions, and to meet students’ particular scholarly or ministry interests. Contact the AMBS Registrar’s Office for more information.

### Conrad Grebel University College sequential degree option

AMBS and Conrad Grebel University College (Grebel) in Waterloo, Ontario, are cooperating to offer interested students the opportunity to complete a Master in Theological Studies (MTS) degree at Grebel and apply the hours from that degree toward a Master of Divinity (MDiv) degree from AMBS. Grebel students may take up to 12 credit hours of online courses from AMBS to fulfill their MTS degree; those credits would also be applicable toward their MDiv degree at AMBS. Grebel students in the MDiv program will fulfill the residency requirement with hybrid courses, Intensive Term courses on campus, or up to six credit hours of blended courses.

AMBS and Grebel have arranged for the Preaching course taught at Grebel by an appointed AMBS faculty member to be a cross-listed option for students interested in pursuing the sequential degree opportunity.

### Sequential program course requirements

While studying at Grebel, the student could take the following AMBS courses toward the MTS degree as electives in that program:

- Beginning Greek: 1 John (online) (Parts 1 and 2) .....4\* credit hours
- Beginning Hebrew: Ruth (online) (Parts 1 and 2) ..... 4\*
- Human Development and Christian Formation (online) ..... 3
- Preaching (offered occasionally for AMBS credit at Grebel in Waterloo; also offered online) ..... 3

*\*AMBS offers these two courses for four credit hours each; Grebel will consider them to count as one unit (three credit hours) each for the purposes of the MTS degree for a total of 12 credit hours.*

Upon completion of the MTS degree from Grebel, students transfer the following Grebel courses to AMBS to meet specific requirements of the MDiv degree:

<b>Conrad Grebel MTS Applied Studies courses</b>	<b>AMBS MDiv requirements</b>
Thinking Theologically	Christian Theology 1
Old Testament	Strange New World of the Bible 1
New Testament	Strange New World of the Bible 2
Mennonite Tradition	Anabaptist History and Theology
Church and Ministry	Christian Leadership in the 21st Century
Supervised Ministry 1	Ministry in Church and World
Supervised Ministry 2	Ministry in Church and World
Integration Seminar	General elective
Elective (Pastoral Care)	Pastoral Care 1: Theological, Spiritual, and Psychological Principles
Elective (Christian Worship)	Christian Worship: Theory and Practice
Elective (Christian Ethics)	Ethics elective (MDiv Common requirements)
Elective	General elective

Together, the transfer credits from Grebel and the prior online courses from AMBS could total 50 credit hours out of 80 required for the MDiv. Students who have been able to follow the above sequence would then need to take the following courses (30 credit hours) from AMBS to complete the MDiv. Grebel graduates who have not followed the above sequence are still encouraged to consider this degree option as transfer students with up to 40 credit hours to transfer.

- Leadership Education in Anabaptist Perspective (hybrid).....2 credit hours
- A Hebrew exegesis course (hybrid) ..... 3
- A Greek exegesis course (hybrid) ..... 3
- God’s Shalom and the Church’s Witness (online) ..... 3
- Christian Theology 2 (online)..... 3
- An ethics elective (hybrid) ..... 3
- A church history elective (hybrid)..... 3
- Understanding the Church’s Contexts (hybrid) ..... 3
- A general elective (hybrid)..... 3
- Supervised Ministry Experience (on location, residency)..... 3
- Capstone Ministry Assessment Seminar (hybrid)..... 1

Students will need to complete 18 credit hours of hybrid or Elkhart-based campus courses in order to meet the MDiv residency requirement (see “Residency requirements” on p. 89).

## Eastern Mennonite Seminary

AMBS has an agreement with Eastern Mennonite Seminary (EMS) in Harrisonburg, Virginia, to offer online and hybrid courses to students in both schools. Available courses are on the course list at [ams.edu/academics/course-list-calendar](https://ams.edu/academics/course-list-calendar).

## Garrett-Evangelical Theological Seminary

Master of Divinity students at Garrett-Evangelical Theological Seminary in Evanston, Illinois, may complete a concentration in Peace Studies at AMBS that consists of five AMBS Peace and Justice Studies courses, or 15 credit hours. Courses will be offered in a mix of formats (online, hybrid, blended, or on the AMBS campus in Elkhart) and lengths (semester or Intensive Term). The completed concentration will appear on the student's Garrett-Evangelical transcript. More information about specific courses and the requirements they meet can be found online at [ams.edu/academics/partnership-garrett](https://ams.edu/academics/partnership-garrett).

## Goshen College

### Conflict Transformation courses

AMBS has an agreement with Goshen (Indiana) College that allows AMBS students to register for Goshen College's course offerings in Conflict Transformation. Any of these courses can count towards the "Courses in concentration" requirement in the Primary concentration of the MATPS degree. These courses are offered at the undergraduate level; AMBS students work from a different course syllabus that meets graduate-level standards for time invested in the course and demonstrates comprehensive understanding, analysis, critical evaluation, and emergent ideas.

AMBS is not able to provide students with transportation to Goshen in order to attend classes, which meet multiple times per week; students must make their own arrangements for transportation and for meeting any other requirements for attendance set by the college and its instructors.

#### **Conflict-healthy Groups**

**PJCS 426**

Three credit hours

Using a systems approach, students will explore conflicts in organizations and communities, locating and examining models for assessment, diagnosis, intervention, and evaluation. Working with case studies and real-life situations of structural injustice and conflict, students will learn practical strategies for dialogue, problem-solving, healing, reconciliation, and system change.

*Prerequisite: PJCS 325.*

#### **Dynamics/Theology of Reconciliation**

**PJCS 350**

Three credit hours

An interdisciplinary examination of the work of reconciliation in interpersonal and small-group relationships, but especially in large-scale social and political contexts.

#### **Mediation: Process, Skills, Theory**

**PJCS 325**

Three credit hours

Focuses on the third-party role of the mediator. Explores the theoretical basis for mediation, its various applications in North America, and critiques of the appropriateness of mediation for certain types of conflicts. Emphasis will be on experiential learning to develop the skills needed for mediation in formal and informal settings. Students will complete one hour of applied experience.

**Religion, Conflict, and Peace****PJCS 332**

Three credit hours

Examines the role of religion in causing and nurturing violence and in promoting peace themes that have emerged as central to the pursuit of peace in the 21st century.

**Restorative Justice****PJCS 347**

Three credit hours

Begins with an account of some of the classic and mainstream understandings of justice and then moves on to an overview of the foundational principles of restorative justice and its various practical applications. The course will examine and address the needs of victims, offenders, communities, and broader systems. It will specifically examine the Victim Offender Reconciliation Program (VORP) model and its role in the North American criminal justice system. It will also examine models from other contexts such as family group conferences and circles.

**Merry Lea Environmental Sustainability Leadership courses**

AMBS has an agreement with Goshen College's Merry Lea Environmental Learning Center in Wolf Lake, Indiana, that allows AMBS students to participate in their residential Sustainability Leadership Semester. In addition to living on site, students take the following courses concurrently. An AMBS professor serves as a liaison with MATPS and MDiv students at Merry Lea. Students in the MATPS Environmental Sustainability Leadership concentration will participate in this semester in fulfillment of their internship requirement. Students in the MDiv program with a major in Theological Studies: Peace Studies: Environmental Sustainability Leadership will participate in this semester in fulfillment of the Supervised Ministry Experience requirement. Additional room and board expenses at Merry Lea will apply.

**Empowering Sustainable Communities****SLS602**

Four credit hours

This course considers the ethical, political, spiritual, and structural frameworks that have led to our current unsustainable models of social systems and explores potential changes that could lead to more regenerative and sustainable communities for the future. There is an emphasis on understanding how societal changes occur and how communities can work toward a higher level of resiliency for future challenges.

**Integrated Social and Ecological Systems****SLS601**

Four credit hours

The focus of this course is on understanding landscapes, ecological systems, social systems, and their interconnection. Emphasis will be on how these interdependent systems contribute to the ecological, economic, and social health of a region. Models of systems thinking for understanding both the natural and social communities will be employed.

**Leadership Experience in Sustainability****SLS603**

Four credit hours

This course is designed to help students develop and understand the role of individual agency in motivating and implementing societal and behavioral change. A large portion of this course is an applied learning experience where students engage with a group or organization within the region that is working on a sustainability initiative. Students take on the responsibility and leadership for a portion of the initiative and learn skills in both sustainability work and community partnership.

# Admissions and financial aid

## Admission procedure

To apply for admission to AMBS, applicants must complete an application form, write an essay as outlined on the application form, request transcripts from each undergraduate and graduate institution at which they have studied, provide names and contact information for three references, consent to a background check, and pay appropriate fees. Additionally, the Admissions Committee may determine on a case-by-case basis that some students, such as those whose academic abilities are not fully clear, may need to demonstrate their academic abilities by completing the Research, Reading, and Writing online assessment module before an admission decision will be made.

For international students, additional verification of undergraduate credentials may be needed; these applicants will be informed if this is necessary.

Full details and all forms are available online at [ams.edu/admissions/application-process](https://ams.edu/admissions/application-process).

Contact AMBS Admissions with questions or requests for additional information: [admissions@ams.edu](mailto:admissions@ams.edu)

## Admission requirements

Admission to AMBS assumes a commitment on the part of every student to join and participate in a community devoted to theological education and preparation for ministry, worship, study, and the life of Christian faith. This community, whether on campus or at a distance, is part of and accountable to the church of Jesus Christ, the Anabaptist-Mennonite tradition, and the seminary's sponsoring denominations (Mennonite Church Canada and Mennonite Church USA). It is understood that all members of the seminary community will respect the confessions, convictions, values, and commitments of the tradition and the denominations that AMBS serves, and will respect other traditions represented in the community and in the places where members minister and learn. It also is understood that members of the seminary community will respect the core values of AMBS (see p. 7) and the seminary's commitment to antiracism and welcoming Christians of diverse traditions and ethnicities.

It is understood that students will participate in community life as appropriate for their degree programs in addition to the regular curricular requirements.

Candidates for ministry degree programs — the Master of Divinity and the Master of Arts in Christian Formation — are expected to be members in good standing of a Christian church.

## Provisional admission

Following the standards set by the Association of Theological Schools (ATS), applicants should possess a baccalaureate (undergraduate) degree from an institution of higher education accredited by a United States agency recognized by the Council for Higher Education Accreditation (CHEA) or approved by a Canadian provincial quality assurance agency, or the demonstrated educational equivalent of a North American baccalaureate degree. Applicants should have achieved a minimum grade-point average (GPA) of 2.50 on their baccalaureate degree for unconditional admission.

### Students without a baccalaureate degree

Only students who hold a baccalaureate degree or equivalent are eligible to enter the MA: Theology and Global Anabaptism program, the MA: Theology and Peace Studies program, or the MDiv: Theological Studies majors. A limited number of students who do not hold a baccalaureate degree or equivalent and who meet certain eligibility requirements may be considered for provisional admission into the other MDiv majors, the MA in Christian Formation, or the Graduate Certificate in Theological

Studies. (For advancement to candidacy, see p. 13 [MDiv] and p. 20 [MACF].) Students may be asked to complete the Research, Reading, and Writing online assessment module prior to admission.

Students without a baccalaureate degree may take up to two courses for credit without being admitted to AMBS. Those who are interested should contact Admissions for details.

### **Graduates from a nonaccredited college**

Graduates from a nonaccredited college may be admitted with “provisional” admission status. Each case will be reviewed on its own merits.

A provisionally admitted student who does not maintain a cumulative 2.50 GPA may be dismissed from the seminary by the Academic Dean without first going on academic probation. Provisional admission status may be changed to “regular” status when the student has completed 11 credit hours with a minimum cumulative GPA of 2.50.

### **Language competence**

Proficient communication in English — demonstrated through reading comprehension, writing, and conversation — is essential for successful study at AMBS and is required for admission.

### **English language requirements for admission**

Applicants whose first and/or primary language is English, or who have successfully completed a baccalaureate or higher degree program conducted in English, may demonstrate their proficiency in the language through submitting their application materials — especially the admissions essay and transcripts — and through conversation with members of the AMBS Admissions Team in English throughout the admission process.

Applicants whose first and primary language is not English, or who have not completed a baccalaureate or higher degree program conducted in English, will be required to complete either the TOEFL (Test of English as a Foreign Language) exam or the IELTS (International English Language Testing System) exam as proof of their English language proficiency.

Applicants must achieve a minimum overall score of 90 on the TOEFL Internet-based Test or a minimum overall score of 7.0 on the IELTS. If an applicant does not achieve the minimum score on either of the exams, he or she should contact AMBS Admissions.

### **Standards for research, reading, and writing**

AMBS students are expected to complete the Research, Reading, and Writing online assessment module as part of the LEAP orientation course. All students must also know how to write research papers appropriate for graduate-level study. The current edition of Kate L. Turabian’s *A Manual for Writers of Research Papers, Theses, and Dissertations* (The University of Chicago Press, 2018) is the style standard used at AMBS. Student work must be formatted in accordance with Turabian style.

Students should consult Nancy Jean Vyhmeister and Terry Dwain Robertson’s *Quality Research Papers: For Students of Religion and Theology, Fourth Edition* (Zondervan, 2020), or Lucretia B. Yaghjian’s *Writing Theology Well: A Rhetoric for Theological and Biblical Writers, Second Edition* (Bloomsbury T&T Clark, 2015), for review or remedial help with the writing process, use of grammar, building an argument, avoiding plagiarism, etc.

To ensure graduate-level competency in the English language, in certain instances prospective students may be asked to complete the Research, Reading, and Writing online module before AMBS will grant them admission.

AMBS Writing Services provides free but limited assistance at [writingservices@ambs.edu](mailto:writingservices@ambs.edu) to improve English usage and composition.

## Leadership Education in Anabaptist Perspective (LEAP)

All students pursuing degree programs through AMBS must complete Leadership Education in Anabaptist Perspective (LEAP), an orientation course that introduces them to Christian formation, theological study, and community life at AMBS. This course is taken during the first semester of study; exceptions may apply for special cases.

For all students except those in the MATGA degree program, LEAP begins in early August with readings and online work. Students meet on campus for a week of full-time intensive sessions in mid- or late August. Students must complete additional readings and online or on-campus work by the end of Semester One. Students in the MATGA degree program take LEAP online in their first semester.

LEAP helps students build competence in critical thinking, academic writing, and use of the library and online computer resources. It orients students to AMBS's theological education standards; interactive learning; academic advising; spiritual formation; and issues of identity, privilege, and power. The course descriptions for LEAP are on pp. 64–65.

## Delaying the start of study

After applicants have been admitted to AMBS, it is to their advantage to begin study at the start of the next academic year. They may delay the start of study for one year. After one year, applicants must begin the application process again, completing a full application with references and transcripts of any additional study.

## Financial aid

### Eligibility

All admitted students are eligible to apply for AMBS need-based financial aid. Need-based financial aid is distributed according to demonstrated financial need, with higher amounts of aid given to students with greater need. It is granted on a year-to-year basis, with reapplication and review each year.

Students should expect to use a portion of their savings to pay the costs of their study. However, home equity and retirement savings will not decrease a student's eligibility for need-based financial aid.

(For more detailed information on financial aid, including scholarships, see the Financial Aid Handbook at [ambs.edu/forms](https://ambs.edu/forms).)

### Full-time students

All full-time admitted students are eligible for AMBS need-based financial aid of up to 50 percent of tuition.

Full-time admitted students may also receive dollar-for-dollar matching grants of up to \$2,000 per academic year from their congregation or regional church/conference (\$1,000 per term; maximum of two terms). AMBS financial aid, including matching grants, will not exceed the cost of a student's tuition for the semester. See the Church Partnership Form at [ambs.edu/forms](https://ambs.edu/forms).

### Part-time students

Admitted students taking fewer than nine credit hours per semester receive half the amount of need-based financial aid they would receive if they were full-time students. They should download and complete a Church Partnership Form ([ambs.edu/forms](https://ambs.edu/forms)) to determine whether they are eligible to receive a 25-percent matching grant of up to \$500 per academic year from their congregation or regional church/conference (\$250 per term; maximum of two terms).

## **“At pace” students**

### **MDiv Connect students**

MDiv Connect students taking at least 12 credit hours within one academic year will be deemed “at pace” and considered to be full time for AMBS need-based financial aid purposes. (During their first year of study — when the two-credit-hour orientation course is required — 11 credit hours will meet this requirement.) Students will be required to enroll for the whole academic year at the beginning of Semester One (following consultation with their academic advisor). Intended-pace financial aid for MDiv Connect students can be applied for a maximum of six academic years.

### **MA: Theology and Global Anabaptism students**

MATGA students taking the intended course load of 12 credit hours per academic year will be deemed “at pace” and considered to be full time for AMBS need-based financial aid purposes. (During their first year of study — when the two-credit-hour orientation course is required — 11 credit hours will meet this requirement.) Students will be required to enroll for all coursework for the academic year at the beginning of the first term in which they are enrolling. Intended-pace financial aid for MATGA students can be applied for a maximum of four academic years.

If at any point during an academic year, an MDiv Connect or MATGA student lowers his or her registration below 12 credit hours for the year, his or her financial aid award amount will be adjusted to the lesser part-time rate for all classes beginning that term and continuing through the rest of that academic year as well as the following academic year. If, during that second academic year, the student resumes being “at pace,” the part-time rate will still apply, but he or she will be eligible to receive the full-time financial aid rate for the following academic year (provided he or she stays “at pace”).

## **Intensive Term courses**

Students will receive the same percentage of aid for Intensive Term courses that they received during the previous semester.

## **Student responsibilities**

1. Apply for need-based financial aid each year for the following academic year by the financial aid application deadline of April 15. (See the Financial Aid Application at [ambs.edu/forms](https://ambs.edu/forms).)
2. Maintain a satisfactory academic standard (minimum grade-point average [GPA] of 2.50) to continue to receive need-based financial aid.
3. Write notes or letters of appreciation to the donors of the funds when requested to do so. AMBS financial aid comes from a variety of sources, including gifts from churches and individual donors. Acknowledging their generosity helps ensure good relations with AMBS’s supporters and builds goodwill toward the seminary.

## **Effects of financial aid on U.S. Income Tax**

The U.S. Internal Revenue Code states that individuals who are candidates for a degree may exclude scholarship income from their gross income. This is true as long as the amount excluded does not exceed the cost of tuition, fees, books, and supplies required for the student's course of study. Any payment for which services are required is taxable. This could include student assistantships and on-campus jobs. (Ref: TITLE 26, Subtitle A, CHAPTER 1, Subchapter B, PART III, Sec. 117.) Students should consult their tax advisor for details. See also the Financial Aid Handbook at [ambs.edu/forms](https://ambs.edu/forms).

# Academic policies and procedures

Academic policies and procedures that apply to studying at AMBS are available to students and faculty in this catalog, on the AMBS website, and in Google Drive. This section of the catalog contains selected information that will most help students in registering for and completing classes, pursuing a program of study, and fulfilling academic requirements. Students are responsible for familiarizing themselves with and honoring all academic policies and procedures.

## Academic accommodations

Students with documented disabilities (e.g., physical, psychological, sensory, or learning) who may require reasonable accommodations for them to engage course activities and/or complete assignments should make this information known during the admission process. They must contact the Academic Dean prior to the start of their first course.

Disability documentation will include a written diagnostic statement completed within the previous five years that identifies the disability and a description of how the condition may limit the student's learning and/or functioning in an academic program. The documentation should also contain a brief description of the evaluation method(s) used, the professional certification of the examiner, and a description of any cyclic patterns of limitation that have been observed. Indications of past educational accommodations should be reported along with recommendations for specific interventions, adaptive devices, assistive services, or compensatory strategies. Documentation will reside in the Academic Dean's office.

Nonpermanent disabilities (e.g., situational mental illness or injuries) requiring academic accommodations should be reported to the Academic Dean as soon as the condition becomes apparent. Documentation of a professional evaluation of the condition is required (as outlined above).

The Academic Dean will report information about needed accommodations to students' advisors and the professors with whom students will be taking courses.

Students who have not had their disabilities documented through an evaluation process with a credentialed professional are responsible for securing their own evaluation and documentation.

See the full AMBS Disability and Accommodations Policy at [ambs.edu/academics/statements](https://ambs.edu/academics/statements).

## Academic grievances

When students have academic grievances (including concern that an assigned grade is unjustified), they should begin by discussing the matter with the professor. If the power imbalance is problematic or the conversation does not yield a satisfactory resolution, the Academic Dean should be included in the discussion. If this conversation does not yield a satisfactory resolution, the AMBS Conflict and Grievance Policy (available at [ambs.edu/academics/statements](https://ambs.edu/academics/statements)) should be followed.

## Academic Integrity Policy

The AMBS learning community seeks to live with honesty, forthrightness, and transparency in all of our actions, following Jesus's admonition to "Let your 'yes' mean 'yes,' and your 'no' mean 'no.' Anything more than this comes from the evil one" (Matt. 5:37). We expect all employees, students, and the Board of Directors to contribute to this community by upholding the values of telling the truth, being trustworthy, extending trust, and practicing moral integrity.

As a learning community, we count academic integrity as a specific expression of these values that guides the ways in which we complete our assignments or tasks, fulfill our responsibilities, teach, acquire knowledge, assess our work, carry out our research, present our scholarship and reports, and represent ourselves to those inside and beyond our community.

The following definitions and procedures set out in the Academic Integrity Policy apply to all AMBS faculty, administrators, staff, and students. We acknowledge our commitment to act responsibly and help sustain the integrity of the AMBS community.

Types of academic misconduct:

- A. Cheating: Offenses that create an unfair academic advantage for the individual or a group.
- B. Plagiarism: Failing to reference previous work used in the creation of a new work.
- C. Inappropriate collaboration: Receiving or providing assistance that is not commonly available to other individuals in the community and/or is not acknowledged.
- D. Sabotaging the work of others: Taking action to diminish another's work or maintaining patterns of inaction that impede another's work.
- E. Research misconduct: Failing to conduct research according to the best practices of academic ethics.
- F. Inappropriate uses of technology: Using technology in ways that violate legal standards or ethical norms of the AMBS community.
- G. Altering records: Changing records without due authorization or falsifying records.
- H. False identity: Misrepresenting oneself and one's own work.

Many situations or conditions can give rise to academic misconduct. All of these situations of temptation are understandable at a basic human level, but academic misconduct demonstrates a lack of personal, academic, and moral integrity and is not tolerated at AMBS.

The full Academic Integrity Policy outlines types of minor and major misconduct and the consequences that can follow incidences of such misconduct alleged by a professor or an employee's supervisor. It sets out a process that gives a fair hearing to members of the institution who are aggrieved and provides an orderly process for resolution of grievances related to academic misconduct. See the full AMBS Academic Integrity Policy at [ambs.edu/academics/statements](https://ambs.edu/academics/statements).

## Attendance and absences

Students are required to attend class sessions of all campus, blended, and hybrid courses for which they are enrolled unless excused in advance by the instructor for satisfactory reasons listed below. Students enrolled in online courses or the online portions of hybrid courses are required to regularly participate and communicate with instructors of these courses. Coursework missed by late entrance or absence must be completed to the instructor's satisfaction.

Approved absences may be secured for sickness, injury, funerals of family members, urgent situations, or emergencies. Each course instructor is responsible for granting excused absences. Students must inform the instructor in advance that they will be absent from class and provide the reason.

AMBS takes attendance at the start of each term and at the close of the registration period for each term. The Registrar's Office sends all instructors official course rosters at the beginning of the semester requesting notice of any students not attending campus classes or participating in online classes before the close of registration deadline. If a student who receives financial aid is found not to be attending/participating, the student will be withdrawn from that course and financial aid will be returned according to federal regulations. Instructors are also required to inform the Registrar of the last date of attendance or last date of online participation for any student who stops attending/participating. The AMBS Financial Aid Handbook is available at [ambs.edu/forms](https://ambs.edu/forms) under "Admissions and aid > Documents and PDF forms."

Students are not allowed to sit in on courses informally. They must be formally registered with the Registrar's Office either for credit or as auditors. The following colloquia are exempt from this policy: Greek Reading Colloquium, Hebrew Reading Colloquium, Witness Colloquium, and Worship Colloquium. Visitors hosted by Admissions may have permission to attend individual course sessions or a colloquium as part of an arranged campus visit.

## Auditing courses

Online and hybrid courses are not available for auditing. Students who wish to audit the "blended" section of a campus course should consult with the course instructor.

Anyone who wishes to attend any sessions of a course without enrolling for credit must register as an auditor. Auditors pay an audit fee per credit hour and any applicable fees; an audit designation for the course will appear on their transcripts. The instructor may expect auditors to complete readings or assignments in order to participate in class discussions. Auditors may not take examinations or ask professors to evaluate assignments.

Auditors may change their audit registration to credit status prior to the close of the registration period for the semester or term in which they take the course; after that deadline, they cannot change their status under any condition. Full tuition and fees apply when a registration changes from audit to credit.

Individuals may audit eligible classes of interest provided that the instructor teaching the course has agreed, they have registered with the Registrar's Office before the semester begins, and they have paid the required fees for each course audited. Instructors may ask potential auditors about their academic or professional background and readiness to participate before approving their registration in the course, especially for courses in which sensitive personal topics are discussed and where confidentiality and trust among participants are critical.

AMBS graduates may register to audit at a reduced rate any course open to auditors on the AMBS campus in Elkhart, including blended courses if approved by the course instructor.

The spouse of a full-time seminary student (an admitted student enrolled in nine credit hours or more) may audit free of charge any course in the curriculum available to auditors that semester. The spouse of a part-time seminary student may audit free of charge any course in which the latter is enrolled that semester. The free audit is limited to one course per semester.

AMBS students who are enrolled full time may audit two courses per academic year at no charge — one during each semester in which they are enrolled full time, or one during an Intensive Term if they were enrolled full time in the previous semester and have not yet taken their two free audits that academic year. Registration is required with the Registrar's Office, but no record will be maintained of classes attended on this basis.

## Continuation of study at AMBS

**A student may continue studies** by meeting the following conditions:

- The student maintains a cumulative grade-point average (GPA) of 2.50 in his or her coursework. A student whose GPA falls below 2.50 is placed on academic probation and has one semester to raise his or her GPA to the required level or show significant improvement as determined by the Academic Dean in consultation with the student's advisor. Students on academic probation must take all subsequent courses for a letter grade — even those usually graded on a pass/fail basis — until their cumulative GPA reaches 2.50 or greater, and they may be barred from requesting course extensions. Students admitted provisionally who do not maintain a cumulative GPA of 2.50 or greater may be dismissed from the seminary by the Academic Dean without first going on academic probation;

provisional admission status is converted to “regular” status once the student completes 11 credit hours at AMBS with a minimum cumulative GPA of 2.50.

- The student maintains commitments assumed upon admission to AMBS, as stated under “Admission requirements” (see pp. 73–74). The student continues to demonstrate social, emotional, intellectual, and spiritual growth and to contribute positively to the AMBS learning community (including at internship/ministry placement sites).
- The student fulfills all financial obligations to the seminary.

**A student will not be allowed to continue studies at AMBS** in the following situations, resulting in withdrawal, academic dismissal, or expulsion from AMBS:

- The student’s GPA falls below the specified cumulative level of 2.50 for more than two semesters, or in the case of an exception, the student fails to meet alternative required standards, resulting in academic dismissal from the seminary. Students with provisional admission status may be academically dismissed after only one semester with a cumulative GPA below 2.50.
- The student’s tuition bills or other debts from a previous semester are not paid, or the student does not make satisfactory arrangements with the Business Office to meet his or her financial obligations to AMBS.
- The student has social, emotional, spiritual, or behavioral problems that are disruptive to the AMBS learning community (including at internship/ministry placement sites), or that pose a threat to the safety of others, and is not addressing them constructively.
- The student fails to communicate with AMBS about her or his completion of course assignments, intentions to continue in the program, or acknowledgement of responsibilities; or, if on leave of absence, does not return to studies by the time the leave expires.

AMBS will record instances of academic probation, withdrawal, academic dismissal, and expulsion in students’ permanent academic records and transcripts.

## Course evaluations

AMBS is committed to improving the quality of teaching and learning. Instructors and the Academic Dean take seriously the feedback received from students during individual courses and through course evaluations. Seminary policy requires students to complete an online course evaluation outside of class time in order to get credit for each course in which they are enrolled. Evaluations are optional for auditors.

Online course evaluations become available to students one week before the official end of a semester or Intensive Term Hybrid Session, and one day before the official end of an Intensive Term Campus Session. Instructions are sent to students each term. Students access the evaluation online through their Populi account and must complete the evaluation by the due date listed on the Academic Calendar.

The student’s grade will be locked and inaccessible for each course that does not have a completed evaluation. The grade will remain inaccessible until the student completes the evaluation.

## Course substitutions

In consultation with their advisors, students may petition to use a course as a substitute for another course typically required for their degree program if both they and their advisor believe the course will provide them with sufficient knowledge of the content of the required course. They may also petition for a substitution for a required course based on graduate work completed at other accredited institutions.

For a Course Substitution Petition, students should provide a copy of the course description and/or course syllabus from the catalog of the institution at which the alternative course was or may be taken.

Courses taken at AMBS do not require a course syllabus unless requested. To be justified as a substitution, the alternative course should have similar content and required skills. Similarities in course titles do not ensure similar content or necessarily mean that one course will substitute for another.

To petition for a substitution, students should complete the Course Substitution Petition form at [ambs.edu/forms](https://ambs.edu/forms), following the procedures on the form.

## Credit hours

A semester hour is the unit of credit granted for coursework at AMBS. Credit hours for each course are determined by the frequency and duration of instructional activity along with the rigor of coursework and the time commitment required to complete assignments. Regardless of their delivery format (campus, blended, online, or hybrid), AMBS courses meet the United States Department of Education's standards defining a credit hour.

For every credit hour designated for a course, students are typically expected to do three hours of coursework outside of class sessions and instruction each week. AMBS defines the total amount of hours a student is expected to spend on a course during a 14-week period (including direct instruction and preparation) as follows:

0.5 credit hour = 23.25 hours

1.0 credit hour = 46.5 hours

2.0 credit hours = 93.0 hours

3.0 credit hours = 140.0 hours

The student load necessary to complete a campus certificate or degree program in the published time period (except for the MATGA or MDiv Connect programs) is 12 to 14 credit hours per semester and one or two Intensive Term courses.

Students carrying nine or more semester credit hours are classified as full-time students; those taking from six to eight semester credit hours are classified as half-time students; and those taking fewer than six semester credit hours are classified as less-than-half-time students. MATGA and MDiv Connect students taking at least 12 credit hours per academic year are deemed "at pace" and considered to be full time only for AMBS need-based financial aid purposes, unless notified otherwise by the Financial Aid Office. The number of credit hours for which students are enrolled affects the amount of financial aid and scholarships they are eligible to receive.

Students may petition the Academic Dean for permission to carry a fifth three-hour course in a semester, but permission to do so will be granted only in exceptional cases.

## Family Education Rights and Privacy Act of 1974

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

- The right to inspect and review the student's education record(s) at AMBS. Records are maintained in the Registrar's Office, and formal requests to review them should be made in writing to the Registrar.
- The right to request amendment of the student's education records that the student believes are inaccurate or misleading. Such a request should be made in writing to the Registrar, clearly identifying the part of the record the student wants changed, and specifying why it is inaccurate or misleading. If the seminary decides not to amend the record as requested by the student, the student may be granted a hearing regarding the request for amendment.

- The right to consent to disclosures of personally identifiable information contained in the student’s education records, except to the extent that FERPA authorizes disclosure without consent. Disclosure is permitted without consent to school officials with legitimate educational interests who need to review a record in order to fulfill their professional responsibilities. A school official is a person employed by the seminary in an administrative, supervisory, academic, or support staff position; a person or company with whom the seminary has contracted (such as an attorney or an auditor); and law enforcement and judicial personnel.
- The right to file a complaint with the U.S. Department of Education concerning alleged failures by the seminary to comply with the requirements of FERPA. The name and address of the office that administers FERPA are Family Policy Compliance Office, U.S. Department of Education, 400 Maryland Avenue SW, Washington, DC 20202-4605.

AMBS has the right to disclose appropriately designated “directory information” without the student’s written consent, unless the student has advised AMBS to the contrary in writing according to AMBS procedures. AMBS includes directory information in publications such as the AMBS Directory for internal use (see below); publicity such as brochures, newsletters, and social media; and graduation-related publicity.

Directory information also can be disclosed to outside organizations without the student’s prior written consent, for example in response to specific requests from loan service providers, credential verification services used by employers, legal requests by government officials and law enforcement, and requests from church-related agencies affiliated with AMBS.

If students do not want AMBS to disclose directory information from their education records without prior written consent, except for instances noted above, they must notify the AMBS Registrar in writing by the end of the first week of classes. FERPA designates the following information as directory information: student’s name; participation in officially recognized activities; address; telephone number; email address; date of birth; degrees, honors, and awards received; degree and program of study in process; and dates of attendance.

An AMBS student and faculty/staff directory is produced each year containing names, phone numbers, AMBS email addresses, mailing addresses, degree programs, and individual photos. This directory is intended for personal use by AMBS students, faculty, and staff and is not for distribution outside of AMBS. Students who do not wish to be included in this directory may inform the Registrar’s Office in writing by the end of the first week of classes.

## Grading

Grades are assigned by either a standard letter grade system or a pass/fail system. Professors indicate the grading plan for each course in the course syllabus. Students may request to have their work assessed using the opposite grading system from the one identified for the course within the first two weeks of a semester or the first three days of an Intensive Term by completing the Grading Plan Change Request form (see [ambs.edu/forms](https://ambs.edu/forms)) and obtaining approval from the professor, advisor, and Registrar. For courses counting toward a degree, no more than one third of the courses normally evaluated by letter grades may be taken as pass/fail.

## Standard system

Letter grades are assigned the following numerical values for the purpose of calculating a student's grade-point average (GPA). The lowest passing grade that will earn a student credit for completing a course, as well as any quality points, is C-. Any coursework below C- is considered to be failing; thus no grade of D will be issued, but rather a grade of F.

Grade	Percentage	Quality Points
A	(100–93%)	4.0
A-	(92–90%)	3.7
B+	(89–87%)	3.3
B	(86–83%)	3.0
B-	(82–80%)	2.7
C+	(79–77%)	2.3
C	(76–73%)	2.0
C-	(72–70%)	1.7
F	(69–0%)	0.0
NC	(0%)	0.0

### Grades not calculated into GPA

- I:** Incomplete: This is a temporary grade for students granted an Incomplete Grade Contract on their coursework beyond the end of the regular semester or term, to be replaced by a permanent grade once it is issued by the instructor.
- IP:** In Process: This is a temporary grade for courses in process within a current semester or term, to be replaced by a permanent grade once it is issued by the instructor.
- P:** Pass
- W:** Withdraw

### Pass/fail system

- P:** Passing work (equivalent to C- or better)
- F:** Failing work (equivalent to anything below C-)

### Difference between F and NC

- F:** Failing: Issued when a student has completed all requirements and assignments for a course and his or her work is evaluated to be below C- quality and thus failing.
- NC:** No Credit: Issued in certain cases in which a student withdraws from a course after the close of registration deadline (see policy under "Registration" on pp. 88–89) or has failed to complete and/or turn in to the professor the requirements and assignments for the course.

A student must maintain a minimum cumulative GPA of 2.50 to continue studies at AMBS and to graduate.

## Graduation policy

### Dates for awarding degrees and certificates

The degree or certificate completion date appearing on a student's diploma and on the official record in the Registrar's Office will be early May, late August, or late December of the corresponding academic year, determined by the timing of the final completion of the student's degree requirements.

A commencement service will be held once a year at the close of Semester Two. All students completing their degree or certificate by that date — or meeting the requirements described below under "Eligibility for graduation" — will be considered during Semester Two of that year by the teaching faculty and the AMBS Board of Directors for approval to participate in the commencement service. The candidates for graduation will be listed in the commencement program for that year and are strongly encouraged to participate in the commencement events and ceremonies.

Students who are not eligible for the May graduation but who will complete their program requirements by the following August or December will be considered during Semester One of that academic year by the teaching faculty and Board of Directors for approval to receive their degree or certificate in December. December graduates will be listed in the commencement program at the close of Semester Two of that academic year and are strongly encouraged to participate in the commencement events and ceremonies.

### Eligibility for graduation

Students are encouraged to participate in the commencement service if they have completed all of the requirements for their degrees or have specific plans to complete limited work by Aug. 31 or Dec. 31 of that year, as detailed below.

Students who have successfully completed their senior interview and/or MACF Final Project or MATGA Seminar or MATPS Integrative Seminar, and/or have successfully defended their thesis by April 15, and who have specific plans to complete no more than six credit hours of courses in the following Intensive Term or Semester One, may submit a Graduation Petition form (see [ambs.edu/forms](https://ambs.edu/forms)) to the Registrar to request to participate in the commencement service and other graduation weekend events.

Verification of a completed degree program is posted to a student's transcript following the student's completion of all degree requirements and a final audit by the Registrar's Office. The degree audit process may take up to one month following the last term in which coursework was taken by the student.

Typically, only diploma covers are distributed to students at commencement since final grades are not determined and degree audits are not completed in time for the service. Diplomas are mailed to graduates approximately one month after the completed degree has been posted to their transcript.

For students to receive diplomas, they must meet all of their obligations to AMBS, including meeting all academic requirements for their degree program, meeting all financial obligations to the seminary, returning library materials, completing a financial aid exit interview (if applicable), and completing the Association of Theological Schools' Graduating Student Questionnaire. Diplomas will be mailed to the address on the graduate's record with the Registrar's Office; it is the responsibility of the graduate to ensure that the address is up to date.

### Incomplete grade policy (formerly "Course extensions")

Students must complete all course requirements no later than the due date set by the professor or the last day of class, whichever is earlier. If students do not turn in their work by this deadline, their coursework will be graded with the unfinished assignments counting as zero toward the final grade in the course.

If students face an exceptional circumstance (illness, accident, or other unusual hardship beyond the student's control), they may seek an Incomplete grade to allow additional time to complete the course assignments, following the process below. An Incomplete grade is to be granted temporarily for exceptional circumstances outside the student's control; it is not to be used to compensate for taking on too many responsibilities or for poor time management.

An Incomplete grade is only granted if a student has participated in at least 75 percent of the course meetings and completed at least 50 percent of the course assignments.

This policy only applies to situations that delay the professor's final grade reporting. It does not apply to requests for additional time to complete individual assignments due within the semester or to complete final assignments that don't impact the professor's ability to report the grade on time. The syllabus will outline individual course policies on late work outside this policy.

For students receiving U.S. federal student aid, a grade of Incomplete counts as credits attempted but not earned. This may impact the student's ability to receive federal student aid the following semester. For more information, see the policy on "Satisfactory Academic Progress (SAP)" on pp. 90–91.

### **Process for requesting an Incomplete grade**

1. After conferring with his or her academic advisor, the student will consult with the professor to determine whether she or he is willing to grant an Incomplete grade. The professor may consider this request if there is an extenuating circumstance beyond the student's control, if the student has a passing grade at the time of the request, and if the student has participated in 75 percent of the course sessions and completed 50 percent of the course assignments.
2. If the professor grants approval, the student will fill out an Incomplete Grade Contract (see [ams.edu/forms](https://ams.edu/forms)) in consultation with the professor.
3. The student will submit the contract to the Academic Dean no later than the last class day of the current term. The Academic Dean will forward it to the Registrar's Office with approval, or will inform the student and professor if it is not approved.
4. If the student is granted an Incomplete grade, he or she should submit the final work as soon as possible and no later than the agreed-upon due date on the Incomplete Grade Contract. If the work is not submitted on time and/or if the professor does not submit the grade by the grade submission deadline for the next regular semester, the default grade from the contract will be recorded.
5. The grade designation Incomplete will be recorded for the course until the student's final grade is entered.
6. The final grade should be posted by the professor as soon as possible after the student's final work is submitted, and must be posted no later than the grade submission deadline for the next regular semester.

### **Independent study guidelines**

Independent studies, alternatively called directed studies, allow students to work directly with professors to pursue topics of special interest or to take courses not scheduled as needed to complete a degree program. To be eligible for an independent study, a degree-seeking student must have successfully completed at least 11 credit hours of study at AMBS and be in good academic standing.

Students who have earned 11 or more credit hours from an accredited graduate school with a minimum cumulative GPA of 3.50 at that institution may be eligible to petition the Academic Dean for approval to take an independent study before completing the required credit hours at AMBS.

Students who wish to do an independent study must first register for generic independent study credit hours in the term in which the study will be conducted, which can be done online as one would register for a regular course. They must complete the Independent Study Proposal form (available at

[ambs.edu/forms](https://www.ambs.edu/forms)) in consultation with their directing professor. In order to proceed, the form must receive the approval of the student's academic advisor and directing professor as well as the Academic Dean and Registrar. This process should be completed by the start of the term in which the study will occur, following the standard registration deadlines listed on the Academic Calendar. The regular academic policies, procedures, and deadlines apply.

Normally, students may register for no more than one independent study per semester. No more than one-third of the credit hours required for a degree may be earned by independent study.

Students may not set up an independent study for a course that is offered in the previous, current, or following academic term. Exceptions must be approved by the Academic Dean in consultation with the Registrar.

## Information Literacy Policy

Theological scholarship, reflection, and research require particular habits with regard to information use. AMBS students and faculty should practice these information literacy habits:

- Critical assessment of resources' relative value and authority
- Reflective discovery of resources
- Ethical use of information

The AMBS Library teaches these information literacy habits to all new students, using the Framework for Information Literacy for Higher Education from the Association of College and Research Libraries as a reference point and toolkit.

Teaching faculty members collaborate with librarians to build and assess information literacy throughout the curriculum. Demonstration of information literacy is required for advancement to candidacy for the Master of Divinity and Master of Arts degrees.

Particular educational goals in each degree program have a special resonance with students' ongoing development of information literacy habits. These include:

- MDiv: Graduates demonstrate personal integrity and authority in ministry.
- MACF: Graduates reflect critically, contextually, and constructively on the theological content and practices of their specialized ministries.
- MATGA: Graduates analyze how Anabaptism developed and formed in Western and non-Western contexts and interacted with other Christian movements.
- MATPS: Graduates evaluate theological and biblical foundations for peace and justice, considering Anabaptist perspectives.

## Internship and ministry placement logistics

Some degree programs require internships or ministry placements for which students will need transportation. Students are responsible to arrange for transportation and cover transportation expenses. If residential students choose a ministry placement or internship in a location other than the Elkhart area, they are responsible to arrange and pay for transportation and room and board expenses.

## Leave of absence

Students who plan to suspend their studies for one or two semesters must complete a Leave of Absence Request form (see [ambs.edu/forms](https://ambs.edu/forms)), stating the reason(s) and the intended date of return.

After discussion with their advisor, students can request up to two consecutive semesters of leave from their studies while maintaining their student status. During that time period, students on leave may resume studies by registering for courses. Students who do not return to formal coursework after two consecutive semesters will be withdrawn from AMBS and will need to reapply for admission to the seminary in order to resume studies. An abbreviated admission process with fewer requirements may be available to students returning no more than two years after the expiration of their leave of absence. Students should contact Admissions for detailed reinstatement requirements.

Students who do not complete a Leave of Absence Request form before taking a semester off from formal coursework will be withdrawn from the seminary, losing their student status.

If students need to withdraw from AMBS during a term in which they are enrolled in courses, they should first drop their courses in the online student registration portal, or by using the Change of Registration form (see [ambs.edu/forms](https://ambs.edu/forms)), and then complete a Withdrawal from Seminary form (see “Withdrawal from seminary” on p. 93). Tuition refunds are processed according to the refund schedule posted on the Academic Calendar ([ambs.edu/academics/course-list-calendar](https://ambs.edu/academics/course-list-calendar)).

**For students receiving federal student aid:** If students do not return to studies upon the expiration of their leave of absence, they will be withdrawn from the seminary and, according to federal rules, the date their leave of absence began will be noted as the date of their withdrawal. This may mean that the grace period for their loan repayment schedule will already have been exhausted. The withdrawn students will be responsible to pay all outstanding tuition and fees in addition to any financial aid and/or school loans they received that AMBS must return to their source due to the withdrawal.

## Ministry and Mission Experience credit

Students may register for Ministry and Mission Experience (MME) credits at AMBS. The process includes an initial petition phase, followed by significant work on the part of the student — directed by a member of the faculty — to develop a portfolio of documentation of and reflection on qualifying prior ministry or mission work, including formal evaluation of that work by others. The AMBS faculty member’s evaluation of the portfolio and final recommendation are reviewed for approval by the Academic Dean and Curriculum Committee. Students may apply up to nine credit hours of MME toward the MDiv degree, and up to six credit hours of elective credit toward the MACF degree. No such credit can be applied toward any other degrees, certificates, or programs at AMBS. (See the Ministry and Mission Experience Credit document at [ambs.edu/forms](https://ambs.edu/forms).)

## Placement services

AMBS does not provide job placement services for students. However, students are regularly apprised of available ministry openings through bulletin board postings, email, and other methods of communication. Ministerial and church-related agency leaders, particularly from supporting denominations, regularly seek to connect students with ministry opportunities. Students seeking pastoral ministry positions within Mennonite Church USA and Mennonite Church Canada are introduced to the denominational placement processes and application materials.

## Plagiarism

Plagiarism is the failure to reference previous work used in the creation of a new work. This includes offenses such as:

- Deliberately presenting the ideas, language, or original work of another person as one's own
- Incorporating someone else's work without indicating the name of the original author, composer, artist, or designer, or the original source of work, including internet content
- Failing to cite quotations and borrowed ideas, including proper use of quotation marks in written text
- Reusing one's own previously published work in new publications without reference to the previous publication
- Students using the same work for an assignment in one course for an assignment in a second course without permission
- Failing to follow standard practices for attributing copyrighted or borrowed words, music, or visual art in worship, public presentations, conferences, commencement, etc.

Occurrences of plagiarism will result in a range of consequences as outlined in the Academic Integrity Policy. The first consequence is failure of the assignment, which may result in failure of the course. Subsequent occurrences of plagiarism will result in dismissal from AMBS. All occurrences of plagiarism are reported to the Academic Dean and the student's advisor. See the Academic Integrity Policy on AMBS Central in Moodle and at [ambs.edu/academics/statements](https://www.ambs.edu/academics/statements).

## Program reviews and student program study plans

AMBS reviews its degree programs on a five-year cycle in order to ensure that they are up to date and current and integrate learning from educational effectiveness and other program and student assessment processes. These five-year reviews, and interim reviews, may yield changes in curricular requirements for a degree program. Students and advisors should expect to follow the revised curriculum upon its implementation. Students who have completed 30 credit hours of their MA degree or 54 hours of their MDiv degree by the end of the academic year in which the program review is completed, or who petition in writing and receive special approval from the Curriculum Committee, may finish out their current programs as originally designed, or with few alterations. AMBS is committed to helping students complete their degree programs in an efficient manner and will not place undue burden on students making the transition between outgoing and new curricula.

The Registrar's Office maintains a customized program study plan, or degree audit, for every degree- or certificate-seeking student and updates the plan at the end of each term. Students and advisors have perpetual access to view this document online in their formation portfolios or through Populi, and they are encouraged to contact the Registrar's Office with updates and requests.

## Registration

Dates for academic advising, close of registration deadlines, and the tuition refund schedule are announced in the Academic Calendar, published in Semester Two in advance of the upcoming academic year ([ambs.edu/academics/course-list-calendar](https://www.ambs.edu/academics/course-list-calendar)).

Students who register by the early registration deadline for each term will have their \$100 registration fee waived. Changes in registration each term may be made without financial or academic penalties before the registration period closes; deadlines are listed in the Academic Calendar. A fee is applicable for changes made after the close of registration.

Courses dropped before the applicable close of registration deadline on the Academic Calendar do not appear on the student's academic record, and a full tuition refund is applied. After the close of registration, there is a brief interim period during which students can drop a course and receive a grade

of “Withdraw” on their academic record and a partial refund of tuition. After the conclusion of this interim period, dropped courses will receive grades of “No Credit,” and no tuition refunds will be granted. See the Academic Calendar posted online for these deadlines in each term, paying special attention to the different deadlines for hybrid, online, campus, and Intensive Term courses.

With approval of the Academic Dean, a grade of “Withdraw” may replace a grade of “No Credit” on a student’s record if he or she needs to withdraw from a course after the posted deadline due to personal illness or emergency, family illness or emergency, or a situation beyond the student’s control.

All changes in registration should be approved by the student’s academic advisor and are overseen by the Registrar’s Office.

## Registration at partnership schools

AMBS students may be required or may choose to register for courses at other schools with which AMBS has established partnerships. See more details in “Academic programs” (pp. 9–29) and “Academic partnerships” (pp. 69–72). The partnerships are with Bethany Theological Seminary and Earlham School of Religion in Richmond, Indiana; Eastern Mennonite Seminary in Harrisonburg, Virginia; Garrett-Evangelical Theological Seminary in Evanston, Illinois; and Goshen (Indiana) College. Procedures for registration at each school are different, so students should contact the AMBS Registrar for specific details.

AMBS financial aid may or may not apply toward tuition at these institutions. Students should contact the AMBS Registrar’s Office or Financial Aid Office for details. Credit hours taken at these institutions may or may not be figured into the student’s enrollment status, and student loans may be processed for that term depending on the student’s enrollment status.

AMBS cannot provide transportation to the campuses of these schools for class attendance; this is each student’s responsibility.

AMBS is partnering with Conrad Grebel University College at the University of Waterloo, Ontario, to offer a sequential MTS-to-MDiv degree program. Part of this arrangement includes the opportunity for Grebel students to register through AMBS for courses taught on the Grebel campus by AMBS faculty.

For details on course offerings and registration procedures at partnering schools, please contact the AMBS Registrar’s Office.

## Residency requirements

Students pursuing certain degrees at AMBS must earn a set amount of credit hours in residence on the Elkhart campus. Courses taken on campus in Elkhart — including evening, weekend, and Intensive Term courses — count toward this requirement. Hybrid courses, which consist of both online and on-campus educational components, also count as courses in residence. Additionally, up to six credit hours of blended courses may count toward the residency requirement; blended courses are campus courses that students at a distance from Elkhart may join via videoconference. Online courses and transfer courses from other schools do not count as courses in residence.

- For **MDiv degrees**, the residency requirement is 18 credit hours.
- For the **MACF degree**, the requirement is 40 credit hours.
- The **MATPS degree** is an on-campus program and requires most students to have the equivalent of two full-time years of study on campus. There is an option to petition to complete a full-time internship semester outside of the Elkhart area. Up to 12 credit hours outside of the internship requirement may be completed via online, hybrid, or blended courses.
- The **MATGA degree** and the **Graduate Certificate** do not have a residency requirement, so students can complete them entirely online, or through a combination of campus, blended, online, and hybrid courses.

## Satisfactory Academic Progress (SAP) for U.S. Federal Student Aid

Federal regulations that went into effect July 1, 2011, require that AMBS establish and implement a policy to regularly measure whether students applying for and/or receiving federal student financial aid are making Satisfactory Academic Progress (SAP) towards a degree.

Satisfactory Academic Progress is the successful completion of degree requirements according to established increments that lead to awarding the degree within published time limits.

**Strictness:** SAP applies to all full- and part-time students applying for federal student aid in any degree program, whether or not they have previously received financial aid. SAP for Title IV aid recipients is aligned with AMBS's academic policy regarding academic probation.

Satisfactory Academic Progress Criteria	Requirement
Minimum cumulative GPA	2.50
Minimum percentage of total hours successfully completed (measured as hours earned divided by hours attempted)	66.7 percent
Maximum total years allowed to complete degree requirements for any program of study	10 years

**Components defining SAP:** Students must satisfy all of the qualitative and quantitative aspects defined below to make Satisfactory Academic Progress:

**Qualitative:** Students must consistently maintain a cumulative GPA of 2.50 or higher. If a student's cumulative GPA falls below 2.50 after any given term, that student is placed on academic probation and on Financial Aid Warning for the next term. During that time the student may continue to receive federal student aid. However, if while on Financial Aid Warning, the student does not raise his or her cumulative GPA to 2.50 or higher, that student will be placed on Financial Aid Probation and will not be eligible to receive federal student aid. (Academic penalties for a GPA below 2.50 are explained under "Continuation of study at AMBS" on pp. 79–80.)

**Quantitative:** Students receiving federal student aid must progress through their degree program at a rate that ensures completion within 10 years of admission. Progress is measured on a semester basis. Only grades of A, B, C, or P (Pass) count as completed or earned credits. Courses with grades of F (Failing), I (Incomplete), IP (In Process), NC (No Credit), or W (Withdraw) do not count as completed or earned credits but do count as courses attempted. To meet SAP, students must complete 66.7 percent of courses attempted. A student who changes degree programs or program concentrations will not be awarded additional time to complete the new degree beyond the 10 years from the date of admission. A student who completes one degree at AMBS and returns later to complete a different degree will have 10 years to complete the new degree from the date of admission into that program.

The Registrar's Office sends all instructors official course rosters at the beginning of the semester requesting notice of any students not attending campus classes or participating in online classes before the close of registration deadline. If a student who receives federal student aid is found not to be attending/participating, the student will be withdrawn from that course and the financial aid will be returned according to federal regulations. Instructors are also required to inform the Registrar of the last date of attendance or last date of online participation for any student who stops attending/participating.

Students may not receive federal student aid for courses not meeting a requirement for their degree program (e.g., courses that have no place on their program study plan, extracurricular courses, or courses taken for personal enrichment). Students and their advisors must work diligently before the close of registration to ensure that all courses for which they are registered meet a specific requirement in their degree program. If it is discovered that a course for which a student is registered is not meeting a specific degree requirement, those credits will not count toward the student's enrollment status and eligibility requirements for federal student aid. This may result in aid being returned or decreased, and the student will be responsible for paying the balance.

Students may not receive federal student aid for courses repeated more than twice.

If a student is not making SAP, he or she will be placed on Financial Aid Warning. The student then has the following semester to resume making SAP before federal student aid is revoked.

If a student is on Financial Aid Warning and does not meet SAP the following regular semester, the student will no longer be eligible to receive federal student aid. Any student who has been terminated from federal student aid due to failure to meet SAP may appeal the termination by submitting a written statement to the Enrollment and Financial Aid Specialist, explaining any mitigating circumstances beyond his or her control to be considered during the appeal review. The Vice President for Advancement and Enrollment will review the appeal in consultation with the student's advisor and the Academic Dean and will notify the student of the review results in writing. A student may be granted an appeal only once while studying at AMBS.

For further details about SAP policies at AMBS, including the appeal process, please refer to the Financial Aid Handbook at [ambs.edu/forms](https://ambs.edu/forms) under "Admissions and aid > Documents and PDF forms."

## **Statute of limitations on credit hours**

In order to ensure that a degree or certificate, once conferred, represents education that is focused and current, students must fulfill requirements for a degree or certificate within a set period of time. Credits transferred to AMBS from another institution are subject to similar limitations (see policy under "Transfer credit").

Under this policy, requirements met by credits earned more than 10 years prior to degree completion will need to be met again, typically through additional coursework.

Credits earned at AMBS that are more than 10 years old will be retained permanently on a student's academic record and transcripts, in addition to factoring into the student's GPA, but will not be considered to meet requirements for degrees or certificates in progress.

## **Tracking student progress**

Student progress is regularly tracked through student-professor advising interviews, the Registrar's review of student program study plans at the end of each semester, and the faculty's annual program review and discussion of student performance during Semester Two. In addition, MDiv students are reviewed at the time of their formal advancement to candidacy for the MDiv degree; through nine credit hours of supervised ministry placements; and through their formation portfolio during the Capstone Ministry Assessment Seminar, which includes a culminating interview with two faculty members. MACF students are reviewed at the time of their advancement to candidacy and during the Spiritual Guidance Practicum, MACF Final Project, and oral interview. MATGA students are reviewed at the time of their advancement to candidacy and during the MATGA Seminar. MATPS students are reviewed at the time of their advancement to candidacy and during their semester-long internship, MATPS Integrative Seminar and final paper, and comprehensive interview.

## Transcripts policy

The Family Educational Rights and Privacy Act prohibits the release of students' transcripts without their written consent. Students must complete a Transcript Request form online (see [ambs.edu/transcripts](https://ambs.edu/transcripts)) to order a personal copy of their transcript or to request that an official transcript be sent to a third party.

The Registrar's Office typically processes all transcript requests within five business days; during busy periods, processing time may be longer. A receipt of each transcript processed is sent to the student, and a copy of the receipt is kept in the student's permanent file.

AMBS reserves the right to refuse transcript requests if students have outstanding debts to the seminary. AMBS is not responsible for incorrect addresses and postal delays.

AMBS recommends that students who are needing transcripts to be sent to third parties request electronic official transcripts whenever possible, since they are transferred instantly and are securely encrypted. In order to reduce the potential for fraud, electronic official transcripts cannot be sent to students — only to third parties such as schools, governments, churches, employers, or representatives of organizations with an interest in the student's academic record at AMBS.

Unofficial transcript PDFs are available to students anytime online through their Populi student account. Students may save, print, and send these unofficial transcripts at their own discretion. However, these are unofficial transcripts and do not carry AMBS's official endorsement, and they are not suitable for most educational and business purposes — including, but not limited to, transfer of credit to another institution and education verification for employment.

## Transfer credit

Credit for courses taken at another graduate institution accredited by the Association of Theological Schools in the United States and Canada or by another accreditation body recognized by the Council for Higher Education Accreditation or the United States Department of Education may be transferred to AMBS, provided the courses fit into the particular degree program a student intends to pursue. Only courses with a grade of B- or better and completed within 10 years prior to when the student will complete his or her degree program at AMBS are eligible for transfer. No more than half of the credits required for a degree may be granted on the basis of transfer credits. No more than half of the credits of a graduate degree earned at another school may be transferred to AMBS.

Starting with the 2017–18 academic year, transfer credit letter grades are no longer being recorded on AMBS transcripts or factored into students' GPA at AMBS; instead, a grade of Pass is recorded. Prior to that year, transfer credit letter grades were recorded on AMBS transcripts and factored into students' GPA at AMBS.

Students should confer with their advisors and the Registrar in their first semester at AMBS to discuss which courses from a qualifying institution could be transferred to AMBS, if any, and whether each course is appropriate to transfer and satisfies a requirement of their degree program. If it is decided that credits should be transferred, students and their advisors should complete the Transfer Credit Petition form (see [ambs.edu/forms](https://ambs.edu/forms)) and submit it to the AMBS Registrar.

Credits completed more than 10 years before the term in which students will complete their AMBS degree program will not be eligible for transfer to AMBS. Students and their advisors should consider the amount of time it will take to complete their degree program at AMBS to determine which transfer courses will be 10 years old or less by the time they graduate. For example, if a student will have three years of study to complete upon transferring to AMBS, she should not plan on transferring credits more than seven years old.

Once courses transferred to AMBS are 11 years old, they are no longer considered to meet AMBS degree requirements, and the student will need to fulfill the requirements another way, typically through additional courses.

Students' transfer credits may be applied to their records only after they have completed 11 credit hours at AMBS. However, students may submit the Transfer Credit Petition form anytime, including before they have completed 11 credit hours at AMBS.

Transfer credits are not considered to contribute toward a degree's residency requirement (see "Residency requirements" on p. 89).

Under certain circumstances, courses from a nonaccredited institution may be transferred by action of the Curriculum Committee. Courses will be reviewed on a case-by-case basis; the academic credentials of the professor and the syllabus for the course will be the determining factors. In some cases, work beyond the requirements of the nonaccredited seminary or theological school could be required in order to meet AMBS standards and fulfill AMBS requirements.

## **Transfer of credit between AMBS MDiv and MA degrees**

Students wishing to pursue both an MA and an MDiv degree at AMBS may apply up to one half of the credit hours from their first degree to a second degree, though not exceeding one half of the credit hours required for the second degree.

## **Withdrawal from seminary**

Students discontinuing their studies at AMBS should complete the Withdrawal from Seminary form online ([ambs.edu/forms](https://ambs.edu/forms)). Students withdrawing during a semester in which they are registered should first attempt to drop their courses in the online student registration portal. The tuition refund schedule and grades will apply according to the deadlines listed on the Academic Calendar. An abbreviated admission process with streamlined requirements may be available to students returning to studies no more than two years after the date of withdrawal.

**For students receiving federal student aid:** If students do not return to studies upon the expiration of their leave of absence, they will be withdrawn from the seminary and, according to federal rules, the date their leave of absence began will be noted as the date of their withdrawal. This may mean that the grace period for their loan repayment schedule will already have been exhausted. The withdrawn students will be responsible to pay all outstanding tuition and fees in addition to any financial aid and/or school loans they received that AMBS must return to their source due to the withdrawal.

# Tuition and fees for 2021–22

## Course tuition and fees

Regular tuition per credit hour .....	\$540
Audit tuition per credit hour — AMBS graduates.....	\$92
Audit tuition per credit hour — regular.....	\$128
Independent study tuition per credit hour.....	\$576
Student services fee per credit hour (applies to all tuition types) .....	\$20

## Registrar and student fees/discounts

Application fee (nonrefundable).....	\$50
Course change fee (after close of registration) .....	\$40
Deferred tuition payment plan setup fee .....	\$16
Late payment fee (tuition/rent not paid on time); monthly charge for past-due accounts.....	\$40
MDiv Thesis Extension fee (equal to one credit hour).....	\$540
Ministry and Mission Experience (MME) fee per credit hour .....	\$540
Registration fee (charged each term for admitted students only) .....	\$100
Early registration discount (for admitted students only) .....	(\$100)

## Payment of tuition and fees

Students are responsible for payment of all tuition and fees by the due dates published in the Academic Calendar (see [ambs.edu/academics/course-list-calendar](https://ambs.edu/academics/course-list-calendar)). Payment can be made securely by credit or debit card online or by calling AMBS at 574.295.3726 extension 0. Payments can be made by check payable to AMBS or with cash (U.S. funds only) at the reception desk.

If students are expecting support from another source (e.g., a congregation or conference/regional church), those payments must be received by the first day of class for that course; see [ambs.edu/admissions/matching-grants](https://ambs.edu/admissions/matching-grants) for exact due dates for each term for funds that are eligible to be matched by church matching grants. Church/conference contributions received after the listed due date will not be matched. Students are responsible to pay any outstanding balances and fees.

Admitted students can apply for a deferred tuition payment plan for an upcoming term. The payment plan must be approved by the Business Office before the payment due date of the semester or term. To inquire or apply, contact the AMBS Business Office by phone at 574.295.3726 extension 226 or by email at [businessoffice@ambs.edu](mailto:businessoffice@ambs.edu).

## Nonpayment of tuition

Students who have not paid their tuition or secured an approved deferred tuition payment plan agreement by the tuition due date will have a financial lock placed on their Populi accounts in order to prevent further course enrollments and requests for transcripts. Additionally, students will not be allowed to attend classes at AMBS or any partner school while the lock is in effect. The lock will be removed once their account balance is paid or a deferred payment agreement is made with the Business Office. Students may resume class attendance if AMBS receives the full tuition payment by the close of the registration period for the semester or term. Students permitted to resume study must complete all coursework missed during their absence to the satisfaction of their professors.

## Tuition refunds

When a student removes her or his enrollment for a course in Populi before the close of registration for the semester or term, the student will be eligible to receive a tuition refund. Partial refunds may be available until the stated deadline in the Academic Calendar. For the full tuition refund schedule, students should refer to the relevant term of the Academic Calendar at [ambs.edu/academics/course-list-calendar](https://ambs.edu/academics/course-list-calendar).

## Additional information

Students should consult the Financial Aid Office for full details related to payment of tuition and fees.

**Canadian students:** For information about credit card charges in Canadian dollars for tuition, fees, or other expenses at AMBS, contact the AMBS Business Office by phone at 574.295.3726 extension 226 or by email at [businessoffice@ambs.edu](mailto:businessoffice@ambs.edu).

**International students:** For information about wiring funds to AMBS, contact the Business Office by phone at 574.295.3726 extension 226 or by email at [businessoffice@ambs.edu](mailto:businessoffice@ambs.edu).

# Faculty, staff, and administration

## Teaching Faculty

Through their teaching, research, and publications, AMBS faculty members combine faith, ministry, and scholarship for the sake of the Christian church. Professors are respected as scholars in their fields of study and as thoughtful leaders in their church contexts. They bring to the seminary community their experiences of living, serving, and building relationships in various cross-cultural settings. Several faculty members are ordained for congregational leadership or teaching ministry.

AMBS faculty:

- Honor the gifts of the heart, mind, spirit, and strength in service to God as Christian leaders.
- Learn from and with faith communities in Africa, Asia, Latin America, Europe, Canada, and the United States as they teach and preach.
- Are engaged as both participants and leaders in their congregations and communities.
- Hold a PhD, ThD, or DMin degree.

## Bible

Paul Keim, PhD ..... Visiting Professor and Bible Department Chair (2021–22)  
Susannah M. Larry, PhD ..... Assistant Professor of Biblical Studies  
Drew Strait, PhD ..... Assistant Professor of New Testament and Christian Origins

## History, Theology, and Ethics

Malinda Elizabeth Berry, PhD ..... Associate Professor of Theology and Ethics;  
History, Theology, and Ethics Department Chair  
Janna Hunter-Bowman, PhD ..... Associate Professor of Peace Studies and Christian Social Ethics  
Jamie Pitts, PhD ..... Associate Professor of Anabaptist Studies

## Church and Ministry

Rachel Miller Jacobs, DMin ..... Associate Professor of Congregational Formation;  
Church and Ministry Department Chair  
Andy Brubacher Kaethler, PhD ..... Associate Professor of Christian Formation and Culture  
Allan Rudy-Froese, PhD ..... Associate Professor of Christian Proclamation  
Leah R. Thomas, PhD ..... Assistant Professor of Pastoral Care

## Sessional Faculty

### Affiliate Faculty

Rebecca Slough, PhD

### Core Adjunct Faculty

David C. Cramer, PhD  
Katerina Friesen, MDiv  
Jacqueline Hoover, MA  
Janeen Bertsche Johnson, MDiv  
James R. Krabill, PhD  
Daniel Schrock, DMin

## Administration and Staff

### Executive

David Boshart, PhD ..... President  
Deanna A. Risser, MBA..... Vice President for Administration and Chief Financial Officer  
Karen Sherer Stoltzfus, BA ..... Executive Assistant for the President, Vice President and Academic Dean

### Academic

Beverly Lapp, EdD ..... Vice President and Academic Dean  
Scott Janzen, MDiv..... Assistant Dean and Registrar; Director of Retention; Primary Designated School Official (PDSO)  
Janna Hunter-Bowman, PhD..... Peace Studies Director; MATPS Program Director  
Andy Brubacher Kaethler, PhD ..... MDiv and MACF Program Director  
Jewel Gingerich Longenecker, PhD ..... Dean of Lifelong Learning  
Drew Strait, PhD..... MATGA Program Director  
Leah Thomas, PhD..... Director of Contextual Education

### Advancement

Daniel Grimes, MPA ..... Vice President for Advancement and Enrollment  
Paula Killough, MDiv ..... Director of Campaign  
Aaron Yost, BA ..... Data Services Manager

### Development

Bob Yoder, DMin, CFRM ..... Director of Development  
Doug Amstutz, MDiv ..... Development Associate for Canada  
Randy Detweiler, MDiv ..... Development Associate  
Janeen Bertsche Johnson, MDiv ..... Development Associate; Alumni Director

### Admissions

Janeen Bertsche Johnson, MDiv ..... Admissions Associate  
Teresa Thompson Sherrill, MDiv ..... Enrollment and Financial Aid Specialist  
Mary Ann Weber, MA ..... Admissions Counselor and Student Services Coordinator  
Dee McOwen ..... Administrative Assistant to the Registrar; Education Database Management  
Annette Brill Bergstresser, BS, BA..... Communications Manager

### Business

Deanna A. Risser, MBA..... Vice President for Administration and Chief Financial Officer  
Suzanne Huffman, BA ..... Business Office Manager

### Center for Faith Formation and Culture

Andy Brubacher Kaethler, PhD ..... Director  
Teresa Thompson Sherrill, MDiv ..... Administrative Assistant for !Explore: A Theological Program for High School Youth

## Church Leadership Center

Jewel Gingerich Longenecker, PhD ..... Dean of Lifelong Learning  
Cheryl Zehr, MA ..... Executive Assistant for the Church Leadership Center  
Nekeisha Alayna Alexis, MA ..... Coordinator, Intercultural Competence and Undoing Racism  
David B. Miller, DMin ..... Teaching Associate of the Church Leadership Center  
Steve Norton, BSW ..... Program Assistant, Thriving in Ministry Grant  
Julia Schmidt, MDiv ..... Program Administrator, Thriving in Ministry Grant  
Bryan Moyer Suderman, MTS ..... Teaching Associate of the Church Leadership Center  
Rachel Fonseca, BA, AAS ..... CLC Marketing Coordinator

## Institute of Mennonite Studies

Jamie Pitts, PhD ..... Director; Editor, *Anabaptist Witness*  
Andy Brubacher Kaethler, PhD ..... Associate Director;  
Co-editor, *Vision: A Journal for Church and Theology*  
David C. Cramer, PhD ..... Managing Editor

## Library

Karl Stutzman, MLS ..... Director of Library Services  
Brandon Board, MLIS ..... Information Services and Online Learning Librarian  
John D. Roth, PhD ..... Director, Mennonite Historical Library at Goshen College

## Services

### Campus Ministries

Janeen Bertsche Johnson, MDiv ..... Director of Campus Ministries  
Rachel Miller Jacobs, DMin ..... Director of Worship  
Andy Brubacher Kaethler, PhD ..... Director of Campus Care

### Food Services

Linda Metzler, BSN ..... Caterer in Residence

### Housing

Linsey Vandrick, BA ..... Executive Assistant for Business Services; Director of Housing;  
Receptionist

### Human Resources

Steve Norton, BSW ..... Assistant Director of Human Resources and Payroll

### Information Technology

Brent Graber, MA ..... Director of Information Technology

### Intercultural Competence and Undoing Racism (ICUR)

Nekeisha Alayna Alexis, MA ..... Coordinator, Intercultural Competence and Undoing Racism

### Maintenance and Campus Security

Jeffrey Marshall, MDiv ..... Director of Maintenance and Campus Safety  
Norm Cender ..... Assistant Director of Maintenance

## **Marketing and Communications**

Melissa Troyer, BS..... Director of Marketing and Communications  
Annette Brill Bergstresser, BS, BA..... Communications Manager  
Rachel Fonseca, BA, AAS..... Graphic Designer and Marketing Specialist  
Ben Parker Sutter, BA..... Digital Marketing Manager

# Course list index: Alphabetical

The following is a complete list of all of the courses offered at AMBS in alphabetical order (excluding definite articles) with their corresponding course ID numbers and the page numbers containing their descriptions.

<b>Course title</b>	<b>Course ID number(s)</b>	<b>Page</b>
Anabaptist Approaches to Scripture.....	BIB540 / E.....	40
Anabaptist History and Theology.....	HTE520 / E.....	45
Apocalypse Against Empire: The Book of Revelation .....	BIB525 .....	37
Beginning Greek: 1 John (Part 1) .....	BIB575 / E.....	34
Beginning Greek: 1 John (Part 2) .....	BIB576 / E.....	34
Beginning Hebrew: Ruth (Part 1) .....	BIB570 / E.....	34
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