

GRACELAND
UNIVERSITY

Seminary
Student
Handbook
2015-2016

Community of Christ Seminary • 1401 W. Truman Road • Independence • MO • 64050
(816) 423-4676 • www.graceland.edu/seminary

Fall 2015 Edition

Mission

The Community of Christ Seminary is solidly grounded in the Christian faith and shaped by its religious heritage and traditions. This tradition understands that God's will and purpose for the world and the church continue to emerge out of the process of faithful response to human need. We affirm that the people of God are called to live in community with all creation, and that peace and justice are the touchstones by which the gospel of Jesus Christ is enfleshed.

The mission of the seminary is to educate and prepare—through prayerful scholarship, teaching, service, and mentoring—faithful, creative, and discerning leaders for ministries in congregations, church, and world.

The purpose of this *Handbook* is to provide information about the Master of Arts in Religion (MAR) degree program, program policies and procedures, and student services. Students employed by Community of Christ and receiving tuition benefits need to consult the Community of Christ staff manual for further guidelines.

Accreditation

The Master of Arts in Religion (MAR) degree is awarded by Graceland University and accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools (NCA).

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REFLECTION ON THE ETHOS OF COMMUNITY OF CHRIST SEMINARY

As a theological learning community:

Our principal task is to serve the Gospel of Jesus Christ and the mission of the church, Christ's body. Our mission is to equip persons to proclaim with power the matchless Christ and to promote authentic Christian discipleship and community. We prepare ministers, both full-time and bi-vocational, to effectively serve the cause of God's reign (Zion, the peaceable kingdom), where peace, reconciliation, and healing of spirit embrace all.

We are committed to excellence in all we do. We understand this within the holistic mission of theological education to mean that in all aspects of our task, we strive to offer a first-rate theological education. We will prioritize our efforts. We would rather do fewer things superbly well than perform more tasks in a mediocre fashion.

We embrace a holistic mission. We promote sound academics, spirituality, practical ministerial ability, a vibrant witness, prophetic action, stewardship, and the formation of Christian community. We believe these various dimensions are not in competition but complementary. We seek balance in life and acknowledge the importance of Sabbath times of rest and renewal. We are inspired by the monastic example of community that integrated times of prayer, study, fellowship, work, and rest.

We believe in collegiality and consultation. We stress team work. We strive to find the best ways to employ the gifts of each co-worker for the common benefit of the mission of the seminary. We pursue shared governance and broad-based dialogue about all the issues we face. We, therefore, seek to resist the top-down and individualistic strains of our contemporary culture. In all we do, we seek to build the requirements of authentic community, such as trust, respect, and mutual listening.

We honor seminarians as adult learners, partners in ministry, and full and equal members of the body of Christ. We respect the background that each person brings and are determined to learn from one another. We are one community—seminarians, staff, faculty, and trustees—of co-learners and co-teachers. We also promote life-long learning. We are more interested in mutual formation as ministers and learning disciples of the Lord Jesus than in providing a self-contained terminal education experience.

We pursue a worldwide mission. We aim to be the seminary for the Community of Christ around the globe. In all that we do, we seek to develop and offer planetary perspectives and to build transnational community. We promote and celebrate cultural diversity in all of its dimensions.

We affirm that we are an inclusive community. We consistently advocate for the complete equality and mutuality of men and women in the church. We welcome students from all cultures and languages. We resolutely and proactively oppose discrimination on the basis of creed, gender, sexual orientation, race, nationality, or class.

We unapologetically promote the Christian Gospel and the ceaseless search for truth. We encourage theological exploration. We respect the great variety of theological, exegetical, and ethical positions within our denomination and in all of Christianity. We ask people to carefully listen to and consider all viewpoints, but we do not indoctrinate.

Our spirit is ecumenical and interfaith. Persons of any religious persuasions are most welcome. We constantly strive to create and maintain partnerships with other religious institutions and movements. We will assure that we are prepared for constructive and reconciling living in an increasingly pluralistic world.

We will exercise careful and just stewardship over our resources. We wish to provide for all that is needed to complete our mission while modeling simplicity and good stewardship in the pursuit of our goals. We will endeavor to make our educational offerings accessible and relevant to persons of all social and economic contexts.

While we must maintain the separation necessary for academic freedom and prophetic integrity, we pledge to work closely with the leaders of our sponsoring denomination and to be accountable to the membership of the church.

We will practice and promote constructive engagement with our specific traditions, both celebrating our heritage and raising critical questions. We also strive to be relevant to the world of the twenty-first century, which is marked by stark contrasts between wealth and poverty, globalization, religious and cultural pluralism, environmental concern, and postmodernism. We pledge that we will help our community of faith to wrestle with the challenging theological, scriptural, historical, and ethical issues confronting us at this time in our history.

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STUDENT SUPPORT SERVICES

Student Accounts Contact: Patty Slaughter	Phone: (641) 784-5427 Email: patty1@graceland.edu
Community of Christ Library Contact: Rachel Killebrew, Librarian	Phone: (816) 833-1000 ext. 2399 Email: rkillebrew@cofchrist.org
Helpdesk	
eCollege helpdesk	Phone: 1-866-893-6963 Email: helpdesk@gracelandonline.com
Graceland helpdesk	Phone: 1-800-833-0524 ext.5167 Email: helptech@graceland.edu
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ACADEMIC INFORMATION

DEGREE PROGRAM FORMAT

Community of Christ Seminary courses are offered in two formats: 8 weeks online via the Internet, and 7 weeks hybrid (online and focus session, 3-1-3) where the first three weeks are online, one week is face-to-face in Independence, Missouri, and the final three weeks are online. Note: ***the MAR degree cannot be completed solely online.*** The community life, spiritual formation, and extra-curricular presentations and discussions that take place during focus sessions are critical to ministerial formation.

Admissions Requirements and Process:

1. Applicant must have earned a Bachelor's degree from a regionally accredited institution with a minimum cumulative GPA of 3.0 on a 4-point scale, or the equivalent from a non-U.S. institution. Students with a GPA below 3.0 will need to demonstrate the ability to do work at the graduate level.
2. Applicant must complete the application form that is available on the seminary website. http://www.graceland.edu/Ac http://www.graceland.edu/seminary/apply-now.cfm
3. Applicant must provide official transcripts of all course work.
4. Applicant should request references from three persons who can attest to the applicant's promise for graduate study. References should be submitted directly by recommenders using the reference form online: http://www.graceland.edu/seminary/documents/ReferenceForm.pdf. Recommenders should be persons who have known the applicant for more than 1 year and who have knowledge of the intellectual and ministerial abilities of the applicant.
5. Graceland University Community of Christ Seminary has a rolling admissions process; students may apply at any time during the year. New MAR cohorts begin in the fall term each year.

Degree Requirements

1. The **Master of Arts in Religion (MAR)** is a 30 semester-hour graduate degree. Students must satisfactorily complete all 10 courses of the curriculum with a cumulative 3.0 GPA.
2. Students must attend focus sessions in person when a course includes a focus session. Focus sessions are scheduled during the fourth weeks of January and May of each year.
3. A maximum of nine semester hours with a grade of "C" will apply toward the MAR degree. Students who earn a "C" in more than the maximum allowed number of hours will be required to repeat excess courses in which a "C" was earned. Students must repeat any course in which they earn a grade lower than a "C."
4. Students will normally successfully complete requirements for the MAR degree in two years of part-time study; students are allowed up to four years to complete the program.

Transfer of Credits

Students may request the transfer of a maximum of 9 semester hours of credit toward the MAR, provided that the courses transferred approximate courses offered by Community of Christ Seminary, were taken at a regionally accredited institution or its non-US equivalent, and that the student earned at least a "B" in those courses. The request must be accompanied by an official transcript from the institution where the credit was earned.

Student Status

Non-degree status is granted to those students not seeking a degree. Non-degree status could include those students who have not completed the bachelor's degree required for regular admission, and those who have already received a seminary degree. Non-degree students are not eligible for financial aid.

Conditional status is granted to applicants wish to enroll in courses and who have official transcripts on file but whose admissions file is otherwise incomplete. The file must be complete by the end of the fourth week of the term in order to continue enrollment and receive credit for that term's course work.

Continuing status is granted to a student who is not enrolled during a given semester, for whatever reason, and who wishes to maintain matriculation. A student may remain in continuing status for up to two years. After one year, students will be administratively withdrawn if they do not indicate to the Dean of Seminary their intent to return to classes. An administratively withdrawn student must apply for re-admission if she/he wishes to return.

Probation is a status for students about whom there is some question concerning capability of maintaining satisfactory academic, personal and/or professional progress in the degree program. During probation, a student is often referred for special support, and special attention will be given to the student's progress. The Dean of the Seminary may recommend or require certain limitations or other actions deemed useful for the academic/professional/personal progress of the student. Depending upon the reason(s) for the student's probationary status, limits may be placed on the academic load or financial aid of a student on probation. A student on probation is not eligible for graduation. A student on probation may be dismissed for not complying with the requirements of his/her probationary status.

Online Course Information

Syllabus

Syllabi for students taking online classes will be available on each eCollege course site starting with the first day of class. Prior to the course start date, students will be notified via their Graceland email account of their username and password to enable them to access their course on the eCollege site. Required reading lists will be emailed to students at least two weeks before the course start date.

Expectations

Online classes require students to devote approximately 18-20 clock hours per week for class preparation and participation. Assignments include weekly online discussions in which students participate and interact with each other. There will be a deadline for those discussions each week. Assignments may also include reflection papers, research papers, presentations, group assignments, or tests. First-time students are expected to devote additional time to becoming acquainted with the course site, library, accessibility, etc.

Technology Fee

Students are assessed a technology fee of $110 for each online course at the time of registration. The technology fee is non-refundable once the course has begun.

Help Desk
Should you experience difficulties with eCollege, contact the eCollege helpdesk at **866-893-6963.**

Textbooks
Students are responsible for purchasing their books for classes. Books for courses may be obtained from bookstores or on-line sites like Amazon.com, half.com, alibris.com, biblio.com or publishers' websites. If you have difficulty purchasing a book, please contact the course instructor.

Resource for Success
The Seminary Student Writes by Deborah Core (St. Louis: Chalice Press, 2000 ISBN 0-8272-3447-3) is highly recommended for all Seminary students. This comprehensive guide will help prepare and guide students in writing tasks at the seminary level.

Style Guide for Academic Writing
A Manual for Writers of Research Papers, Theses, and Dissertations, 8th Edition, Chicago Style for Students and Researchers, University of Chicago Press, 2013.

Library Access
Seminary students may use Temple library resources as well as resources from other seminary and theological school libraries. Temple library regular hours are M-F 8-noon; 1:30-4:45 p.m. Database searches can be conducted offsite. Go to the library website for more information: www.cofchrist.org/library.

For remote access to Association of Theological School Libraries database (ATLA) go to
www.cofchrist.org
Connect (dropdown), select Independence
Library and Archives (select)
Database Sites (toward the bottom)

Click on ATLA. When prompted for a username and password enter "coc" for the username and "library" for the password.

If you need assistance with the online databases, contact Rachel Killebrew at the Temple Library: 816-833-1000 ext. 2399.

Technology Requirements

To take full advantage of the interactivity of the courses, a PC is highly recommended. Macintosh computer may be used, but in some situations a Mac will not support the requirement of a specific college course online. It is the students' responsibility to ensure that they can access a PC in such situations.

System Requirements

Microsoft Windows:
Windows XP, Vista, 7 or later versions
28.8 kbps modem (56K recommended)
Sound card and speakers
Internet Explorer 8.0
Word processing software

Macintosh OS:
Mac OS X or higher (in classic mode)
28.8 kbps modem (56K recommended)
Sound card and speakers
Safari 4.0
Word processing software

Browser Requirements

If a browser is not listed below it has not been tested on the online platform. A user risks running into problems with the course software if they choose to use an unsupported browser. Browsers listed below have been validated with the course platform.

Microsoft Windows:
Recommended version: (Windows Internet Explorer)
Microsoft Internet Explorer 9.0
Recommended version: (Mozilla Firefox)
Mozilla Firefox 7.01
Supported versions: (Windows Internet Explorer)
Microsoft Internet Explorer 7.0 and 8.0
Supported versions: (Mozilla Firefox)
Mozilla Firefox 3.5
Supported versions: (Google Chrome)
Google Chrome 5.0

Macintosh OS:
Recommended version: (Safari)
Safari 5.1
Recommended version: (Mozilla Firefox)
Mozilla Firefox 7.01
Supported versions: (Safari)
Safari 4.0 and 5.0
Supported versions: (Mozilla Firefox)
Mozilla Firefox 3.5
Supported versions: (Google Chrome)
Google Chrome 5.0

Focus Session Information

Four of the ten required courses in the MAR degree program include a focus session. Focus sessions are held Monday-Friday at the Community of Christ Temple in Independence, Mo. during the middle week of selected courses. They include face-to-face class sessions, formational activities such as group worship opportunities and community meals, cultural outings, informal fellowship, and time for research and study in the Temple library. *Students should plan their travel in order to arrive in Independence by Monday morning.*

Classrooms
Students will be notified via email of the classroom location prior to the start of class as well as the schedule of activities during the focus session.

Break Room
A break room is available to students during the focus session. This room is located by the Temple School entrance.

Vending Machine and Kitchen
Beverage and snack vending machines are located next to the break room at the Community of Christ Temple. Kitchen facilities are also available in the area adjacent to the vending machines for those who wish to bring in a meal with them.

Telephones
Pay phones are available for students to use outside the Herald Bookstore in the Community of Christ Temple.

Library
The Community of Christ Library provides library services to seminary students, staff, and faculty. Library hours will be included on the week's schedule.

Accommodations/Student Housing
Students are responsible for making their own housing and transportation arrangements for focus sessions. The Higher Ground Hotel is within walking distance of Community of Christ Temple. Phone toll-free (877) 836-0292 for information or to make reservations. Some local families have also offered to host students during focus sessions. Please contact the Dean of the Seminary (see page 1 for contract information) if you need assistance finding appropriate housing.

Orientation
On the first day of focus sessions all students and faculty participating in the focus sessions are invited to an orientation meeting. This is held at the Community of Christ Temple. The purpose of the orientation meeting is to welcome all students, orient new students into the focus session program, and provide updates on any program changes.

Community Meals
Community meals are be scheduled throughout the week. A donation basket will be available to cover costs. The Thursday evening meal is traditionally a pizza party to raise funds for Seminary student scholarships.

Wireless Internet Access
Internet access is available within the Community of Christ Temple complex.

Daily Devotions
Student- and staff-led devotions will be held in the Chapel located in the Community of Christ Temple. Students are expected and encouraged to attend and participate in the daily devotions. Friday devotions include a service of commissioning for any students attending their final focus session.

Photocopying Machines
Photocopying machines are located in the Community of Christ Temple Library.

Local Restaurants
These are many restaurants and fast food outlets within ten-minute drive from Community of Christ Temple and Graceland University, Independence Campus.

ADVISING

Role of the Academic Adviser

The adviser serves for the benefit of the student. The adviser is available to work with the student to design her/his class schedule. The adviser is available for counseling on curricular matters, denominational requirements, governance policy, and personal concerns. The adviser may play an active role in monitoring and providing supportive counseling of students on probation, or those who are having academic/professional difficulties.

ACCOUNTABILITY

Class Participation

By their nature, online courses require frequent and regular participation online as well as significant work offline. Students should plan to devote 140 to 160 hours per course for successful completion of course work.

During focus sessions students are expected to attend scheduled classes, be punctual, and complete all assignments. The opportunity for making up class work missed as a result of an excused absence is to be worked out between the instructor and the student upon the student's initiative.

Excused absences include the following (1) the student has contacted the faculty member prior to the absence and the faculty member concurs that the absence is unavoidable and legitimate, and/or (2) the Dean of the Seminary determines that the student has missed classes/assignments due to factors beyond the student's control (i.e., illness/family misfortune) and the faculty member concurs.

All other absences are considered unexcused, in which case the instructor is not obligated to provide an opportunity for making up class work for credit.

Focus Session Class Cancellation Advisory In the event of severe weather during face-to-face focus sessions, please call the Community of Christ international headquarters at 1-816-833-1000 after 7:00 a.m. and listen to the **entire** message for information on late start or building closure.

Completion of Course Work

Students are required to complete all work in their current course before registering for additional courses. Failure to complete course work before the next term will result in students being denied registration until course work is complete.

Extensions

In special, exceptional cases, students unable to complete course work during the term may request an extension from the instructor. (Instructors are not required to agree to any extension of deadlines.) The Registrar's Office must be notified of any negotiated extension by means of an Incomplete Grade Contract completed by the student, signed by the instructor, and submitted to the Registrar at least 2 weeks prior to the end of the course.

REGISTRATION

Student ID Number

New Seminary students will be assigned a student ID number by Graceland University upon admission to the program. Students who have previously been issued a Graceland University (or College) ID number (in an undergraduate program, for example) will continue to use their original number.

You must have your student ID number to:

1. Receive assistance from the Graceland helpdesk
2. Access My Graceland
3. Access the online Graceland library databases

Graceland Email Account

Students will be assigned a Graceland email account. All official announcements and online course access information will be sent to the Graceland email account. Students should check it on a regular basis.

Graceland Username and Password

A Graceland Username and password will be emailed to you when you register for your first course. This username and password are necessary to access your academic record, including grades.

You will use the Graceland username and password to log into the eCollege interface for any online course. You can change your eCollege password at any time. Changing the eCollege password does not change your Graceland password. Therefore it is advisable to make a note of your initial username and password.

If you cannot locate your Graceland username and password, please contact the Graceland helpdesk (641-784-5167). You must have your student ID number available for verification. If you are unable to locate your Student ID number, please contact the Seminary office.

My Graceland

My Graceland (https://my.graceland.edu) is the website used by Graceland University to allow students easy access to their academic record, University announcements and other resources.. Use your Graceland username and password to access My Graceland. Through My Graceland you can:

1. View your grades in a recent course.
2. View and print your unofficial academic transcript
3. Apply for graduation.

Yearly Class Enrollment

Currently enrolled students are required to submit a course registration form by **June 30** of each year for all courses they wish to enroll in for the coming year. Course registration forms can be found at http://www.graceland.edu/seminary/documents/YearlyRegForm.pdf. Tuition arrangements must be completed each term before enrollment can be finalized.

Withdrawal from a Course

Graceland University students may withdraw from a course through the 13 percent point of the term without a "W" grade. A grade of "W" is recorded in any course when the student withdraws after the 13 percent point and through the 60 percent point. After 60 percent of the term is complete, the student is not allowed to withdraw from the course, and will be awarded the appropriate grade in the course.

Course withdrawals must be initiated by students. To withdraw from a course a student must complete a Student Petition form. The form must be signed by the instructor and the student's adviser before being forwarded to the office of the Dean of the Seminary. Non-attendance or lack of participation does not constitute withdrawal notification. Notification dates are used to calculate withdrawal credit and financial aid award adjustments per the Refund Policy. When Official Notification is not provided by the student, the date the university determines the student needs to be withdrawn is used as the notification date.

Directed Independent Study

Permission may be granted for directed independent study (DIS) when irresolvable scheduling conflicts exist that preclude enrollment in a regularly scheduled class. The following procedure applies to directed independent study courses.

1. A student who anticipates a need for such accommodation should contact the Dean of the Seminary at the earliest possible date. Instructors may not be available for a directed independent study.
2. A completed application for DIS course is submitted by the student to the Dean of Seminary's office. The completed form must include the rationale for the arranged course and signatures from the student's academic adviser and the course's instructor.
3. An approved application serves as the student's registration form.

Auditing of Courses

Auditing provides an opportunity to take a class without the pressure of grades. A person wishing to audit courses must submit a non-degree student registration form (available from staff in the seminary office) and must obtain the permission of the instructor of the class that he/she wishes to audit. Auditors' names will appear in the records and will be designated as "Auditors," and no course credit will be conferred. Auditors must complete all required readings, participate fully in online discussions and attend any required focus session. The instructor of any particular course will determine additional minimal requirements in order for the course to be included on the auditor's transcript.

Continuing Education

Each seminary three-semester-hour course may be taken by non-degree-seeking students for 4.2 continuing education credits (CEUs). In order to earn CEU credit, participants must complete all course assignments as well as participate fully in course activities both online and during any required focus session. Students enrolling for CEU credit must submit a non-degree student registration form available from staff in the seminary office.

Transcripts

No official statement of the record of any student will be released until all fees, dues, loans, fines, and tuition assessed by the university or any department have been settled. Transcripts should be requested at least two weeks in advance of the date required. Transcripts may be requested online at the following link:
https://my.graceland.edu/ICS/Resources/Registrar/Requesting_Official_Transcripts.jnz

TUITION AND FINANCES

Tuition and fees as of June 2013
Check the university website for current information at
http://www.graceland.edu/grad-catalog/tuition-expenses-financial-requirements.cfm

Tuition	$720 per 3 s.h. course
Application Fee	$50
Non-Degree Administration Fee	$30 per course
Additional Fees	
Auditing Fee	$360 per course
CEU Fee (4.2 Continuing Education Units)	$240 per course
Extension Fee for Incomplete Course (non-refundable)	$100
Graduation Fee	$75
Online Access Extension Fee (online access beyond course dates)	$110
Reactivation Fee (applied if students have had a trimester elapse since their last enrollment)	$50
Technology Fee ($110 per course)	$110
Thesis Binding Fee	$40

Application Fee

The application fee is non-refundable unless requested within three business days of Graceland receiving the fee.

Tuition Payment

Tuition payment in full or participation in an approved payment plan is required on or before the first day of class per term. To assist students in paying tuition, the following methods of payment are available.

1. Paying by check, payable to "Graceland University."
2. Paying by credit card
   You may pay with a credit card either by filling out the section on the bottom of the course registration form or contacting a staff person in student accounts: 866-786-2792 ext. 3. Graceland University accepts Discover, MasterCard, Visa, and American Express credit cards.

Tuition Refund Policy

Tuition paid for a course from which a student withdraws may be refunded on a pro-rated basis. To be eligible for a tuition refund, a student must notify the seminary staff assistant. The official drop date for determining a refund will be the notification date when the information was received at the Dean of Seminary's office. Students whose tuition is being paid by their employer or whose tuition is being reimbursed by their employer will need to consult with their supervisor before withdrawing from a course.

Technology Fee Refund Policy

The technology fee is not refundable once the course has begun.

Scholarships

The Community of Christ Seminary is able to offer modest scholarships for students enrolled in the MAR program. These scholarships are available to students who are not employed by Community of Christ nor have their tuition paid by their employer. To apply for a scholarship, contact the Dean of the Seminary.

Payment Plans

Graceland University offers an interest-free payment plan to its students. The intent of the payment plan is that tuition be paid by the time the course is completed by dividing the payments over the term.

There is a processing fee when a payment plan is set up. The fee assessed for a single seven or eight-week course is $15. A payment plan for two consecutive sub-sessions (i.e., a trimester) incurs a processing fee of $40. The corresponding fee will be charged each time a payment plan is set up. Payment by credit card or check is normally due on the first day of the month. All seminary students are eligible for payment plans. To apply contact Debbie Lundy in Student Accounts by phone at 866-786-2792 ext. 3 or by email at *Lundy@graceland.edu*.

DEGREE PROGRAM

Master of Arts in Religion (MAR)

The Master of Arts in Religion (30 semester hours) provides a strong academic foundation in biblical studies, Christian history, and theology. These subjects offer essential preparation for Christian ministry or doctoral study in religion. The program can be completed in two years of part-time study; students are allowed to take up to four years to complete the program.

The courses in the program are offered in online-only or hybrid online/face-to-face formats. The faculty is comprised scholars and professionals in the field of religion with the academic and applied backgrounds to make the study of religion stimulating and worthwhile.

Course Number	Course Title	Semester Hours	For Degree Completion
RELG5011	Christian Theology	3	Required
RELG5022	Introduction to the Hebrew Bible	3	Required
RELG5040	New Testament I	3	Required
RELG5050	New Testament II	3	Required
RELG5060	History of Christian Thought I	3	Required
RELG5070	History of Christian Thought II	3	Required
RELG5330	Community of Christ I: 1820-1914, History – Scripture – Theology	3	Required
RELG5340	Community of Christ II: 1914-Present, History – Scripture – Theology	3	Required
RELG6240	Contemporary Culture and Theologies	3	Required
RELG6900	Advanced Topics in Practical Ministry	3	Required
RELG6500	Portfolio	0	Required

Course Descriptions

RELG5011 Christian Theology (3 s.h.)
This course is an initial exploration of the discipline and methods of theology. The foundational topics of Christian theology are covered including the nature and necessity of the theological task and contemporary understandings of the doctrines of God, Jesus Christ, Holy Spirit, humanity, the church, and Christian hope**.**

RELG5022 Introduction to the Hebrew Bible (3 s.h.)
A review of the sacred literature of ancient Israel centered on its covenantal themes and Ancient Near Eastern contexts. *Prerequisite RELG5011*

RELG5040 New Testament I (3 s.h.)
A review of the New Testament literature focusing on the gospels and the Acts of the Apostles, centered around its Christological themes as they relate to other primary doctrines. Attention will be given to techniques of exegesis based on various methods of biblical criticism. *Prerequisite RELG5011*

RELG5050 New Testament II (3 s.h.)
A review of the New Testament literature focusing on Paul, the General Epistles, and the Apocalypse of John, centered around its Christological themes as they relate to other primary doctrines. Attention will be given to techniques of exegesis based on various methods of biblical criticism. 3 s.h. *Prerequisite RELG5011*

RELG5060 History of Christian Thought I (3 s.h.)
This course traces the theological and doctrinal development of the Christian church from the biblical period to the period immediately preceding the Reformation. Attention will be given to the historical context in which this development occurred. 3 s.h. *Prerequisite RELG5011*

RELG5070 History of Christian Thought II (3 s.h.)
This course traces the theological and doctrinal development of the Christian church from the Reformation into the 21st century. Attention will be given to the historical context in which this development occurred. 3 s.h. *Prerequisite RELG5011*

Students of faith traditions other than Community of Christ may complete comparable coursework approved by the dean in place of RELG5330 and RELG5340.

RELG5330 Community of Christ I: 1820-1914, History – Scripture– Theology (3 s.h.)
An interdisciplinary exploration of the history, scripture and theology of the Community of Christ from its early nineteenth-century beginnings until the start of the First World War. Special attention will be given to the Church's origins within the context of revivalism and democratization on the American frontier, its reinterpretation of important classical Christian themes, and the developing identity and theology of the Reorganization up to the death of Joseph Smith III. *Prerequisite RELG5011*

RELG5340 Community of Christ II: 1914-Present, History –Scripture– Theology (3 s.h.)
An interdisciplinary exploration of the history, scripture, and theology of the Community of Christ from the First World War to the present. Special attention will be given to how the Community of

Christ's identity and theology have continuously developed in response to the encounter with the intellectual, social, and cultural challenges of modernity and postmodernity. *Prerequisite RELG5011*

RELG6900 Advanced Topics in Practical Ministry (1-3 s.h.)
An in-depth study of topics selected from various areas of practical ministry such as church leadership, pastoral care, public ministry, spiritual formation, and disciple education. Students should have taken most of their other coursework prior to this course as this course is designed to guide students to integrate their learning into practical ministry application. Course topics will be announced prior to each semester they are offered. Course is taken at the end of the second year. May be repeated for credit provided that the course is a different topic than previously completed by the student. *Prerequisite RELG5011*

RELG6240 Contemporary Culture and Theologies (3 s.h.)
An examination of the nature and implications of current issues and practices found in major world cultures with emphasis on their impact on Christian ministry, particularly ecumenical and intercultural ministry. *Prerequisite RELG5011*

RELG6500 Portfolio (0 s.h.)
A summative project that encourages students to reflect on their experience and the directions it may take them as a disciple or minister. The Seminary Graduate Portfolio consists of a beginning paper, gathering of graduate work, and self-assessment. The student will review her/his portfolio with a committee as a "finale" of her/his graduate work. Evaluated on a pass/fail basis. *Prerequisite RELG5011*

SYSTEM OF GRADING

Grade Structure

The marks used at Graceland University to indicate grades and the grade points for each semester hour of credit are as follows:

A = 4.00
B = 3.00
C = 2.00 (A maximum 9 s.h of C are allowed without having to repeat courses.)
D = Course must be repeated.
F = Course must be repeated.
I Incomplete, no grade points. Minimum course requirements unfinished for reasons acceptable to the instructor. Requests for extensions must be initiated by the student. An "Incomplete Grade Contract" signed by the student and the instructor is required before an Incomplete can be recorded. A grade will be given at the discretion of the instructor upon completion of the work.
IP In-Progress, no grade points.
W Withdrawn from the course at a specified date

Repeating a Course

When a student repeats a course, the last grade earned will be the one computed into the cumulative grade point average. Students must receive permission from the Dean of Seminary to repeat a course in which a grade of "B" has been earned.

Checking Grades

Once grades are submitted by the instructor and are processed by the Registrar's office, you may check your own grades online. From My Graceland you can print a copy of your grades and your academic record.

UNIVERSITY POLICIES

All policies of Graceland University apply to Seminary students. These policies can be accessed through the Graceland University website www.Graceland.edu/. It is the responsibility of students to be familiar with Academic Policies and Procedures of the University. For the benefit of Seminary students, the following policies are highlighted for specific attention.

Harassment Policy

Sexual and other harassment of student, faculty, or staff is not tolerated at Graceland University. Sexual and other harassment diminishes the university in achieving its mission through an insidious and detrimental impact on individual students, faculty, staff, and the university community as a whole. All harassment stifles the realization of the victim's full potential as a student, faculty, or staff member. Harassment is especially serious when it threatens relations between faculty and student or supervisor and subordinate by unfairly exploiting the power differential between the parties in the relationship. Likewise, Graceland University does not tolerate harassment between people of equal university status. Procedures relating to this policy are available upon request from the President's office.

Academic Integrity

Honesty and integrity are prerequisites to academic life and professional practice. The standards of academic conduct address meeting established academic criteria and behavioral integrity in performing the academic work of the School. Faculty are required to investigate and report any concerns regarding student violations of academic policy. Faculty concerns are submitted in writing to the appropriate school committee for review and action. The student is informed when a concern has been submitted and may respond in writing to the concern prior to committee review. Academic integrity violations are reviewed and acted upon by the school academic committees.

Committee decisions for dismissal may be appealed to the Dean of the School. Refer to the Academic Appeals Policy & Procedure. In the case of all other sanctions, the decision of the school committee is considered final. Failure to comply with committee-imposed sanctions may result in immediate dismissal without option for readmission.

Academic Misconduct

Academic misconduct is a breach of honesty or integrity and standards. Examples of academic misconduct include but are not limited to the following:

1. Cheating: giving or receiving unauthorized assistance in any assignment.
2. Plagiarism: the use of ideas, language or work of another without sufficient acknowledgment that the material is not one's own or submission of the work of another, whether altered or unaltered, as one's own. Students are to be guided by the latest edition of the Publication Manual of the American Psychological Association (APA).
3. Manipulation or alteration of another student's or faculty's academic work.

4. Unauthorized use, removal, concealment or defacement of library, skills lab or faculty resources (e.g., books, equipment, files, papers, tests).
5. Submitting the same work or portions of work for more than one class without prior written approval of faculty.
6. Collusion: assisting another student in an act of dishonesty.
7. Lying: conveying any untruth either verbal or written.
8. Disregarding the well-being and needs of individuals or populations in professional practice (e.g., failure to provide safe appropriate care, breach of confidentiality, failure to follow supervisor, faculty instructions).
9. Fraud: the act of deceit or misrepresentation (e.g. misrepresenting self, falsifying an academic document, communicating false information, forging signatures).

Sanctions imposed by school committees for academic misconduct may include, but are not limited to:

1. Written notification of the student's act of academic misconduct and potential consequences placed on the student's file.
2. Assigning a zero (no points) for a test, assignment or paper.
3. Assigning a failing course grade.
4. Placing the student on probation.
5. Dismissal from the program.

Plagiarism
Graceland University values the level of integrity and professionalism of our students throughout their education and as they continue on in their professional careers. Therefore, it holds students to a high standard of competence and recognition where plagiarism is involved. Graceland University policy requires the reporting of all incidences of plagiarism to the School Dean and to the Vice President for Academic Affairs.

Academic Appeal Policy

A student may appeal either of the following:

1. Failing final course grade
2. Program dismissal.

Students are responsible for meeting the standards of academic performance established for each course in which they are enrolled. The establishment of the criteria for grades and the evaluation of student academic performance are responsibilities of the course faculty. Grade appeal is available only for the review of allegedly capricious grading and not for review of the faculty's evaluation of the student's academic performance.

An appeal is initiated by submitting a typed statement to the Chair of the appropriate graduate committee, no later than **seven (7) working days** after documentation of the failing final course grade or recommendation for dismissal.

The typed appeal statement submitted by the student must include the following:

1. A statement of the issue;
2. Specific steps that have already been taken to resolve the issue with the course faculty, course coordinator and/or Specialty Track/Program Coordinator;
3. Evidence supporting why the student believes the decision made was inconsistent with existing university policy, school policy, or course policy, was arbitrary, or lacked sufficient evidence.

Incomplete Grade Policy

A written request for a grade of incomplete ("I") must be initiated by the student at least two weeks prior to the course end date. Students may be required to provide formal documentation to support an incomplete grade request.

Faculty may assign a grade of "I" in cases when students are unable to complete the work for a course due to reasons beyond their control, or in cases when the faculty deems an "I" the most appropriate grade to give. The grade of "I" should not be abused and should be used only in cases where the incomplete is unavoidable and legitimate.

An electronic "Incomplete Grade Contract" that includes the reason for the incomplete, work that must be completed to earn a final course grade and the required completion date is generated when an "I" is submitted as a course grade. The completion date must be no later than the last day of the next scheduled term. For example, an Incomplete Grade Contract for a course in the A session of a 16 week trimester will have a completion date of the last day of the B session in that same 16 week trimester. The "I" is a temporary grade and will be automatically converted to an "F" if the course has not been completed by the end of the next scheduled term. Extensions beyond one scheduled term are not allowed for graduate courses.

An extended access fee is required for the use of the eCollege course site.

Application for Graduation

In order for the registrar to perform a graduation audit and to verify that students have completed their program, students are asked to file an Application for Graduation ***six months*** prior to their anticipated completion date. These processes are completed on line at www.graceland.edu/registrar - Online Forms

Commencement

Degree-seeking graduate students are expected to complete all requirements for graduation in order to participate in commencement. Students who have completed graduate programs and who choose to attend Commencement Ceremonies will receive the **Master's Hood.** The Dean of the Seminary and another affiliated with the Seminary will "Hood" graduates as part of the conferring of their degree. The hood is the most important and distinctive feature of attire for formal academic ceremonies in American colleges today. The inside of the hood is lined with silk in the official academic colors of the institution, which for Graceland are blue and gold.

Community of Christ Policy of
Inclusive Language in the Life and Ministry of the Church

Background

Language usage changes, and there is an increasing sensitivity on the part of the faithful to employ inclusive language in the life and ministry of the church. In these efforts, we join with other people of faith searching to find adequate expression of the glory of God and concern for our sisters and brothers. As we become a prophetic people, we are challenged to choose words and expressions that enrich our vocabulary about God and persons as we extend the love of Christ into our communities.

The Community of Christ has been well served by the 1978 Policy of Inclusive Language that promoted gender-inclusive language. World Conference Resolution 1259 authorized a review and update of this policy with particular emphasis on its application to church publications, resources, worship practices including hymnody, and international church perspectives.

In order to fulfill these challenges, the following policy has been crafted to uphold the diversity that is evident in God's miraculous creation and to empower writers and speakers throughout the church to address the needs of ministry in ever-inclusive expressions.

Purpose

The purpose of this policy is to encourage all speakers and writers who convey the message of the church to use modern language that clearly reflects the gospel of love and concern taught by Jesus Christ. It is the life and ministry of Jesus that teaches us to love those whom society disregards. Jesus spent his life reaching beyond the confines of "social acceptability"; he continually used expressions of love and acceptance to all persons (women, men, children, the sick, the dispossessed, the enemy). Can we as the church of Jesus Christ offer words and ministry in any spirit other than acceptance and love?

Language has great power to influence and persuade persons. We acknowledge that tradition and familiarity have often limited innovative religious expression. We acknowledge that words are an imprecise media and cannot purely convey the reality of the divine/human intersection. Words are merely tools to share such life-changing experiences with others.

Therefore, this policy encourages persons to expand their vocabulary as they convey the church's message. Language does influence how persons perceive themselves, the Divine, and each other. **It is not the purpose of this policy to "forbid" or "eliminate" words from the church's vocabulary.**

"Whom do you say that I am?" Sounds very simple, doesn't it? Yet the way we address God and who we say God is continues to cause division in the church. It is not our intention as a committee to mandate how any person speaks about God or to prescribe specific words for worship. However, it is our goal to promote healing and to let each person know that they are precious to their Creator.

This policy has been crafted to encourage the enlargement and enrichment of the church's lexicon of faithful expressions. By recognizing that words describing God and God's intersection with humanity are but frail representations of the power resident in that experience, **this policy encourages persons to express their devotion in more expansive ways.**

Expressions of ministry (prayers, dialogue, readings, etc.) must be carefully crafted to include all persons because [l] language has power. It transmits not only facts and ideas, but emotions and values. Skillful writers and speakers have always had the power to affect people's attitudes, influence their actions, and shape their inner views of the world and its peoples.
—Guidelines for Inclusive Language (New York: Lutheran Church in America, no date), prologue.

What is inclusive language?
Inclusive language can be defined as language that reflects an attitude of mutuality, sensitivity, and openness toward other humans and respect for a multitude of faithful expressions of human interaction with the Divine. Inclusive language encourages creative expressions of these experiences and realization of wholeness in Christ. Inclusive language reflects a sensitivity to barriers that may exist between individuals and among communities in such areas as gender, race, class, physical differences, nationality, theological beliefs, culture, and lifestyle. The "Affirmation of Human Diversity" (WCR 1226) provides foundational guidance to this revised policy. The principles that guide the life and practice of the church cannot be "what do most people find comfortable?" but rather "how can I most effectively convey my experience with God?" The Community of Christ promotes inclusive language because such language promotes justice, reconciliation, and love—the ministry to which we as Christian disciples have been called.

Usage Guidelines
Because language is a living and ever-evolving entity, see appendix A and B for helpful guidelines that are intended to increase awareness of issues and offer potential solutions. These recommendations are NOT meant to limit, but rather to offer inclusive alternatives that expand vocabulary beyond traditional expressions.

Inclusive Language Resources
See Appendix A for Expressions dealing with people
See Appendix B for Names of God
See Appendix C for an Annotated Bibliography of Resource

Appendix A: Expressions Dealing with People

Concern	Terms and Phrases That Have Been Limiting or Have Miscommunicated	Alternatives That Expand Understanding
"Man"	This term has sometimes been used to mean all humans and sometimes to mean specifically the male species. Using "man" to mean all humans can cause confusion and often ignores the valuable contributions of women. *Man and History* *man's achievements* *man must exercise stewardship overall of creation*	Use "persons," "humans," "people," "humankind," or "women and men." *Great Figures in History* *human achievement* *people must exercise stewardship over all of creation*
Pronouns	The use of the masculine pronoun "he" was once considered acceptable to apply to persons of both genders. However, such grammatical convention is becoming less and less standard usage. *God loves a cheerful giver and accepts his offering.* *Each student should bring his pen*	It is currently acceptable to use a plural pronoun (their) with a singular noun. *God loves a cheerful giver and accepts their offering.* Some writers use the she/he option. Others recast the sentence as plural: *Each student should bring her/his pen.* *Students should bring their pens*
Personal Equality/ Elimination of Stereo-types	It is important to treat persons equitably. Do not perpetuate stereotypes: "men are strong and women are weak"; "men have business savvy and women have beauty." Do not hide behind clichés or outdated expressions. *Daring frontiersmen fought their way westward, encouraged by their patient wives.* *John, a successful business owner, was accompanied by Jane, a stunning blonde beauty.* Females over the legal age should be referred to as "women" not "girls." *The girls in the office answer the phone.* *The men on Capitol Hill/ The girls in the Senate* Be sure to identify men and women equally as to job status or family relationships. *George Smith married the daughter of Jacob Jones, the rich banker.* *The Saints gathered to Zion with their wives and children.*	Treat persons equally. If a person's physical strength is important to mention, include it. If such a description does not add to the value of the sentence, eliminate it. *Daring men and women fought their way westward.* *Jane, a dedicated community worker, was accompanied by John, a successful business owner.* *The office staff answer the phone.* *Members of the Senate* *George Smith married Julie Jones.* *The Saints gathered to Zion.*

Exclusively Male Terms for People and for God	Terms, including "man," are not appropriate to refer to persons of both sexes. *working man* *manmade* *manned the phones* *businessman* *repairman* *forefathers* *chairman* *brethren* *fellowship of the Saints* References to God need not be limited to "Father" and "Lord."	There are hundreds of terms that do not include the "man" suffix. *worker* *manufactured* (comes from "manus" meaning hand) *answered the phones* *business owner or business person* *repairer, technician* *forebears, ancestors, founders, precursors* *chairperson, moderator, leader, chair, facilitator, convener, presider* *friends, brothers and sisters* *community of the Saints* *God of the Universe* *Creator of Sunrises* See the appendix B for additional suggestions.

B. Physically and Emotionally Sensitive Language

As a people striving to be like Jesus, disciples need to be especially sensitive to language used about persons who live with physical and emotional challenges. The most important element of such language is to "Put people first." This means that in describing a person who uses a wheelchair, say, "The child in the wheelchair" rather than "a wheelchair-bound child." Likewise, it is the person with a learning disability not a learning disabled person. Remember that all humans face challenges in life, and it is important to emphasize the humanity of all and not define or label persons by their abilities.

Be sure to analyze metaphors about "walking with" or "standing up for" Jesus. Do we mean a literal or a figurative act? Such sensitivity to words and phrases is an important effort to help all persons feel they are wanted and needed in the community of faith.

C. Race, Culture, Age

Speakers and writers are encouraged to examine colloquial or timeworn usage that is disrespectful. For example, the common practice of equating good with white and evil with dark or black promotes an attitude of discrimination against people with dark skin or hair color. All disciples are urged to examine and discard language that demeans persons with diverse ethnic roots.

In addition, all disciples are cautioned to eliminate words or phrases that perpetuate "isms" (ageism, sexism, nationalism . . .) and therefore separate God's children from each other and from the peace found in the shalom of true community.

Finally, this policy reminds persons to refuse to repeat "jokes" or stories that demean specific groups; Christian disciples are reminded of the model of Jesus who stood up against prevailing social trends and protected and defended those less accepted in his society.

D. Family Diversity

The church at all levels of organization serves as an extended family for the children of God. As a family, we care that each individual is celebrated, affirmed, and nurtured. Family units in our congregations come in a wide variety of sizes and compositions. It is important that each member feel that their family is accepted, supported, and loved. We must move our thinking of "family" beyond the one form of father, mother, and children to include the many other arrangements that exist.

A family is a grouping of people, however large or small, who have made a commitment to each other and nurture and support each other through all of life's experiences. In planning, writing, and speaking, avoid saying that a young couple without children has "not started their family yet." Consider the subtle announcement that each family should "bring a main dish and a salad or a dessert to the potluck." This is not a reasonable request for a single person and consequently sends the message that they are not a family and are really not welcome at this event. In written and spoken words, include the stories and testimonies of a wide variety of family structures. Treat these various expressions of family life as normal, and all members of our church family will feel warmly accepted.

E. Images and Metaphors for God

When we use only one or two ways to speak of our Source, we tend to limit the Divine and God's ability to work in our lives individually and communally as a church. Yet, we don't want to eliminate words that have long been used to describe God, because then we lose our rich, sacred, and unique Christian language and connection to our Christian heritage.

Thus a delicate balance is needed. To broaden our language, we believe, is the key. Our discipleship (expressed in public as worship, congregational life, resource production, sermons), in turn, should reflect our call and willingness to broaden our expressions. There are many scripturally based names and images for God: Creator, Companion, Sacred, Divine, Energy, Yahweh, El Shaddai, Mother, Father, Friend, Pillar, Giver of Life, Source of Our Being. The list is as endless as the attributes of God; for, after all, God is infinite.

Our hope is that such expressions will grow and expand as we grow in discipleship. In this growth process, we encourage the free expression of concerns, feelings, and struggles in an atmosphere of love and acceptance. Our prayer is that each speaker and listener would respond out of caring, compassion, and love of the Sacred and each other. We trust that each one will respond with dialogue while being open to the Spirit through new leadings and new understandings.

Also, we encourage more thorough theological examination of words and phrases. For example the overuse of the "language of domination" (e.g., Master and King) limits the infinite nature of God. Such words have a historical place in the theology of the Christian tradition in which people lived in worlds built upon hierarchy and domination. However, as we struggle to

understand God and God's intent for us in less "power over" vertical structures to more "power with" circles of mutual relationships, we urge persons to craft new ways of expressing God's love and interaction with humans. We encourage persons to continue theological studies that assist them in understanding the differences between the historically male Jesus of Nazareth and the spirit of Christ that transcends physical body, historical time, and human consciousness. As we explore together the ways we speak of our Creator and the ways we communicate with each other, may we do so with words that welcome, not wound; words that heal, not hurt; and always with the intention to connect with the Healing Source.

F. Practical Applications

One of the greatest opportunities we have to incorporate inclusive language is with worship practices. As has been stated, it is not our intention to write masculine-dominant God language out of the church's usage, but rather to explore feminine and other images and concepts of God. When we broaden our concepts, we take our Creator out of the small box of maleness and, in turn, open our worship to infinite possibilities. In this section on practical applications, we hope to stimulate new expressions for personal and congregational worship. A main purpose of this section is to remind disciples to be sensitive to the experience of all persons, not just those who relate to God in a particular way or by a particular term.

Hymnody

We acknowledge the depth and breadth of theology that is expressed in song. We encourage all worship planners and resource producers to choose music that reflects, informs, and calls disciples to a deeper and more expansive theology.

As a new denominational hymnal is created, persons should address the complex issues of gender, race, culture, ethnicity, age, family structure, and physical and mental challenges.

Prayer

It is unwise to put conditions on how persons pray. Disciples are encouraged to address the Divine in a variety of ways. However, public prayer represents the community. Therefore, in offering a prayer on behalf of people, one should try to be as sensitive as possible in making all feel that their prayers are being lifted up.

Readings and Variety of Worship

In all worship practices, we urge a sensitivity and recognition of the infinite variety of human activity and experience as we connect with the Divine Power. Therefore, we suggest exploration of metaphors and dimensions of God through the use of a variety of worship practices: litanies, drama, sacred dance, poetry, and other forms of creative worship.

Scripture

We recommend the utilization of inclusive translations of the Bible in addition to the Inspired Version. (See the bibliography for suggestions.) We encourage persons to seek out the diversity of language that is found within scriptures and let the Bible speak for itself through the wealth of images for God that are found in scriptural passages.

G. The Church in All Cultures

After discussion with members in several cultures about the wide variety of culturally specific needs, we recognize an inability to fairly represent the inclusive-language needs of the church in all cultures.

However, this revised policy encourages all American resource producers and speakers to be aware of and sensitive to the needs of the worldwide church (e.g., providing non-North American phone numbers in *Herald* articles, utilizing the stories of non-American heroes in resources, and outlining procedures for church members throughout the world to respond to World Church announcements).

Each national church (or other local jurisdiction) may wish to form task forces to examine the cultural and language expressions that may be limiting or discriminating against any of God's children.

Conclusion

The World Church Committee on Inclusive Language offers this revised policy as a guide to more faithful expression of the love of Jesus Christ and the hope that resides in the gospel message.

Kathy Bice
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Appendix B: Names for God

Gender-Free Options

Gender-free options are metaphors that have no human analogue; therefore, there is no gender reference. These metaphors are likely to create the least inner struggle as new metaphors. They are perceived as the "safest" to use in public. They seldom cause alienation in a hearer and seem inclusive. However, for deeper identification and affiliation, persons may choose more personal images. Those that are feminine or masculine may be used to supplement these gender-free options.

(NOTE: * From a list entitled "Names, Titles, Phrases Applied to God (non-sexist)" which was compiled by Davelyn Vignaud and distributed by the Board of Discipleship of the United Methodist Church.)

Names, Titles, Phrases Applied to God

Absence
Aim
All
All-powerful God* or
Powerful God (Psalm 147:5)
Almighty God (Job 5:17)
Anchor (Hebrews 6:19)
Answer to All Mysteries*
Awesome God*
(Deuteronomy 7:21; Nehemiah 1:5, 9:32)
Being Itself
Beyondness
Binder of Wounds*
(Ezekiel34:16, Hosea 6:1, Psalm 147:3)
Wounder (Job 5:18)
Black God
Breath of God (Job 27:3, 33:4; Isaiah 30:33, 40:7)
Brokenness
God as one who breaks (Ezekiel 30:21-22)
Burden-lifting God
(Psalms 55:22, 81:6; Matthew 11:28-30)
Ceaseless Working
(Lamentations 3:22, Isaiah 40:28)
Comfort of Sufferers*(Psalms 119:50, 76;
Isaiah 51:12; II Thessalonians 2:16)
Compass
Creating God (Genesis 1:1, 26)
Creative and Nurturing God
Creative Source of All Being*(Hebrews 11:3)
Creator (Genesis 1, 2, Isaiah 40:28, Romans 1:25,
Revelation 4:11)
Creator and Preserver of All Kind*
Cry (The Cry)
Cycles
Darkness
Deity (Acts 17:29)
Divine Ally
Divine Being
Divine Process
Divine Spirit
Emptiness
Eternal One (Deuteronomy 33:27,Romans 16:26)
Eternal Presence
Eternal Source of Comfort
(II Thessalonians 2:16-17)
Existence Itself
Ever-Living God* (Psalm 9:7)
Ever-Loving God* (Psalm 136)
Faithful God* (I Corinthians 1:9, 10:13)
First and Last* (Isaiah 44:6, Revelation 22:13)
Fountain, Water of Life (Jeremiah 17:13,
Revelation 21:6)
Generous Provider of All Good Gifts*
(I Corinthians 2:12)
Giver of Life (Job 33:4)
Giver of Light
Giver of Peace
God
God of All Colors
God of the Covenant
(Genesis 9:17, Ezekiel 16:62, Luke 22:20)
God of gods (Deuteronomy 10:17)
God of Israel (Exodus 5:1, II Samuel 23:3,
II Kings 10:31)
God of Life and Death

God of Peace (Romans 15:33,16:20;
Philippians 4:9)
Gracious Giver of Knowledge*(Proverbs 2:6,
Ecclesiastes 2:26, James 1:5)
Gracious God* (Jonah 4:2)

Great God (of power)* (Deuteronomy 7:21, 9:29; Psalm 66:3)
Great God Our Hope* (Jeremiah 14:8, Psalm 71:5)
Ground of Being
Heart's Delight (Isaiah 58:14, Psalm 37:4)
Hidden God*
High and Holy One* (Isaiah 57:15)
Holy One (Leviticus 19:2, I Peter 1:16)
Holy One-in-Three (John 14:26)
Holy Spirit (Mark 1:10, John 14:26)
I Am; I Will Be What I Will Be; I Will Cause to Be What I Will Cause to Be (Exodus 3:13-14)
Incognito God* (i.e., Moses with the burning bush, Exodus 3:2-6)
Infinite Challenger
Infinite God*
Inspiration to Goodness*
Isness
Keeper (Psalm 121:5)
Knowing One
Liberator (Isaiah 49:9, 61:1; Luke 4:18-19)
Life-giver (Job 33:4; Psalms 119:154, 156; I Timothy 6:13)
Light (Psalm 27:1, Isaiah 60:20, John 1:5)
Logos (The Word) (John 1)
Love (I John 4:8)
Maker of All Things
Maker of Heaven and Earth (Genesis 14:19, 22)
Merciful God (Deuteronomy 4:31, Nehemiah 9:31)
Mighty God* (Deuteronomy 10:17, Isaiah 9:6, Jeremiah 32:18)
Mighty Rock (Psalms 62:2,7; 89:26)
Mind of the Universe*
Most High, or God Most High (Genesis 14:18, Deuteronomy 32:8, and in many Psalms)
Nothingness
Nurturer
One Who Is Always There
Our Beginning and Our End*(Revelation 1:8, 21:6, 22:13)
Our Refuge and Our Strength* (Psalms 46:1, 62:8)
Overhanging Tree
Peacemaker
Power of Being
Power that Saves* (Psalms 67:2, 78:22)
Presence
Proclaimer of Justice* (Isaiah 42, Matthew 12:18)
Puzzle, Puzzler
Radiant, Glorious God (Psalm 76:4)
Rainbow God
Rebel
Reconciler (Colossians 1:20, II Corinthians 5:18)
Redeemer (Job 19:25; Psalm 19:14; Isaiah 47:4, 60:16)
Refuge (Deuteronomy 33:27, II Samuel 22:33, Psalm 31:2)
Rhythm (Divine Rhythm)
Righteous God* (Psalms 71:19, 112:4; Daniel 9:14; Isaiah 45:21; I John 2:1)
Rock (Genesis 49:24, Deuteronomy 32:15, II Samuel 22:2-3)
Sacred and Intimate One
Searcher of Hearts*(Psalm 139:1, I Chronicles 28:9, Romans 8:27, Revelations 2:23)
Shelter from the Storm* (Isaiah 25:4)
Shield (Genesis 15:1; II Samuel 22:31; Psalms 18:30, 28:7)
Shining Glory*
Silence
Singer of New Songs
Song (Exodus 15:2)
Source of Blessing, Creation, Freedom, Life, Mercy, Peace...*
Sovereign God* (I Timothy 6:15)
Spirit (Mark 1:10, John 4:24)
Spirit of God, see Wind of God (Genesis 1:2, Exodus 31:3, Luke 4:18, Matthew 3:16)
Spirit of Life
Spirit of Peace
Spirit Within
Spiritual Presence
Steadfast and Loving One* (Lamentations 3:22; II Chronicles 7:6; Psalms 17:7, 48:9)
Strength (Exodus 15:2, Psalms 18:1, 28:7)
Strength of the Weak*(Isaiah 35:3, Ezekiel 34:16, Luke 1:51-55)
Supreme Intelligence
Supreme Reality
Surprising One
Sustainer (Psalm 55:22, I Corinthians 1:8)
Technicolor God
Thou
To Be
Total Mystery
True Light (John 1:9)
Trustworthy One (Psalm 111:7)
Truth
Ultimate One
Understanding God (Psalm 147:5)
Unity of All Life
Unobtainable
Upholder of the Falling*
Watchful and Caring God* (Genesis 31:49-50 Jeremiah 1:12)

Water
Way (John 14:6)
Wind
Wind of God (*Ruach*, a feminine word in Hebrew, see Spirit of God—Genesis 1:2)
Wisdom (Proverbs 3, 8 and any others; I Corinthians 2:6-8)
Spirit of Wisdom (Isaiah 11:2)
Wise God (Romans 16:27)
Wondrous Fashioner and Sustainer of Life*
Word (John 1:1)
You

Even this long list does not encompass all of the possibilities for Divine metaphors. For example, many animals and birds are used in the Bible as metaphors that emphasize a certain quality of God: "God is like an eagle, stirring up its nest..." (Deuteronomy 32:11); "I am like a mother...like a lion..." (Hosea 5:12, 14).

When the Deity is referred to by such metaphors as Nothingness, Emptiness, Darkness, Brokenness, Absence, Clown, or Rebel, it is the experience of the believer that is being emphasized. For some people, God may seem like Emptiness at times. Those who have experienced a period of time in which their relationship to the Deity was very confusing will likely find some of these choices meaningful. These metaphors are offered as possibilities not as recommendations. Certainly many in our biblical tradition have felt God to be absent and perplexing at times—and have told God so. Choices for the names of God is a deeply personal choice.

Options That Evoke Feminine or Masculine Images

Some metaphors, such as Father, clearly have a masculine reference, while others, such as Sister, refer to likeness with females. Yet there are many metaphors with human analogues that could evoke either masculine or feminine images. Whenever a human profession is lifted up as a metaphor for the Deity, it is either a male or female in that profession that we think of as we name the Deity that way. We cannot think of the Deity as Physician or Nurse without also associating some gender to that Physician or Nurse, although the gender we associate with the metaphor of professions will vary at different times and is conditioned by cultural expectations.

(NOTE: * From a list entitled "Names, Titles, Phrases Applied to God (non-sexist)" which was compiled by Davelyn Vignaud and distributed by the Board of Discipleship of the United Methodist Church.)

Administrator of Life
Architect
Author
Author of Life (Acts 3:15)
Baggage Carrier
Baker
Begetter
Beloved Friend
Blacksmith
Builder (Psalm 127:1;Hebrews 3:4, 11:10)
Carpenter
Chef
Clown
Comforter (Isaiah 66:13)
Companion of the Lonely*
Composer
Conductor
Counselor (John 14:26, 15:26)
Wonderful Counselor (Isaiah 9:6)
Dancer
Dentist
Designer
Divine Colleague
Divine Companion
Fashioner (Job 31:15, Psalm 119:73)
Fixer

Friend (Jeremiah 3:4)
Gardener
Glassblower
Guardian (I Peter 2:25)
Guide
Healer of the sick* (Jeremiah 30:17, Hosea 11:3)
Helper*
Helper of the fatherless (Psalm 10:14)
Helper of the helpless (Psalm 10:14)
Helper of the needy (Psalm 72:12)
Judge
Judge Eternal (Genesis 18:25, Isaiah 33:22, Hebrews 12:23)
Keeper of the Covenant
Keymaker
Giving Keys (Matthew 16:19)
Holding Keys (Revelation 1:18)
Knitter (Psalm 139:13)
Liberator (the Exodus story, Isaiah 61:1)
Life-giver (Job 33:4, I Timothy 6:13)
Lover (Song of Solomon)
Lover of our Souls
Machinist
Master (Ephesians 6:9)
Master Builder, see Builder
Mechanic
Mentor
Minister
Music Maker
Nurse
Nurturer
Overseer
Parent (Hosea 11:3, I John 5:1)
Persuasive Friend
Physician
Potter (Isaiah 64:8)
Professor
Protector (Psalm 68:5)
Provider (Genesis 22:14, Psalm 111:5)
Rabbi (Matthew 23:8)
Rebel
Savior (Isaiah 60:16)
Servant
Sewer
Shepherd (Genesis 49:24, Luke 15:3-7, I Peter 2:25)
Teacher (Isaiah 30:20; Matthew 12:38, 23:8; John 13:13)
Tester
Thou (Psalm 31:3)
Timekeeper
Time Manager
You (Psalm 31:3, an example of many)

Appendix C: Annotated Bibliography

Articles and Journals

Hughes, Kathleen. "The Power of Words to Shape Reality," *Pastoral Music (*August-September, 1999).

This article from the journal of The Hymn Society in the United States and Canada samples hymns found in seven recent North American, denominationally produced hymnals and discusses their relative success in combining fidelity to classical Christian teaching, faithfulness to standards of inclusivity, and the original authors' theological intentions.

*Religious Education: Inclusive Language***.** vol. 80, no. 4 (Fall 1985).

This journal of the Religious Association addresses a variety of inclusive language issues from many religious traditions (Protestant, Catholic, Jewish). This particular issue provides a point/counterpoint discussion of many of the basic issues in inclusive language.

Wood, Ruth Ann. "The Power of Language," *Restoration Studies V* (Independence, Missouri: Herald House, 1993), 93-99.

This article was written to help persons understand the evolving nature of words and the use and misuse of words in cultural settings and in scripture.

Books

Andrews, Peggy. *Sisters Listening to Sisters: Women of the World Share Stories of Personal Empowerment*. Westport, Connecticut: Bergin & Garvey, 1996.

Andrews shares stories of women listening to women as they struggle with universal issues in the struggle for women's economic, political, social, and cultural empowerment—the value of women's work, violence against women's bodies, women's spirituality, sexual harassment, and women's peace movements.

Belenky, Mary Field, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule. *Women's Ways of Knowing: The Development of Self, Voice, and Mind.* New York: Basic Books, 1986.

Based on personal interviews with a hundred women throughout the United States, this is an excellent resource for the general study of knowledge and how knowledge is constructed and expresses our reality.

Clyde, Arthur G. *The Language of the New Century Hymnal*. Cleveland, Ohio: Pilgrim Press, 1996.

This book details the myriad considerations and subsequent policies followed by the United Church of Christ in their extensive efforts to produce its new denominational hymnal in a language-inclusive way.

Daley, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Boston: Beacon Press, 1985.

First published in the early 1970s, Daley's book has endured the test of time in feminist theory. The author encourages the spiraling journey into hope and wholeness through examining mythical paradigms and breaking out of "man-made amnesia."

Duck, Ruth C. *Finding Words for Worship: A Guide for Leaders*. Nashville: Westminster John Knox Press, 1995.

Hymn-text author Ruth Duck presents methods and models for writing unique and creative worship resources—such as prayers, hymns, and sermons—that are scripturally relevant and mindful of inclusive-language concerns.

Duck, Ruth C. and Patricia Wilson-Kastner. *Praising God: The Trinity in Christian Worship*. Louisville, Kentucky: Westminster John Knox Press, 1999.

Using analytical essays and liturgical resources, the authors explore the complex issues of Trinitarian theology past and present while investigating the new forms of language that are essential if we are to "properly praise the unnamed, all-named triune God."

Epstein, Cynthia Fuchs. *Deceptive Distinctions: Sex, Gender, and the Social Order*. New Haven: Yale University Press, 1988.
This scholarly work examines the assumptions that guide social thought and public policy, analyzing how social beliefs bring about social realities and how social realities shape social beliefs. In the words of Betty Friedan, "…It is an important caution for those of us who conceive now of an equality that transcends the male model, affirming the diversity and new existential possibilities of both female and male experience."

Kozak, Pat and Janet Schaffran. *More Than Words: Prayer and Ritual for Inclusive Communities*. Meyer Stone Books, 1986.

Lerner, Gerda. *The Creation of Patriarchy*. Oxford University Press, 1986.
Lerner provides a historical framework examining the historicity of female subordination and re-opens the origins of the collective dominance of women by men.

Marshall, Joyce and Gene. *The Reign of Reality*. Realistic Living Press, 1987.
A chapter of this book titled "Postpatriarchal Women and Men" traces human cultural development from primitive to modern times, offering the insight that the key themes to be translated into language are equality and mutuality for both women and men.

Mollenkott, Virginia Ramey. *The Divine Feminine: The Biblical Imagery of God as Female*. New York: Crossroad, 1984.
Mollenkott states that her purpose in writing this book is "to delve deeper into just one way in which the Bible supports human sexual equality and mutuality: the images of God as female that sprinkle the sacred writings of Judaism and Christianity"(page 7).

Women, Men and the Bible. Nashville: Abingdon Press, 1977.
In this book Mollenkott explores the teachings and behavior of Jesus as a model for mutual relationships. As a careful scholar, the author examines basic scriptural texts to discover foundational principles to achieve "male-female equality through mutual submission." (page 33).

Pagels, Elaine. *The Gnostic Gospels*. Vintage Books, 1979.
This overview of the "gnostic Christian" texts found in Egypt in 1945 reveals that early scriptural concepts of Father-God had a Mother-God counterpart.

Plaskow, Judith and Carol P. Christ. *Weaving the Visions*: *New Patterns in Feminist Spirituality.* Harper SanFrancisco, 1989.
The subjects of these thirty essays range "from the problems of liturgical language and 'naming the sacred' to reclaiming women's history within Christianity, Judaism and other religious traditions" (*New York Times* Book Review).

Ramshaw, Gail. *God beyond Gender: Feminist Christian God-Language*. Minneapolis: Fortress Press, 1995.
This book examines each of the primary types of Christian God-language and proposes helpful guidelines and solutions for worship.

Russell, Letty M., ed. *Feminist Interpretation of the Bible*. Philadelphia: Westminster Press, 1985.
The editor hopes that the essays in this book will provide a forum for discussion of the use and misuse of scriptural interpretation.

The Liberating Word. Philadelphia: The Westminster Press, 1976.
This collection of essays exposes readers to a variety of biblical interpretations that expand one's understanding of the mutuality inherent in the gospel message.

Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology*. Beacon Press, 1993.
"An impassioned plea for humane life on this planet"--*Philadelphia Inquirer*

Wren, Brian. *What Language Shall I Borrow?: God-Talk in Worship: A Male Response to Feminist Theology.* New York: The Crossroad Publishing Company, 1990.
Renowned hymn-writer Brian Wren gives both a thoughtful theoretical presentation and a step-by-step practical walk-through of the inclusive God-language issue.

Inclusive-Language Scriptures

The New American Standard Bible. Chicago: Moody, Press, 1977.
The New English Bible. New York: Oxford University Press, 1970.
The New International Version. Grand Rapids, Michigan: Zondervan Bible Publishers, 1973.
The New Jerusalem Bible. Garden City, New York: Doubleday & Company, Inc., 1985.
The New Oxford Annotated Bible, New Revised Standard Version. New York: Oxford University Press, 1991.
From Priests for Equality, P. O. Box 5243, Hyattsville, MD 20782 1-800-746-1160:
The Inclusive Hebrew Scriptures: Volume III: The Writings, 1999.
The Inclusive New Testament, 1994.
The Inclusive Psalms, 1999.
The Psalter by the International Commission on English in the Liturgy (ICEL), Chicago: Liturgy Training Publications, 1995.
Psalms Anew: In Inclusive Language. Nancy Schreck and Maureen Leach, compilers. Winona, Minnesota: Saint Mary's Press, 1986.
The New Testament of the Inclusive Language Bible. Notre Dame, Indiana: Cross Roads Books, 1994.

Inclusive-language Worship and Music Resources

For a list of suggested worship and music resources that utilize inclusive language, contact Worship Ministries Team (816) 833-1000 ext. 1433.

Reference works

Maggio, Rosalie**.** *The Nonsexist Word Finder: A Dictionary of Gender-Free Usage.* Boston: Beacon Press, 1988.
This book provides more than 5,000 alternatives, explanations, or definitions for sexist words and phrases.

Miller, Casey and Kate Swift. *The Handbook of Nonsexist Writing: For Writers, Editors and Speakers.* New York: Barnes & Noble Books, 1980.
This standard work in inclusive language helps persons see the background and a thorough understanding of many principles of inclusive usage. Topics covered include "Man as a False Generic," "The Pronoun Problem," "Generalizations," and other topics of interest.