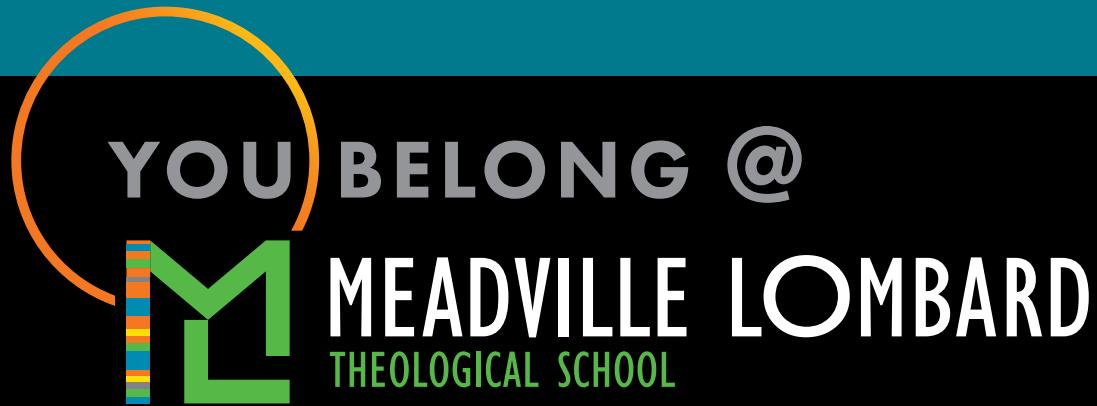


ACADEMIC CATALOG

2019/2020



YOU BELONG @
MEADVILLE LOMBARD
THEOLOGICAL SCHOOL

Academic Catalog

2019/2020

Overview

Meadville Lombard Theological School is an independent, accredited, graduate theological seminary, offering the degrees of Master of Divinity, Master of Arts in Religion, Master of Arts in Leadership Studies, and a dual degree of Master of Divinity/Master of Arts in Leadership Studies.

We are affiliated with the Unitarian Universalist Association and are in cooperative relationship with the members of the Association of Chicago Theological Schools.

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History

The Meadville Theological School was founded in Meadville, Pennsylvania in 1844. Its founder was a prosperous businessman, Harm Jan Huidekoper, who had discovered Unitarianism and wanted to help spread its message of liberality and hope in the "west." From its very beginning "no doctrinal test" was ever to be made a part of admission to the school. To become less isolated and to find a more enriching intellectual environment, Meadville moved in 1926 to become a part of the University of Chicago academic community.

Lombard College, originally the Illinois Liberal Institute, was founded in 1851 in Galesburg, Illinois, and its Universalist Divinity School in 1881 in Chicago. When the undergraduate college discontinued operations during the Great Depression, the Divinity School began a merger process with Meadville.

From 1929 to 2011, Meadville Lombard was located at South Woodlawn Avenue in the Hyde Park neighborhood of Chicago. Our school began a new chapter when we relocated to our current location on Michigan Avenue in downtown Chicago's South Loop.

Why Meadville Lombard?

Our Mission

At Meadville Lombard Theological School, we educate students in the Unitarian Universalist tradition to embody liberal religious ministry in Unitarian Universalist congregations and wherever else they are called to serve. We do this to take into the world our Unitarian Universalist vision of justice, equity, and compassion.

Our Responsibility

Meadville Lombard Theological School takes seriously our responsibility to ground our students in the knowledge, experience and tools they will need to promote change in a world in need of the hard work and determination of progressive religious leaders.

Our Students

Our students seek to enter the ministry through our Master of Divinity degree program or to deepen their understanding of liberal religion through our Master of Arts in Religion degree program. Our students are active in congregational life before and during their course of study at Meadville Lombard and are entrepreneurial with regard to their own educational needs for the work they will do during and after their course of study is complete. Our students come from around the country and around the globe and bring their understanding of local and global religious life to their work in the classroom and in their ministries.

Our Faculty

Key to our progressive education is having the faculty that will best challenge students academically while mentoring them in the theory and practice of liberal religion. Our faculty includes Unitarian Universalist ministers with years of practical experience as well as world-class scholars in liberal theology and contextual education.

Our Curriculum

The Meadville Lombard Contextual Learning Model was developed by our faculty over the last several years to provide students with the grounding they will need to embrace the multicultural present while preparing them to lead vibrant congregations and other organizations in a multicultural, multiracial world.

We created a curriculum that requires our students to interact in multicultural and interreligious settings to gain experience, context and ideas for creating congregational life that celebrates the joy and beauty of diverse expressions of thought and belief of Unitarian Universalism in the 21st century.

The Meadville Lombard Contextual Learning Model is a low-residency learning format that provides students with the connection of community and collegiality even while they spend most of their time in seminary at distant locations. Meadville Lombard students travel to Chicago for week-long intensive classes in January, March and July. These intensive classes require that reading and some assignments are completed prior to the face-to-face time in Chicago. In many classes, students also have follow-up work.

When not in Chicago, students stay connected to each other and to the faculty through our electronic classroom, by phone and by email. Our students are remarkable in the way they create community across the continent and globe through social networking sites and an electronic chat list.

Students in our Master of Divinity and Master of Arts in Leadership Studies degree programs are also enrolled in our Signature Courses—year-long, multi-unit courses dependent on site work in community and congregational settings. While enrolled in these courses, students are involved in weekly work that requires reflection and contact with other students in the class, with the faculty, and with their Teaching Pastors and Mentors.

Our Consortium

Meadville Lombard is part of the Association of Chicago Theological Schools (ACTS) which includes twelve other schools. Students living in the Chicago area can avail themselves of the course offerings of these schools by cross-registering through Meadville Lombard. Many of the ACTS schools offer online courses which are also available to Meadville Lombard students.

Affiliations

Association of Chicago Theological School (ACTS)

Meadville Lombard joined with other theological schools in Chicago to create the Association of Chicago Theological Schools and its offshoot, the Hyde Park Cluster of Theological Schools, in 1984. The cluster includes Catholic Theological Union, Chicago Theological Seminary (United

Church of Christ), McCormick Theological Seminary (Presbyterian), and Lutheran School of Theology in Chicago. ACTS membership allows Meadville Lombard student access to more than 300 faculty members, 1,000 courses, and excellent libraries in the Chicagoland area and suburbs.

National and International Affiliations

Meadville Lombard is one of two Unitarian Universalist theological schools in North America with strong affiliations with the Unitarian Universalist Association, its Department of Ministries and Faith Development, and the UUA's Ministerial Fellowship Committee.

Meadville Lombard also has been an institutional member of the International Association for Religious Freedom (IARF) for many decades. Historically, many students, alumni/ae, and faculty have served on the IARF/US chapter board. A pre-World War II tradition is continued by a scholarship fund that enables theological students or ministers chosen by the Unitarian churches in Hungary and Romania to study at the school. Meadville Lombard now has a "partner school" relationship with the Protestant Theological Institute in Koloszvar, Transylvania (Romania). In recent years, students belonging to the Brahmo Samaj (India), Rissho Kosei-Kai (Japanese Buddhist), Konko-kyo (Japanese Shinto), and the Unitarian Universalist Church of the Philippines have come to study at the school.

Wiggins Memorial Library

The Wiggin Library has been a cornerstone of Meadville Lombard since its beginning in 1844. Comprising over 40,000 books and over 250 archival collections, the Wiggin Library is one of the foremost resources for the study of liberal religion. We amplify this historical legacy through technology that allows us to work collaboratively with the greater world and to share our unique collection and expertise.

Educational Goals

The Master of Divinity degree curriculum is designed to challenge and support students in an on-going process of developing their individual and unique gifts for service in the liberal religious community. It provides a foundation of basic preparation for ministry centered in the following values:

Liberal religious heritage: The ability of students to read themselves deeply, passionately, and critically into the story of liberal religion, especially Unitarian Universalism, as part of the larger human story.

Excellence in ministerial practices: The ability to demonstrate a significant understanding of and progress in the basic arts and skills of ministry: leadership and administrative skills, worship leadership, religious education, preaching, pastoral care, and prophetic ministry in the larger community.

Intellectual capacities: The capacities that will open for students the fields of intellectual discourse, allowing them to make significant contributions to the cause of liberal religion. These capacities are characterized as “response-abilities:” the ability to affect creative, rigorous, wise, and compassionate responses to other people, other congregations and institutions, and the world.

Moral vision grounded in an engagement with a diverse world: A deeply moral engagement with the world, celebrating its rich diversity, and confronting its problems of oppression, injustice, poverty, and environmental degradation.

Personal readiness: Personal self-awareness, resilience, humor, good judgment, ethical and moral integrity, a well-tested seriousness of intent, and the ability to balance personal needs with the needs of ministry.

Spiritual depth: A spiritual depth united with disciplines that aim to preserve and increase that depth as they encounter the challenges and distractions of a ministerial life.

Interdependence: An understanding of and an engagement with the church as a covenant community, the nature and importance of the congregation as a learning institution engaged in the larger culture, and the practice of collaborative leadership.

Degree Programs

Meadville Lombard offers three degree programs:

The Master of Divinity (MDiv) degree program prepares students for professional ministry and adheres to the standards set forth by the Unitarian Universalist Association's Ministerial Fellowship Committee.

The Master of Arts in Leadership Studies (MALS) provides advanced work for lay leaders, ministers, and ministerial students in the theory and practice of leadership within congregations and community-based ministries.

The MALS degree is designed to develop liberal religious leadership for congregational and community life, grounded in a clear sense of the current challenges leadership face within our contemporary pluralistic, multi-faith, cross-cultural world.

The Master of Arts in Religion (MAR) degree program is a program for students determined to further their academic study of religion.

Admissions Requirements

All of our degree programs require a Bachelor's degree or equivalent. A limited number of students may be accepted without a Bachelor's degree upon review of the faculty for academic preparedness.

Students who are admitted without an undergraduate degree are done so provisionally and are required to complete an academically rigorous course, selected in consultation with assigned academic advisor, in the summer term prior to the term of matriculation.

Background Check

All applicants are subject to criminal background check.

Master of Divinity Degree

The Master of Divinity (MDiv) degree program consists of 90 units anchored by and organized around our three Signature Courses: Community Studies, Congregational Studies, and Leadership Studies. The Signature Courses are multi-unit, interdisciplinary courses that integrate practical field work and seminar learning. In addition to the Signature Courses, students meet their total unit requirements by taking 1 unit of CPE (for which they are awarded 9 academic credits) and a combination of traditional courses and rotations (field work that supplements traditional courses).

All students (including part- and full-time) will be required to complete each signature course during one academic year. When enrolled in a Signature Course, students are required to attend

the January Ingathering.

Full-time students can plan on completing the MDiv degree in three years. Part-time students may complete the MDiv program in as little as four years or as many as six.

Course Requirements for M.Div. Program	
REQUIREMENTS	Credit Hours
COURSE WORK	
UU History/Polity	3
Biblical Narratives*	3
The History of Global Christianity**	3
Arts & Aesthetics or Creative Encounters	3
Preaching as if You Mean It	3
Introduction to Pastoral Ministry	3
Liberal Theology	3
RE for A Changing World	3
SIGNATURE COURSES	
Community Studies	9
Congregational Studies	12
Leadership Studies	12
Clinical Pastoral Education	9
AREA ELECTIVES	
Global Religions	3
Theology and Ethics Elective	6
Religious Education Elective	3
Historical Context of Ministry	3
General Electives	9
CORE CURRICULUM	
At the center of the Meadville Lombard Contextual Learning Model are three experiential, multi-unit Signature Courses, designed to give students an opportunity to integrate their learning as they process the work that they are required to do in site placements in community and congregational settings.	

Each week students meet in assigned small groups (usually by telephone) to address a question posed by the faculty and work together to create a reflection paper. The whole class also meets by conference call four times per semester and gathers together during the January Ingathering. As one of our students noted, the course is designed so that no piece of the learning can be done without the other—the site work informs the group reflections which then further inform how the students respond in their site work. Students throughout the country are able to maintain a learning cohort through the weekly small group meetings, as well as through the large group conference calls.

Students take the courses in the following sequence, building on their learning from year to year:

Community Studies Seminar

In their first year in both the Master of Divinity and the Master of Arts in Leadership Studies degree programs, with the guidance of our Director of Contextual Ministry, students find placements in community service organizations. They are required to provide 8 hours of weekly service to that organization and sites are selected with the purpose of enhancing the student's multicultural competencies. The student receives 9 units of credit upon successful completion of this course.

Congregational Studies Seminar

Enrollment in this seminar requires successful completion of the Community Studies Seminar. The components of the course are similar to those of the Community Studies Seminar, though the site work is done in a congregational setting and requires a commitment of 20 hours per week. In addition to the faculty, Teaching Pastors (experienced ministers leading the congregation) help direct the work of the student. The student receives 12 units of credit upon successful completion of this course.

Leadership Studies Seminar

Enrollment in this seminar requires successful completion of the Community Studies and Congregational Studies Seminars. The components of the course are similar to those of the Congregational Studies Seminar. The student receives 12 units of credit upon successful completion of this course.

During the course of their enrollment in the Congregational and Leadership Studies Seminars, students will undertake a project within the congregation that helps the congregation engage in border crossing activities.

Clinical Pastoral Education (CPE)

In addition to the signature courses, MDiv students are required to complete one basic unit of clinical pastoral education in a program certified by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). CPE programs are usually held in hospitals, but they also take place in mental health facilities, correctional institutions, nursing homes, and more. Full-time students should plan to complete CPE during the summer between their first and second years in the MDiv degree program. This requires the ability for the student to devote full-time work to the placement setting for approximately twelve weeks during the summer.

Part-time students may complete the requirement over the course of a year, but should plan to do so in a year when they are not also enrolled in a Signature Course.

Additional fees will be levied by the CPE site associated with this requirement. The Senior Director of Contextual Ministry will assist the students in finding such placements.

Master of Arts in Leadership Studies

The **Master of Arts in Leadership Studies (MALS)** is designed for students who seek to effect change by addressing the social and spiritual needs of people and organizations outside the direct care of congregations. The course of study can be completed in 18 months and combines cohort learning, field work, traditional courses, and the design and implementation of a capstone project. The purpose of the degree is to prepare students to lead across the intercultural, multifaith, and multiracial contexts of diverse organizational settings. Through course selection tailored to their needs and aims, and in consultation with their Academic Advisors, students in the stand-alone MALS can choose to concentrate in either Lay Ministry or Social Change.

Learning Objectives for MALS Degree Programs:

- Develop leadership skills for a multifaith, multiracial and multicultural world.
- Develop competency in the history and theology of one's religious community.
- Demonstrate spiritual and ministerial discernment through course work, site supervision, and thesis.
- Utilize the insights of leadership and organizational theory in parish and/or community ministry.
- Demonstrate leadership specific to area of specialization (such as social engagement leadership, faith formation, worship, youth ministry).
- Participate in discourse with diverse constituencies, both within and beyond the Meadville Lombard community.

Concentration in Lay Ministry

The MALS with a Concentration in Lay Ministry prepares students to minister to the social and spiritual needs of diverse people and organizations. It prepares students to lead across the many changes that are shaping our diverse world and is especially appropriate for those who are called to initiatives in faith formation, justice work, music and/or the arts, and religious leadership in international and/or non-traditional settings.

Concentration in Social Engagement

The Master of Arts in Leadership Studies (MALS) with a Concentration in Social Engagement provides advanced work for community activists and faith-based community leaders and entrepreneurs who wish to deepen the ethical/spiritual framework they bring to their justice work.

Concentration in Humanism **For AHA Students Only**

The AHA Center for Education Humanist Studies Program (HSP) partners with Meadville Lombard Theological School's Master of Arts in Leadership Studies (MALS) program that provides advanced work for lay leaders, ministers, and ministerial students in the theory and practice of leadership within congregations and community-based ministries.

The Master of Arts in Leadership Studies (MALS) with a Concentration in Humanism prepares students to be articulate advocates of a humanist worldview in the public sphere and innovative thinkers who keep our movement alive with their provocative insights and writings. Graduates will have the skills to serve the movement within diverse cultural and organizational contexts.

MALS Project Requirement

Each student enrolled in the MALS program is required to submit a 6 credit Project. The Project requirement for the MALS includes the Project Lab course (3 credits) and the Project itself (3 credits). The Project requirement includes two phases:

1. Students will register for and participate in the 3-credit “Project Lab” course [“Research Methods” through spring 2018] during the semester prior to initiating their Projects. Complete details around the project, composition of the proposal, deadlines, and processes will be outlined in the Project Lab syllabus.
2. Students will register for the 3-credit “Project” course (“Thesis” course through spring 2018) during the anticipated final semester of their degree program. During this time, students will research, implement, and summarize their project.

Students with approved projects will be assigned a Project Advisor at the completion of the Project Lab course. The Project Advisor will be someone on or affiliated with the MLTS faculty who has expertise in the student’s Project area. Project Advising follows the same general principles, values, and expectations as specified in the Academic Advising section of the Student Handbook (2.5), it is distinct from general Academic Advising in that the Project Advisor’s experience and knowledge align with the subject matter of the individual project and therefore should be consulted with questions specific to its implementation.

Master of Arts in Leadership Studies Chart

The following chart is designed to illustrate the requirements of the Master of Arts in Leadership Studies.

Master of Arts in Leadership Studies (MALS) Concentrations: Lay Ministry or Social Engagement
36 Credit Hours
Full-time: 18 months*
Community Studies (9 hrs) <i>Required</i> ***Teaching Mentor
Project (3hrs) and Project Lab(3hrs) : 6 hrs Under direction of Thesis Advisor
Required Core Courses (12 hrs)*: Theology History Scripture Religious Education (Faith Formation)
Electives (9 hrs) in area of concentration

***Credit Transfers:** Student are eligible to transfer up to 6 credits toward their MALS degree program

*****Teaching Mentor:** All MALS students will have a Teaching Mentor who will work with them while they are in Community Studies. The role of a Teaching Mentor is to reflect with the student on what they are learning and how it connects with their work/ministry. The Teaching Mentor will be a community leader, lay community minister or other religious professional.

Dual Degree: Master of Divinity and Master of Arts in Leadership Studies (MDIV/MALS)

The MALS DUAL DEGREE is designed to prepare students to lead across the congregational and community challenges of religious life in our multifaith, multiracial, and multicultural world. This dual degree program allows a student to complete the three-year Master of Divinity Program while completing most of the coursework for a second, experiential-based and research focused Master of Arts in Leadership Studies.

Following the MDIV portion of the dual degree, students complete an additional year comprised of an immersion internship plus thesis work designed to explore some aspect of ministry more deeply.

Dual Master of Divinity and Master of Arts in Leadership Studies Chart

The following chart is designed to illustrate the requirements of the Dual Master of Divinity and Master of Arts in Leadership Studies.

Dual Degree: Master of Divinity and Master of Arts in Leadership Studies (MDIV/MALS)	
Full-time: 9 months (2 semesters)	
Completion of the MDIV Program	
Internship Options: Half-time (9hrs) or Full-time (18 hrs) ***Teaching Mentor	
Course Work: 9 hrs course work with Half-time Internship Option in area of student's focus No additional course work with Full-time Internship Option	

*****Teaching Mentor:** All MALS students will have a Teaching Mentor who will work with them while they are in optional Internship. The role of a Teaching Mentor is to reflect with the student on what they are learning and how it connects with their work/ministry. The Teaching Mentor will be a community leader, lay community minister or other religious professional.

NOTE: Research Methods is not required for students with previous graduate school level work. If the student does not take Research Methods with the approval of their advisor, the thesis will count as 6 hrs.

MALS Project Requirement:

Each student enrolled in the MALS program is required to submit a 6 credit Project. The Project requirement for the MALS includes the Project Lab course (3 credits) and the Project itself (3 credits). The Project requirement includes two phases:

1. Students will register for and participate in the 3-credit “Project Lab” course (“Research Methods” through spring 2018) during the semester prior to initiating their Projects. Complete details around the project, composition of the proposal, deadlines, and processes will be outlined in the Project Lab syllabus.
2. Students will register for the 3-credit “Project” course (“Thesis” course through spring 2018) during the anticipated final semester of their degree program. During this time, students will research, implement, and summarize their project.

Students with approved projects will be assigned a Project Advisor at the completion of the Project Lab course. The Project Advisor will be someone on or affiliated with the MLTS faculty who has expertise in the student’s Project area. Project Advising follows the same general principles, values, and expectations as specified in the Academic Advising section of the Student Handbook (2.5), it is distinct from general Academic Advising in that the Project Advisor’s experience and knowledge align with the subject matter of the individual project and therefore should be consulted with questions specific to its implementation.

Master of Arts in Religions

The Master of Arts in Religion (MAR) degree is a two-year graduate, academic degree program for students seeking an interdisciplinary approach to theological studies, allowing students to study a variety of theological and related disciplines and to specialize in a particular field of interest.

Offered within a liberal religious context in which questions of practice and theory are deliberately engaged together, the MAR is a versatile degree program suitable for students wishing to pursue further academic study in religion and theology as well as for those interested in approaching another field or profession from a perspective enriched by theological study. It is also a degree program appropriate for directors of religious education seeking certification in the Unitarian Universalist Association’s certification program who would like to earn a master’s degree while fulfilling those requirements.

Core Curriculum

A total of forty-eight (48) credits are required for the Master of Arts degree. Nine (9) credits are granted for a thesis written in consultation with an Academic Advisor and three (3) credits are awarded for Academic Research and Public Theological Writing. 12 credit hours need to be taken in one of the listed areas of concentration. The remaining Intensive coursework must be taken in disciplines: Ethics/Theology, Religious Education the Historical Context of Ministry.

Student may transfer up to 6 credits from another institution. Such transfer credit is subject to approval in compliance with the transfer credit policy

Overall MAR Degree Requirements	
Intensive Coursework (in the following subject matter) Theology/Ethics Religious Education Historical Context of Ministry Religion and the Arts Ministry and the Church Cultural Context of Ministry	Credits 24
Concentration (in one of the following areas of study): Theology/Ethics Religious Education Historical Context of Ministry	12
Thesis* Academic Research and Public Theological Writing	9 3
Total Credits	48

MAR THESIS

All MAR Student are required to submit a thesis in support of completion of their Master of Religion Degree. All submitted theses should follow the Thesis Submission Guidelines, Appendix 2 of this handbook.

Tuition and Fees (2019/20)

Typically, one course equals three units of credit, unless noted otherwise. A full course of study averages out to nine academic courses or twenty-seven (27) units of credit per year. Students may meet this full-time equivalent through intensive courses, through semester-based courses, or, more likely, through a combination of the two.

Master of Divinity and Master of Arts Programs

Tuition

Tuition for students in the Master of Divinity or Master of Arts degree programs is

\$845 per credit unit. We offer generous tuition reduction programs to students matriculated into these degree programs.

Fees

Matriculation Fee	\$100.00 (one-time fee for new students)
Comprehensive Fee	\$75.00 per semester
Student Activity Fee	\$35.00 per semester
Registration Fee	\$75.00 per course per semester
Technology Fee	\$50 per semester
Leave of Absence/Continuing Enrollment Fee	\$75.00 per semester
CPE Registration Fee	\$150.00
Graduation Fee	\$185.00
Health Insurance	varies

Supplementary (major medical) health insurance and hospitalization is mandatory for our students. If you have insurance through a spouse/partner/parent, you may submit a Student Health Insurance Waiver, and proof of insurance. If you do not have insurance, please contact the Registrar's office for information on policies that may be available to you.

Student at Large

Students taking courses who have not matriculated into a Meadville Lombard degree program are considered "students at large." These are students considering application to a Meadville program but who would like to try a class at first; people not interested in obtaining a degree at all but who are interested in the content; and students from another seminary who will be seeking credit toward their degrees in another program. These students still need to register as students at large and the tuition they pay depends upon whether they are taking the course for credit or are auditing it. Students at large can expect the following:

Tuition

\$797.00 per credit unit (\$398.50 if auditing)

Fees

Application Fee	\$50.00
Registration Fee	\$75.00 per course
Technology Fee	\$50.00 per term

Refund Policies

Students allowed to withdraw all or part of their registrations will be granted a refund of the portion of the original tuition according to the schedule below. Approval of any withdrawal, including the date on which the withdrawal takes effect, must be certified by the Director of Student Records.

2019/2020 Summer Term

Registration deadline is May 26, 2019. Late Registration is May 27, 2019 – June 14, 2019 (A late fee of \$50.00 will apply - new students are exempt from this fee). Tuition invoices will be prepared the week of July 8th, 2019). In the event of withdrawal from a course, full tuition refunds will be made through June 14, 2019. Only partial tuition refunds will be made after this date:

June 14, 2019: Last day for full refund of tuition

June 19, 2019: Last day for 50% refund of tuition

2019/2020 Fall Term (including January Intensives)

Registration deadline is August 18, 2019. Tuition invoices will be prepared the week of September 9, 2019. In the event of withdrawal from a course, full tuition refunds will be made through September 6, 2019. Only partial tuition refunds will be made after this date:

September 6, 2019: Last day for full refund of tuition

September 11, 2019: Last day for 50% refund of tuition

2019/2020 Spring Term

Registration deadline is February 9, 2020. Tuition invoices will be prepared the week of March 2, 2020. In the event of withdrawal from a course, full tuition refunds will be made through February 28, 2020. Only partial tuition refunds will be made after this date:

February 28, 2020: Last day for full refund of tuition

March 7, 2020: Last day for 50% refund of tuition

Financial Aid

Our goal is to provide a number of methods to help our matriculated students graduate with the lowest burden of debt possible. Through financial aid and scholarships available from individuals, churches, Meadville Lombard, and the Unitarian Universalist Association, we strive to lower the roadblocks that might prevent ministerial candidates from answering their call.

Institutional Financial Aid

Tuition Reduction Awards

Individuals and institutions continue to invest in the future of Unitarian Universalism by providing grants, fellowships, and scholarships to our students. Listed below are only a few of the grants, fellowships, and scholarships made available to matriculated students by donors such as these. For more information, contact the Vice President for Student Affairs and Enrollment Management.

Scholarships

Full Tuition Merit Scholarships

The following scholarships have been funded by donors to promote scholastic excellence. They are offered for the duration of the student's degree program and so applications are taken on a rotating basis.

The Arnold and Julia Bradburd Endowed Scholarship Fund for Excellence: The Bradburd scholarship is a merit-based scholarship designed to be awarded to one student for the duration of their studies at Meadville Lombard as long as they meet the academic standards set forth by the Meadville Lombard Administration. This full scholarship was awarded for the first time to a student in Fall 2008. It will be renewed each year as that student maintains her/his academic standing. The scholarship recipient is selected by the criteria established by the President.

The Spencer and Susan Lavan Endowed Scholarship Fund: The Lavan Scholarship is a merit-based scholarship designed to be awarded to one student for the duration of their studies at Meadville

Lombard as long as they meet the academic standards set forth by the Meadville Lombard Administration. This full scholarship was first awarded to a student in Fall 2007. It will be renewed each year as that student maintains her/his academic standing. The scholarship recipient is selected by the criteria established by the President.

The Hardy and Betty Sanders Scholarship Fund for Excellence: The Sanders Scholarship is a merit-based scholarship designed to be awarded to one student for the duration of their studies at Meadville Lombard as long as they meet the academic standards set forth by the Meadville Lombard Administration. This full scholarship was first awarded to a student in Fall 2010. It will be renewed each year as that student maintains her/his academic standing. The scholarship recipient is selected by the criteria established by the President.

Grants from other Institutions

Grants from the Unitarian Universalist Association (UUA): Presently, students apply directly to the UUA for subsidized grants. The Director of Admissions verifies students' enrollment status directly to the Ministerial Credentialing Office who, in turn, forwards the grant award checks to Meadville Lombard. Currently, first year students are not eligible for UUA grants. For further information, contact Ministerial Credentialing Office, 24 Farnsworth St., Boston, MA 02210; (617) 742-2100; (or email: mco@uua.org). The application deadline is April 15.

For additional information visit: <https://www.uua.org/careers/ministers/becoming/scholarships>

Scholarships from the John Haynes Holmes Memorial Fellowship: Ministerial students may also apply directly to the John Haynes Holmes Memorial Fund Fellowship Committee, c/o the Community Church, 40 E. 35th St., New York, NY 10016, (212) 683-4988. Applications will be available in December / January of each year. The application deadline is April 1. This award is also forwarded to the school and applied directly to student accounts.

Federal Financial Aid

Meadville Lombard students enrolled in a degree program at least half-time are eligible for Federal Financial Aid in the form of loans, as noted, below.

William D. Ford Federal Direct Loan Program

Direct Loans are low-interest loans for students and parents to help pay for the cost of a student's education after high school. The lender is the U.S. Department of Education rather than a bank or other financial institution. Direct Loans make loan repayment much easier--payments go directly to the federal government. Additional information on Federal Direct Loans is available from the Department of Education at <http://www.studentloans.gov> or 800-848-0979.

There are two types of Direct Loans available to our graduate students:

- **Federal Direct Unsubsidized Stafford Loans:** Students get Federal Direct Unsubsidized Stafford Loans regardless of need, but will have to pay all interest charges.

- Federal Direct Grad PLUS Loans (Plus Loans for Graduate and Professional Degree Students): Graduate and professional degree students may borrow under the PLUS Loan program up to their school's cost of attendance minus other financial assistance

Applying for Financial Aid

FAFSA

Students applying for either Meadville Lombard Tuition Reduction Awards or Federal Loans will need to begin by completing the Free Application for Federal Student Aid (fafsa.ed.gov). This is will need to be completed each year the student is in school and seeking aid. The **federal school code for Meadville Lombard Theological School is G01723.**

Every student who completes a FAFSA receives a **Student Aid Report (SAR)** from the federal processor. If Meadville Lombard is listed on your FAFSA, we will receive the same information electronically.

Meadville Lombard Institutional Grant Award Applications

Please visit our website for the application and policy for Institutional Grant Awards.

Federal Student Loans

Please visit our website for full instructions on how to apply for Federal Student Assistance.

Illinois Department of Veterans' Affairs

Meadville Lombard Theological School is approved by the State of Illinois Approving Agency for Veterans' Education. All degree programs are certified for study. Student who wish to receive their Veterans' Education benefits must submit their Certificates of Eligibility to the registrar.

Course Descriptions

This is a comprehensive list of classes taught at Meadville Lombard; not all courses listed may be taught every in this academic year. Consult the Course Offerings page of the website to find what course are available each term.

Arts & Ministry

**M360INT Designing Multi-Cultural Worship in a Changing World | Straube, Tolley
(Required)**

(3 credits)

This course will provide a framework for creating worship in a culture that is becoming more diverse and where organized religion is losing adherence. Students will gain an understanding of the history and theology of Unitarian and Universalist liturgies. They will then consider how to create worship that is memorable, meaningful and multi-cultural. This is a hands-on course, where students will be asked to create a worship service based on these learnings and present a video of it to their peers.

**M316INT Religious Leadership in the Post-denominational Age | Marquez
(1.5 credits)**

The decades-long decline of mainline denominations also has an impact on Unitarian Universalism. As such, this is an age that challenges our faith tradition and, at the same, time presents opportunities. UU ministers are on the front lines of these trends and will continue to be required to respond both personally and vocationally. In this half-credit course, the student will become acquainted with the latest demographic trends, engage in the discernment that will assist in vocational planning, and identify institutional (and ministerial) practices and techniques that will counter the trends. This is a course for all students whether they are leaning toward parish service, community ministry, or who have yet to establish a direction for their ministry. This course is taught over two terms

**MLAM 322INT Crisis Intervention | Taylor
(1.5 credits)**

Pastoral Crisis Intervention is a specific tool designed to mitigate the crisis response, identify effective coping mechanisms and support an individual moving from impairment to functioning. Pastoral Crisis Intervention is a tool separate and distinct from pastoral counseling; like first aid is to surgery, crisis intervention is to psychotherapy.

Theory meets practical application in this weekend course focusing on 1) signs & symptoms of the crisis state; 2) discerning distress vs. dysfunction; 3) lifecycle of critical incidents; 4) SAFER-R Model of crisis intervention. Pastoral Crisis Intervention is a specific skill set useful for lay people, seminarians, new and seasoned clergy.

The basis for this course is curriculum from the International Critical Incident Stress Foundation (ICISF). Julie Taylor is an ICISF Approved Instructor. As this is an ICISF registered course, students who successfully complete the course will receive a certificate from ICISF in addition to any credits conferred.

M327INT	Preaching as if You Mean It Schwartz (Required) <i>(3 credits)</i> A great Harvard professor of homiletics once said that all ministers must face the hard question, "How far would you go to hear yourself preach?" If the answer is to be "A long way," then the sermons we preach will need to be both worthy in their content and felicitous in their style. This intensive course will address both elements of preaching. It will help students clarify what fundamental message they want to preach and how to do so most effectively.
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Ethics and Theology

MLTE415	Black Radical Queer Activists: Pauli Murray and Bayard Rustin Rineheart <i>(3 credits)</i> This course will examine two historical figures who were both radical revolutionaries, politically astute, moral cosmopolitans, strategic organizers, and social change agents who helped to raise moral consciousness in America and abroad. The course will navigate the intersections of race, religion, sexuality, politics, and social movements both domestically and globally. We will explore Quakerism and Black Quakers, Black Episcopalians, and the activism of Black religious leaders in largely white religious traditions. This course will pay special attention to the individuals' body of work as a window into contemporary debates about intersubjectivity as experienced in African American culture that gives rise to the notion of a collective self (or a collective we), which has been the hallmark of the African American experience. This class is grounded in African American religious history and speaks to narratives of Black queer presence and activism in the larger religious history of America
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ML E413	Building Communities to Counter White Naturalism Welch <i>(3 credits)</i> In this week long intensive course, we as ethical and religious leaders will explore proactive responses to counter white nationalist and white supremacist politics in our world. We will examine the characteristics and nature of the challenges we see at this time in history; responses in the institutions with which we work (both effective and ineffective); the theological and ethical values and practices that ground our work against white nationalism, and how we might better employ and live the core values of diversity, compassion, equity and connection, creativity and scientific rigor in our work as parents, citizens, and professionals.
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M411INT	Healthy Boundaries, Healthy Ministry Journey <i>(3 credits)</i> Healthy boundaries serve as the framework or foundation for every healthy ministry. Our boundaries as leaders and as congregations establish the wider
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blueprints of that which we are seeking to build together. The difficulty is that these are often invisible and unnamed, which leads to confusion, conflict, and potentially, harm. This course seeks to provide students with an opportunity to explore how healthy boundaries enhance ministry, how power dynamics influence ministry relationships, and how to avoid some of the common pitfalls that might undermine ministry safety and vitality.

TS325INT**History and Problems in Religious Humanism | Schulz**

(3 credits)

Humanism as a philosophy of life stretches back at least to the Ancient Greeks. In post-19th century Unitarianism and Universalism, it manifested itself as “religious humanism” and, while only one of many theological positions within Unitarian Universalism, has had a profound impact on UU thought, practice and culture. This course, designed for those of all theological persuasions, humanist or not, will both acquaint students with the history of humanism, with particular emphasis on religious humanism and African American humanism, and help them grapple with fundamental questions related to God, truth and justice.

MLTE420**Introduction to Ethics | Hegert**

(3 credits)

This course serves as an introduction to ethics by examining some of the fundamental debates in the field. Our conversations will cover a range of topics, including the major traditions in moral theory; the tensions between religious and secular voices in ethics; the role of moral debate in pluralistic societies; the problem of evil and the idea of progress; the just arrangement of political life; and the relation of ethics to understandings of human nature. Special attention will be given to ways of exploring ethical issues in ministry contexts. TS442INT Liberal Theology | Hedrick *(Required)*

Rather than providing an exhaustive historical survey, this course examines methods and models of select exemplary liberal theological thinkers and movements. Special attention is paid to the contested roles of experience and reason; theological anthropology; the relationship between liberal and liberation theologies; and contemporary challenges to and possibilities for contemporary liberal theology and liberal religious ministry.

MLTS564INT**Queer Theology | Lightsey**

(3 credits)

This course examines the emergence of queer theology as it has been derived from queer theory and LGBTQ social justice activists. It will acquaint students with the history of the term “queer”, its challenges, its reappropriation, and the impact queer theology is having on the Christian faith and practices. We will especially investigate how “queering” may contribute to theology as academic discipline, church practice and as an instrument of social justice. This course will privilege an intersectional analysis.

General Courses

M400INT	Academic Research and Public Theological Writing (formerly Project Lab) Walsh <i>(3 credits)</i> Project Lab is a 3-credit course in research and project development designed to assist MALS students in developing their Project proposals. This course is required for all MALS students. Students will acquire the skills required to recognize research problems, review literature, evaluate sources, interpret results, and draw conclusions about the research findings.
ML T/E 432	Global Religions Muhammad <i>(3 credits)</i> Using religious sources and authorities from Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity and Islam, this course will explore how each religious traditions addresses ultimate theological and philosophical concerns. Specifically, the course will critically examine how each World Religion grapples with questions of metaphysics, ontology, transcendence and sacredness. We will weigh each tradition's axiologies and approaches to ethical issues (e.g. sexism, racism, heterosexism and eco-justice).
M492	MALS Project Project Advisor <i>Prerequisite: M400INT Academic Research and Public Theological Writing final semester of degree program.</i> <i>(3 credits)</i> Research and implementation of the Project approved in M400INT Academic Research and Public Theological Writing. The student should keep a research and project journal to record observations, insights, and learnings to be used as a resource for their summary paper. Students are required to initiate and meet via phone or Zoom with their Project Advisor to discuss progress of their project. Students' final deliverable will be their Project summaries (10-15 pages).

History

H374INT	History of Global Christianity (Required) <i>(3 credits)</i> This course surveys the development and adaptation of Christianity starting with the shocking death of a Jewish religious leader and what his followers did afterwards. We consider the next generation of followers and teachers who took the Jesus' message and adapted it for their time and place. We see how politics and location shaped Christianity in the east and west. We will explore the themes of adaptation, diversity, and power through primary readings from voices you may not have heard before.
H394INT	UU History and Polity Jonasson (Required) <i>(3 credits)</i>

The purpose of this course is to provide a general introduction to the history of the Unitarians and Universalists in Europe, and later, North America. Comprehensive coverage of such a diverse landscape is not our goal. Rather, we will focus on individuals and events that highlight different ways Unitarians, Universalists, and Unitarians Universalists spoke of belief and practiced their religion in a variety of contexts. We will begin in the early Church with the emergence of Arianism, and wend our ways through the centuries to the present moment.

Humanism

Humanism Course I: The Nature of Being

(3 credits)

The nature of being and the orientation of human beings within social and natural realities have been considerations of humanity for generations, leading to origin stories, religions, philosophies, and sciences.

What is the nature of being? What does it mean to be? What does it mean to be conscious? To be alive? What does the interaction of beings and things mean? Are there beings and things? How are they, or are they, different? This course explores these questions through the lens of Humanism, from the ancient world to today, complete with an exploration of the institutions which make up the contemporary Humanist movement. Beginning with the non-theistic Jain and Carvaka movements in India, we will consider origin stories, religions, and philosophies, including the effects the Reformation on the concept of individual rights and freedoms. As participants clarify their ontological positions, we will consider contemporary challenges in ontology.

Humanism Course II: Knowledge, Justification and Humanist Epistemologies

(3 credits)

From the time of the ancient Greeks, humans have contemplated the best way to understand the natural world, to comprehend truth, to build a just society and to live a good life without relying on supernatural explanations provided by religions. We will consider the contemporary state of these efforts in the context of modern humanism. In addition to considering the basic processes that lead us to this knowledge and understanding, we will review important advances in the physical, biological and social sciences that impact contemporary concerns with regard to the quests initiated by the ancients.

The purpose of this course is to give the students a solid grounding in the methods and current theories of the physical, biological and social sciences. Emphasis will be given to areas that directly impact our understanding of the human condition and suggest possible approaches to solving problems facing humanity today.

Humanism Course III: Ethics and Aesthetics

(3 credits)

Each of us uses symbols in our attempts to perceive, construct, and understand our maps of reality. This is true in the arts, the sciences, and in philosophies. Some symbols we choose; and some symbols choose us. (Or, more accurately, some symbols are forced upon us.) We live lives saturated in symbols, from national flags

to images for the cosmos and divinity. To find lives of meaning and purpose, humanists and freethinkers must examine this matrix of symbols.

In an attempt to achieve this goal, philosophers have long combined speculation on ethics and aesthetics under the heading of a field of study called axiology (axia is Greek, meaning “value” or “worth” and logos, the study of).

The purpose of this course is to aid participants in analyzing and building a personal and articulate humanist axiology from fundamental existential questions such as the nature of being human, the nature of consciousness, and the history of humanist thought.

Pastoral Ministry

M483INT Introduction to Pastoral Ministry (Required) | Taylor

(3 credits)

We will explore some practices of pastoral care, in particular, and the vocation of pastoral ministry, considering the things that challenge us and the things that sustain us—including especially the Unitarian Universalist faith tradition which shapes us.

MLM350 Clinical Pastoral Education (CPE)

Prerequisite: Introduction to Pastoral Ministry

(9 credits)

CPE brings theological studies into supervised encounters with persons in crisis. Students develop new awareness of themselves as ministers and of the need of those they minister. Provides opportunity for theological reflection on human situations. For further explanation of Clinical Pastoral Education, see [page 7 of this handbook](#). Students are required to complete Clinical Pastoral Education before enrolling into Congregational Studies.

Religious Education

M494INT Method is the Message | Hicks

(3 credits)

This course explores how to strategically create learning experiences in light of how children and adults learn and grow. Students should expect to grapple head-on with models of cognitive, faith and identity development in a multi-racial, multicultural world. The course is appropriate for directors of religious education, ministers, religious educators and classroom teachers, professors, social workers, graduate students developing curriculum—any person interested in creating a learning community that deepens self-knowledge and a capacity for social change.

M467INT Multi-Racial Congregations as Faith Formation | Hicks, Horan

(3 credits)

This class will explicitly explore how the process and practice of faith formation promotes the ongoing development of multi-racial, multicultural and theologically diverse congregations.

M465INT	Religious Education for a Changing World Rogers (Required)
	<i>(3 credits)</i>
	<p>This course is designed to be a comprehensive introduction to ideas and practices that give Unitarian Universalist Religious Education its meaning and purpose for young and old alike. We will explore our rich history of religious education and make note of how formative women and men shaped its philosophy; experience firsthand a variety of teaching strategies; explore theories of human, faith and identity development; and investigate through contextual research in a congregation how these theories and models play out. The course is designed with principles of anti-racism, anti-oppression and multicultural teaching and learning in mind, so as to model how this lens applies to religious education.</p>
M466INT	Communications Tools for Cross-Cultural Ministry (formerly Walking the
	Talk)
	<i>(3 credits)</i>
	<p>This weekend, skills-based course provides an opportunity for seminarians and social justice workers to identify and improve their ability to communicate across various cultural orientations. “Communicating across cultures,” in this context, is the act of understanding the assumptions, values and preferences of another human being, and with that knowledge, construct acts of communication that builds bridges of understanding and integrity. In this course, every act of communication—even within similar cultural groups—is a cross-cultural encounter. The course will be highly experiential, emotionally intensive, giving learners multiple opportunities for real-time engagement with difficult expressions of cultural conflict. (See Also Religious Education)</p>

Sacred Texts

BS322INT	Biblical Narratives (Required) Sharp
	<i>(3 credits)</i>
	<p>In this class, we will become acquainted with 1) the corpus of laws, narrative, poetry, letters, and gospels that comprise the Hebrew Scriptures and the Christian Bible, and 2) the variety of interpretive strategies that have been used to understand that library. We will discuss the pre-history of the documents as well their subsequent use in the history of biblical interpretation. Students will become familiar with critical methods of reading and conversant with the diversity of perspectives on the text that we find in scholarship, in religion, and in popular culture.</p>
M359	Lotus Sutra Mikawa
	<i>(3 credits)</i>
	<p>This course explores the Buddhist ideas and practice according to one of the Mahayana Buddhist scriptures, the “Sutra of the Lotus Flower of the Wonderful Law” (often called the “Lotus Sutra”). This ancient Buddhist text was composed by the second century AD and presents a variety of inspirational stories of spiritual</p>

leaders (known as “bodhisattvas”) who ambitiously aspire to the universal liberation of all living beings and endlessly engage with the lives of others toward the realization of this salvific vision.

Signature Courses

M345 Community Studies Seminar I | Hogue
(4.5 credits)
This course is attuned to the contextual nature of learning and ministry; aligned with the values of Unitarian Universalism and the mission of MLTS; alert to the strategic roles, tasks, and callings of liberal religious ministry; aware of the need for contemporary liberal religious ministers to partner with communities and resources outside of religious liberalism; and attentive to the complex cultural factors and dynamics that affect effective (mutually beneficial) community partnerships. The overarching purpose of the seminar is to provide occasion for the reflective integration of students’ practical site experiences with theoretical learning. Student experiences in the field serve as this course’s primary texts, and these will be critically examined in light of an array of multidisciplinary, multimedia secondary texts.

M346 Community Studies Seminar II | Hogue/Welch
(4.5 credits)
Enrollment in this seminar requires successful completion of the Community Studies Seminar I. This course is attuned to the contextual nature of learning and ministry; aligned with the values of Unitarian Universalism and the mission of MLTS; alert to the strategic roles, tasks, and callings of liberal religious ministry; aware of the need for contemporary liberal religious ministers to partner with communities and resources outside of religious liberalism; and attentive to the complex cultural factors and dynamics that affect effective (mutually beneficial) community partnerships. The overarching purpose of the seminar is to provide occasion for the reflective integration of students’ practical site experiences with theoretical learning. Student experiences in the field serve as this course’s primary texts, and these will be critically examined in light of an array of multidisciplinary, multimedia secondary texts.

M347 Congregational Studies Seminar I | Hicks
Perquisite: Clinical Pastoral Education
(6 credits)
Enrollment in this seminar requires successful completion of the Community Studies Seminar II. The components of the course are similar to those of the Community Studies Seminar, though the site work is done in a congregational setting and requires a commitment of up to 20 hours per week. In addition to the faculty, Teaching Pastors (experienced ministers leading the congregation) help direct the work of the student. The student receives 4 units of credit upon successful completion of this course.

M348 Congregational Studies Seminar II | Hicks
(6 credits)

Enrollment in this seminar requires successful completion of the Congregational Studies Seminar I. The components of the course are similar to those of the Community Studies Seminar, though the site work is done in a congregational setting and requires a commitment of up to 20 hours per week. In addition to the faculty, Teaching Pastors (experienced ministers leading the congregation) help direct the work of the student. The student receives 4 units of credit upon successful completion of this course.

M428

Leadership Studies Seminar I | Schulz

(6 credits)

Enrollment in this seminar requires successful completion of the Congregational Studies Seminar II. The Leadership Studies Year will provide the Intern with the opportunity to continue to learn about ministry through the prism of guided work within a congregation. We will explore the following themes: a public theology of hope and presence, embodied ecclesiology and the multiple roles of the minister (pastoral, prophetic, poetic, sustaining). The structure of learning and congregational engagement will be the same as that experienced during Congregational Studies. Students will have the opportunity to blend academic learning with structured reflection on the multiple dimensions of congregational life. They will meet monthly with a Congregational Lay Committee and weekly with their Teaching Pastor. In addition, Interns will lead a focused initiative in the congregation, one designed the prior year in close collaboration with the Teaching Pastor and Lay Committee.

M429

Leadership Studies II | Schulz

(6 credits)

Enrollment in this seminar requires successful completion of the Leadership Studies Seminar I. The Leadership Studies Year will provide the Intern with the opportunity to continue to learn about ministry through the prism of guided work within a congregation. We will explore the following themes: a public theology of hope and presence, embodied ecclesiology and the multiple roles of the minister (pastoral, prophetic, poetic, and sustaining). The structure of learning and congregational engagement will be the same as that experienced during Congregational Studies. Students will have the opportunity to blend academic learning with structured reflection on the multiple dimensions of congregational life. They will meet monthly with a Congregational Lay Committee and weekly with their Teaching Pastor. In addition, Interns will lead a focused initiative in the congregation, one designed the prior year in close collaboration with the Teaching Pastor and Lay Committee.

Faculty

Meadville Lombard has the only predominantly Unitarian Universalist faculty of any seminary in the nation. Our faculty is comprised of men and women who possess extraordinary academic achievement—such as Michael Hogue, a Templeton Award for Theological Promise scholar, and Sharon Welch, a Unitarian Universalist who is renowned for her achievements in the field of Liberal Religion. Additionally, we have faculty with years of ministerial service to congregations.



Elías Ortega | President and Professor of Religion, Ethics, and Leadership

Ph.D. Religion and Society (Magna Cum Laude), Princeton Theological Seminary; M.Div. Religion and Society (Magna Cum Laude), Princeton Theological Seminary

Dr. Ortega received his M.Div. and Ph.D. (Religion and Society, Magna Cum Laude) from Princeton Theological Seminary (2005, 2011). He also holds a BA in Communications Arts & Sciences and Philosophy and Religion from Calvin College. He served as Associate Professor of Social Theory and Religious Ethics at Drew University Theological School, where he also served as the Theological School Deans' Council Chair, was a member of the Digital Humanities Advisory Committee, and the Title IX Committee. His primary teaching and research areas are Sociology of Religion, Religious Ethics, Cultural Sociology, Social Movements, Critical Theory, Africana Studies, Latinx Cultural Studies. In addition to teaching at Drew, he has also taught at Princeton University, Princeton Theological Seminary, New Brunswick Theological Seminary, Vanderbilt Divinity School, The College of New Jersey and Mercer County Community College. In the American Academy of Religion, he serves on the Committee on the Status of Racial and Ethnic Minorities in the Profession, and on the Steering Committees for the Religion and Politics.

In addition to his academic work, Dr. Ortega is committed to Unitarian Universalism. He currently serves as a member of the UUA's Commission on Institutional Change and the Religious Education Credentialing Committee. From 2015 to 2017, he served as mentor in UUA's Growing Racial Justice initiative, and during that same period was Co-Chair of the UU Legislative Ministry of New Jersey's Dismantling Racism Group. He also helped to start and run the Drew Freedom School Initiative, a social justice program that provides training in non-violent resistance and community organizing. He has been a volunteer, provided strategic planning, and program support to various community organizations including the Student Outreach and Academic Reinforcement Program at Bethel AME in Morristown, NJ, New Jersey Parent Caucus, a mental health and juvenile justice advocacy group, and the Sila Maria Calderon Foundation.

Dr. Ortega currently resides in Chicago, IL and serves as the president of Meadville Lombard Theological School and Professor of Religion, Ethics, and Leadership.



J. Ronald Engel | Professor Emeritus

A.B., Johns Hopkins; B.D. (with highest distinction), Meadville Lombard Theological School; M.A. and Ph.D. (with distinction), Divinity School of the University of Chicago

Ron Engel is Professor Emeritus at Meadville Lombard and Senior Research Consultant, The Center for Humans and Nature, with offices in New York and Chicago. He taught in the fields of religious ethics, theology and ministry at Meadville Lombard 1964-2000. He also served as Lecturer in Ethics and Society at the Divinity School, University of Chicago 1977-2000 and as a member of the Environmental Studies Faculty, The College, University of Chicago.

Ron helped pioneer the new academic fields of environmental ethics, history, and theology/philosophy. Through his work with the Eco-justice Working Group of the National Council of Churches, and as co-director of the Program on Ecology, Justice, and Faith in the Chicago Association of Theological Schools, he contributed to the movement for eco-justice within the ecumenical religious community. Ron became active in international work on behalf of global ethics in the course of research with UNESCO. He was a core member of the international drafting committee for the Earth Charter, and is currently co-chair of the Ethics Specialist Group of the Commission on Environmental Law for the World Conservation Union.

Ron has been a strong advocate for public ministry in the Unitarian Universalist Association and has written and lectured widely on the religious, ethical, and philosophical dimensions of the democratic faith in world history. With Neil Shadle in 1964 he co-founded the Unitarian Universalist Center for Urban Ministry and in 1966 the Neighborhood Commons, the first community-development corporation in Chicago which continues today as the largest black-owned housing cooperative on the northside of Chicago. Ron was one of several co-founders of Collegium: Association for Liberal Religious Studies, and in 1998 was recognized as its Distinguished Scholar.

In addition to numerous essays in books and journals, Ron is the author of *Sacred Sands: The Struggle for Community in the Indiana Dunes*, which won several book awards, including the Meltzer National Book Award; editor of *Voluntary Associations: Socio-cultural Analyses and Theological Interpretation*; co-editor of *Ethics of Environment and Development: Global Challenge, International Response*; and co-author of *Justice, Ecology, and Christian Faith: A Critical Guide to the Literature*. He is a member of the editorial boards of *American Journal of Philosophy and Theology*, *Environmental Conservation*, and *Worldviews: Environment, Culture, Religion*.

Ron and Joan Engel have been married for 48 years. Joan, who holds a Ph.D. in creative writing, has been a public school and university teacher, and is active in environmental organizations in northwest Indiana. They have two children, Mark Engel, a pediatric ophthalmologist in Princeton, New Jersey, and Kirsten Engel, who teaches environmental law at the University of Arizona.



Mark Hicks | Angus MacLean Professor of Religious Education

B.A., Oklahoma City University; M.A., Teachers College, Columbia University; Ed.D., Teachers College, Columbia University

Committed to the ideals of creating collaborative, democratic, socially conscious learning communities, Dr. Mark A. Hicks has been recognized for his work in transformative thinking and teaching, most recently being honored as a finalist for a university Teaching Excellence award at George Mason. Critical pedagogy, music, the arts, social justice, and progressive teaching are woven through every aspect of Mark's teaching and consultancy work. He is known for creating 'social containers' that help to morph problems into possibilities.

He has written *Building the World We Dream About: A Welcoming Congregation Curriculum on Race and Ethnicity*, a national curriculum for the Unitarian Universalist Association of Congregations that weaves anti-racist and anti-oppressive thinking and practice into the spiritual life of Unitarian Universalist congregations. He is a member and lay leader in two nationally historic congregations, All Souls Church, Unitarian in Washington, D.C. and The Riverside Church in New York City (often regarded as a national model for a multicultural spiritual community).

He is presently a member of the progressively-minded faculty of Initiatives in Educational Transformation (IET), a professional development Master's degree program for public school teachers in the greater Washington, DC metropolitan area.

As a teacher and administrator, Mark has a wide-ranging background in higher education, from being the associate director of admission at Rice University in Texas to an assistant dean of Columbia College, Columbia University in New York City. He has published solicited and refereed articles in journals such as *Educational Studies*, the *Journal of Transformative Education*, *Teacher Development*, and the *Journal of College Counseling* (where his research was twice honored as "the most significant contribution to the Journal" and research that "stands the test of time").

He is currently working on a book, *Becoming*, which theorizes and documents educational and social practices that free learners from oppressive contexts.



Michael Hogue | Professor of Theology

B.A., Hope College; M.A.Div., University of Chicago; Ph.D., University of Chicago

Michael Hogue, who received his Ph.D. in Theological Ethics from the University of Chicago in December 2005, joined the Meadville Lombard faculty in September 2005. He received his M.A. from the University of Chicago and earned his B.A. in Interdisciplinary Studies from Hope College in Holland, Michigan.

Hogue brings to Meadville Lombard a deep concern for Theology as an interdisciplinary, public enterprise of religious life. In particular, his teaching and writing explores Theology as it intersects with Religious and Environmental Ethics, and the Sciences and Cultural Studies. Raised as a "preacher's kid" in the United Church of Christ, Hogue has a great deal of respect for the tasks of religious leadership. He is keenly committed to the contemporary significance of liberal religion

and liberal theology, especially within the context of global dynamics. His published articles and reviews have appeared in venues such as *The Journal of Religion*, *ZYGON: A Journal of Religion and Science*, *Crosscurrents*, *The Journal of the American Academy of Religion*, *The American Journal of Theology and Philosophy*, among others. He is the author of three books: *The Tangled Bank: Toward an Ecotheological Ethics of Responsible Participation* (Wipf and Stock Publishers, 2007), *The Promise of Religious Naturalism* (Rowman and Littlefield, 2010), and *American Immanence: Democracy for an Uncertain World* (Columbia, 2018). Hogue is an active member of several academic societies: the American Academy of Religion, the Society of Christian Ethics, and the Institute for American Religious and Philosophical Thought. He is currently the editor of the American Journal of Theology and Philosophy, and the recipient of the Templeton Prize for Theological Promise.

Hogue grew up in Traverse City, Michigan and spent his childhood exploring the lakes and landscapes of the northwoods. He is the proud father of Kincade, Mikaela, and Kamryn, and the very grateful husband of Sara.



Nicole Kirk | Rev. Dr. J. Frank and Alice Schulman Professor of Unitarian Universalist History

B.A., Westminster College; M.Div., Vanderbilt University; Ph.D., Princeton Theological Seminary; D.Min., Princeton Theological Seminary.

Rev. Dr. Nicole Kirk is the first Rev. Dr. J. Frank and Alice Schulman Professor of Unitarian Universalist History.

Nicole Kirk is a historian of American religious history with an emphasis on business, religion, material and visual culture in the nineteenth and twentieth centuries. Dr. Kirk is the author of *Wanamaker's Temple: Religion and Business in an American Department Store* (forthcoming from NYU Press in fall 2018), and was a part of the editorial board and a contributor to the two-volume set, *Documentary History of Unitarian Universalism* (2017). Her current research focuses on the development of African American humanism and the intersections between technology, religion, and business. Prior to her doctoral studies, Dr. Kirk has been a Unitarian Universalist minister for twenty years and has served congregations in Ohio and New Jersey. She believes ministers and religious leaders for the future need to be good historians.



Pamela Lightsey | Vice President for Academic and Student Affairs and Associate Professor of Constructive Theology

B.A., Columbus State University; M.Div., Gammon Seminary at the Interdenominational Theological Center; Ph.D., Garrett-Evangelical Theological Seminary

Dr. Lightsey brings a special mix of life experience and professional proficiency to the position. Following service as an officer in the US Army, she received her academic and theological training

at Columbia State University (BS), Gammon Seminary of the Interdenominational Theological Center (M.Div.) and Garrett-Evangelical Theological School (PhD). After ordination, she served first as a United Methodist congregational pastor and then as a theological school educator, scholar and administrator. Throughout her vocational life, she has been a leading social justice activist, working with local, national and international organizations focusing primarily on the causes of peacemaking, racial justice and LGBTQ rights.

Pamela's publications include the book, *Our Lives Matter: A Womanist Queer Theology* (Wipf and Stock), "He Is Black and We are Queer" in *Albert Cleage, Jr. and the Black Madonna and Child* (New York: Palgrave Macmillan), "Reconciliation" in *Prophetic Evangelicals: Envisioning a Just and Peaceable Kingdom* (Wm. B. Eerdmans Publishing Company), and "If There Should Come a Word"



Josh Pawelek | Affiliate Faculty

Rev. Josh Pawelek has served as minister of the Unitarian Universalist Society: East in Manchester, CT since 2003. During that time he also served as President of the Greater Hartford Interfaith Coalition for Equity and Justice, a leader of the CT-based Interfaith Fellowship for Universal Health Care, and Chair of CT Clergy for Marriage Equality. He lives in Glastonbury, CT with his wife and two sons. In his life prior to ministry he was an aspiring rock star.



Tandi Rogers | Affiliated Faculty

Tandi Rogers is an ordained clergy, a Credentialed Religious Educator (master level), and certified spiritual director. Tandi has been serving the UUA in many roles since 2002. Before joining the Pacific Western Region team she served the UUA as Pacific Northwest Districts' Program Specialist (2002-2011), Interim Director of the Youth & Young Adult Office (2010-2011), Growth Strategist (2011-2014), and Innovation & Network Specialist (2014-2016.) Prior to that she's been a tribal school teacher, development officer, campaign manager and community activist. She and her wife Rev. Sue Phillips live in Tacoma, WA with their 11 year old son.



William F. Schulz, DMin '75 DD '87 | Affiliated Faculty

B.A., Oberlin College, Phi Beta Kappa; M.A., University of Chicago; D.Min., Meadville Lombard Theological School

From the refugee camps of Darfur, Sudan, to the poorest villages in India; from the prison cells of Monrovia, Liberia, to the business suites of Hong Kong to Louisiana's death row, Dr. William F. Schulz has traveled the globe in pursuit of a world free from human rights violations. As Executive Director of Amnesty International USA from 1994-2006, Dr. Schulz headed the American section of the world's oldest and largest international human rights organization. He is currently a Senior Fellow at the Center for American Progress in Washington, DC; a Fellow at the Carr Center for

Human Rights Policy at Harvard's Kennedy School of Government; and an Adjunct Professor at the New School in New York City.

During his twelve years at Amnesty, Dr. Schulz led missions to Liberia, Tunisia, Northern Ireland, and Sudan and visited other places as diverse as Cuba and Mongolia. He was tailed by Tunisian secret police, threatened with assassination by Liberian warlord Charles Taylor and his appeal for reconciliation of Protestants and Catholics in Northern Ireland brought tears to the eyes of then Prime Minister David Trimble.

He also traveled tens of thousands of miles in the United States, spreading the human rights programs such as Good Morning, America, The Today Show, Hardball and Nightline, Dr. Schulz is the author of two books on human rights, *In Our Own Best Interest: How Defending Human Rights Benefits Us All* (2001, Beacon Press) and *Tainted Legacy: 9/11 and the Ruin of Human Rights* (2003, Nation Books); the contributing editor of an upcoming book from the University of Pennsylvania Press entitled *I Used To Be Innocent: Readings in the Study of Torture* and is regularly quoted in *The New York Times* and other national publications. All of this prompted the *New York Review of Books* to say in 2002, "William Schulz has done more than anyone in the American human rights movement to make human rights issues known in the United States."

An ordained Unitarian Universalist minister, Dr. Schulz came to Amnesty after serving for fifteen years with the Unitarian Universalist Association of Congregations (UUA), the last eight (1985-93) as President of the Association. As President, he led the first visit by a U. S. Member of Congress to post-revolutionary Romania in January 1991, two weeks after the fall of Nicolae Ceausescu. That delegation was instrumental in the subsequent improvement in the rights of religious and ethnic minorities in Romania.

Dr. Schulz has served on the boards of People for the American Way, Planned Parenthood Federation of America and the International Association for Religious Freedom, the world's oldest international interfaith organization. He is currently Chair of the Board of the Unitarian Universalist Service Committee and is a member of the Council on Foreign Relations.

Dr. Schulz has received a wide variety of honors, including seven honorary degrees (University of Cincinnati, Grinnell College, Lewis & Clark College, Meadville Lombard Theological School, Nova Southeastern University, Oberlin College, Willamette University), the Public Service Citation from the University of Chicago Alumni Association and the Distinguished Achievement Award from the Oberlin College Alumni Association. He has been included in Vanity Fair's 2002 Hall of Fame of World Nongovernmental Organization Leaders and was named "Humanist of the Year" by the American Humanist Association in 2002. He is married to the Rev. Beth Graham, also a Unitarian Universalist minister. Dr. Schulz has two grown children from a previous marriage.



William Sinkford | Affiliated Faculty

B.A., Harvard University; M.Div., Starr King School for the Ministry

The Rev. Dr. William G. Sinkford, Senior Minister, was called to First Unitarian in 2010. He is the principal spiritual leader of the church as well as having overall management responsibility for its operation.

Bill, as he prefers to be called, is well known for his service as President of the Unitarian Universalist Association (2001-2009). His tenure was marked by strong public witness for social justice and support for marginalized communities, commitments he continues here in Portland.

Bill's commitment to liberal religion dates to his teenage years, when he was an active member of the First Unitarian Church of Cincinnati, Ohio. He served as the president of Liberal Religious Youth, the continental Unitarian Universalist (UU) youth organization. He had a successful career in the corporate world and ran his own business in the housing field. In later years he returned to Cincinnati and served his home church as a lay leader until he answered the call to ministry in 1992.

After completing his Master of Divinity degree at Starr King School for the Ministry in 1995, Bill joined the UUA staff where he served until he was elected to the Presidency. Bill earned his B.A. from Harvard in 1968 and also holds honorary doctorates from Tufts University and Meadville/Lombard Theological School.

During his years of service to the denomination ("a seventeen-year detour," as he describes it), Bill never lost his goal of being a pastor to a congregation. "My service at First Church fulfills my calling to ministry. I am finally able to preach to congregants whose stories I know, whose children I've dedicated and whose elders I have memorialized."

Bill was the first African American to lead any traditionally white denomination, and was named one of the ten most influential Black religious leaders in the US in both 2005 and 2006. He and his wife Maria have four adult children, and one grandchild, William Rider Sinkford, born in July 2008.



Arvid Straube | Affiliated Faculty

Rev. Dr. Arvid Straube has been a parish minister for 33 years before retiring to devote himself to teaching, and to a ministry of spiritual direction. He has served congregations in Washington State, North Carolina and California. While he served the Eno River UU Fellowship in Durham, N.C. for 21 years, the congregation grew from 175-725 members. Dr. Straube has relished the role of mentor and teacher and has mentored 16 interns in his career. He has been an adjunct faculty member at Duke Divinity School and Starr King School for the Ministry.

Dr. Straube has been practicing Buddhist meditation since his Meadville days and teaching meditation has always been a part of his ministry. He trained in spiritual direction at the Shalem Institute with its founding faculty. Dr. Straube's main academic interests have been Buddhism and the contemplative traditions of humanity. He has a passion for the potential for contemplative practice to transform lives, communities and societies. His Doctor of Ministry studies focused on the inseparability of spiritual and social action and this has been a focus of his ministry ever since.

Under Dr. Straube's leadership, the San Diego congregation established UUs of the South Bay, a second bi-lingual campus dedicated to justice work near the border with Mexico.



Julie Taylor | Affiliate Faculty, Senior Director of Contextual Ministry

Rev. Taylor is a Unitarian Universalist community minister specializing in critical incident response, community crisis and pastoral care. Julie is an affiliate faculty member at Meadville and has been an adjunct professor at Starr King School for the Ministry and Eden Theological Seminary. In addition, Julie serves on the board of the UU Trauma Response Ministry and is a chaplain (Captain) with the New York Air National Guard. An ordained minister since 2001, Julie has served UU congregations in New York City and St. Louis, volunteered with multiple crisis and disaster response organizations. A sought-after speaker and teacher, Julie has contributed chapters to a number of books on the subject of spiritual care and crisis. Agitating, preaching and working towards dismantling systems of White supremacy are key in Julie's theology and work. Julie is married to Rev. Dr. Laurel Koepf Taylor, a UCC minister and Old Testament professor. Julie and Laurel have two children.

Julie shares these thoughts with us: Unitarian Universalism is in a time of discernment. The world is changing and we, as a faith and as faith leaders have the opportunity to do the work to dismantle systems of oppression that keep us from living fully into our covenants and Principles. I am grateful and excited to be part of Meadville Lombard's commitment to developing ministers and ministries that "take into the world our Unitarian Universalist vision of justice, equity and compassion."



Sharon Welch | Affiliated Faculty

M.A. and Ph.D., Theology, Vanderbilt University

Dr. Welch is a Senior Fellow of the Institute for Humanist Studies, a member of the International Steering Committee of Global Action to Prevent War and a member of the Unitarian Universalist Peace Ministry Network.

She has held positions as Professor and Chair of Religious Studies, Professor of Women's and Gender Studies and Adjunct Professor of Educational Leadership and Policy Analysis at the University of Missouri from 1991-2007. She was assistant and then associate professor of Theology and Religion and Society at Harvard Divinity School from 1982 to 1991. While at the University of Missouri, Welch was a Senior Fellow in the Center for Religion, the Professions, and the Public, a project leader of the Ford-sponsored Difficult Dialogues Program, and co-chair of the MU Committee for the Scholarship of Multicultural Teaching and Learning.

Welch is the author of five books: *Real Peace, Real Security: The Challenges of Global Citizenship*, *After Empire: The Art and Ethos of Enduring Peace*, *A Feminist Ethic of Risk*, *Sweet Dreams in America: Making Ethics and Spirituality Work*, and *Communities of Resistance and Solidarity*. Welch is also a regular contributor to *Tikkun* magazine, and is the author of many articles.

Dr. Welch is the recipient of numerous awards, many of which recognize her excellence in teaching. Among these are the Internationalizing the Curriculum Course Development Award (2002) and the

College of Education, High Flyer Teaching Award (several years). She also received the Annual Gustavus Myers Award: Honorable Mention for her 1999 book, *Sweet Dreams in America: Making Ethics and Spirituality Work* (Routledge). She was awarded the honorary degree of Doctor of Sacred Theology by Starr King School of the Ministry in May 2007.

Staff

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