



ACADEMIC CATALOG

2020/2021



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MEADVILLE LOMBARD
THEOLOGICAL SCHOOL

Academic Catalog

2020/2021

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

In 1882, at the age of thirty-two, Marion Murdock entered Meadville Theological Seminary in western Pennsylvania. She had been preparing for ministry since she was eight years old. She attended school followed by several years teaching and participating in Unitarian summer institutes until she felt ready to pursue ministry. Marion was not the first woman to take classes at the small Unitarian seminary in Pennsylvania. But Marion would be the first woman to graduate from the school, earning a Bachelor of Divinity in 1885. A wave of women followed her, including Florence Buck, who would become Marion's co-minister and life partner. Florence was the first woman to receive an honorary Doctor of Divinity degree from Meadville.

When Marion arrived at Meadville, the school had moved far beyond its humble origins in the basement of a house with one professor to a multi-building campus. As early as 1827, American Unitarians dreamed of establishing a seminary in the West to serve the needs of newly minted congregations. Early attempts to start a school in burgeoning western cities had failed. The idea to plant a seminary in the small town of Meadville, Pennsylvania, emerged out of a network of relationships among Unitarian lay leaders and ministers and the support of a vice president of the American Unitarian Association, Harm Jan Huidekoper.

Harm Jan Huidekoper An immigrant from Holland, Harm Jan Huidekoper arrived in Meadville in 1805 as an agent of the Holland Land Company. The company had acquired millions of acres through a series of treaties that had defrauded Native American tribes of their land, which was then sold for a profit and colonized by settlers. Harm moved from managing the land to purchasing remaining parcels from the Holland Land Company—his real estate speculation and investments made him a wealthy man. After converting to Unitarianism, Harm gathered a Unitarian church in Meadville in 1829 and hired Unitarian tutors from Harvard to tutor his five children and minister to the congregation.

Leaders of the Christian Connection, a type of Unitarian Baptists, were also interested in starting a seminary and committed to joining the Unitarians in their endeavor. While the Christian Connection offered little financial support, several elders of the movement served on the board, and—more importantly—they sent students. Faculty member David Millard was the sole Christian Connection professor. For the first decade of Meadville's history, nearly half of every entering class was comprised of Christian Connection students. From the beginning, Meadville Seminary offered an education without doctrinal tests that welcomed a variety of liberal Christians, Universalists, and a large number of international students from the Christian Connection. Starting in 1871, Meadville welcomed African American students from the African Methodist Episcopal (AME) Church and AME Zion; however, it was not until 1906 that the school granted a degree to its first African American graduate and Unitarian, Don Speed Smith Goodloe. Other African American students followed but frequently encountered a lukewarm reception. The large enrollment of international students contributed to the school's success. Over time, students from Japan and the Brahmo Samaj in India also began attending the school. The Cruft Fellowship allowed Meadville students to study in Europe for a year.

The founding of Meadville was a family affair. While Harm donated money, he also doggedly raised an endowment, and served as the school's first board president until his death in 1854. Four of his children made significant contributions to the success of the school. Siblings Alfred and Elizabeth Huidekoper made regular donations to the school and served on the Board of Trustees for decades. Edgar Huidekoper served as school treasurer for eighteen years and also as superintendent of Divinity Hall. Frederic Huidekoper, a graduate of Harvard and ordained as a minister-at-large, at the urging of friends agreed to serve as the first professor for the new school. In addition, Frederic gifted his impressive collection of theological texts as the school's first library. Rufus StebbinsThe arrival of Rufus Stebbins provided the school with a president and its second professor. Stebbins felt called to make Meadville the "new school of the prophets." An abolitionist, Rufus brought additional support to the small part that Harm and the seminary played in Meadville's Underground Railroad, led by the local leader, Richard Henderson.

In 1851, seven years after Meadville's founding and 609 miles to the west in the small village of Galesburg, Illinois, a group of Universalists felt a need to open a secondary school for their children. Universalists had experienced a "spirit of intolerance" for their beliefs and discovered their children were being taught "creeds they deemed untrue." By the fall of 1852, Universalist leaders welcomed their first students at the coeducational Illinois Liberal Institute. The Institute shifted to collegiate instruction a few months later.

The school's early momentum was thwarted when the main building burned to the ground in the spring of 1855. A significant donation by Benjamin Lombard Sr. saved the school from closing and the school was renamed Lombard University. The school rebuilt and developed a beautiful campus graced with hundreds of trees. The graduating class of 1868 planted an elm to commemorate their classmates who served and died during the Civil War. Over the years, the elm grew into a towering tree that became known as the "Lombard Elm," or "Big Ben." Under this magnificent tree, generations of students gathered for school rituals and ceremonies.

Lombard University became Lombard College in 1900. Despite a beautiful, tree-lined campus and a variety of programs, the school floundered. By 1915, the student body shrank to thirty students, and school administrators began merger talks with nearby Knox College, but the plan fell apart. By the 1920s, the pattern of scarcity was taking a toll, and the Universalists reached out to the Unitarians for assistance. A large infusion of cash and Unitarian leadership was not enough to keep the doors open; in 1930, Lombard College held its last graduation exercises.

Lombard had opened a divinity department in 1881 to train ministers, explaining that "the pressing need of the West is Missionaries, who will go into our growing cities and towns." The department expanded and became Ryder Divinity School in 1890 when a prominent minister left a bequest for the school. The divinity school, which welcomed women as students, was moved to Chicago in 1912 to offer more opportunities to students as part of the University of Chicago campus. In partnership with the Hyde Park Universalist congregation, a new building was constructed. Ultimately, the changes did not increase enrollment, and eventually Ryder merged with Meadville.

Meadville Theological Seminary was not immune to the University of Chicago's pull either. A joint effort between the school's president, Franklin Southworth; the newly hired Hackley Professor of Sociology and Ethics, Dr. Anna Garlin Spencer; and the Unitarian Layman's League of Chicago sponsored summer programs for Meadville students that gave them access to the University of

Chicago and allowed faculty to create an Institute of Social Service and Social Reform. Later, Meadville's board shuttered its undergraduate program, sending its students to complete their work at the University of Chicago instead. Over time, the ongoing connections to Chicago grew too strong to ignore, and Meadville's board voted to move the seminary. The school constructed a new building at 57th and Woodlawn, kitty-corner from the First Unitarian Church of Hyde Park; it was completed in 1930. Other school owned adjacent properties formed the new campus. By 1943, Meadville joined the Federated Faculty of the University of Chicago—an arrangement that lasted until the 1960s. Other dynamic programs followed, including the Modified Residency Program, the development of the Sankofa and Angus MacLean Religious Education archives, and more recently the establishment of special collections for women, humanists, Latinx, and global UU and U/U.

The innovation and creativity that marked much of Meadville Lombard's history continued in 2011 when the school recreated itself. Leaving behind the residential seminary model, the school sold its buildings in Hyde Park and moved to the LEED-certified Spertus building in Chicago's South Loop. In conjunction with the move, the faculty developed a new low-residency model rooted in contextual learning for the formation of resilient religious leaders capable of leading change in multiracial, multiethnic, and multifaith settings. The school also revitalized The Fahs Center by creating The Fahs Collaborative as an experiential laboratory for faith formation leadership, programming, and the creation of groundbreaking curricula such as the powerful *Beloved Conversations: Meditations on Race and Ethnicity*. The school's changes drew the largest entering classes to Meadville Lombard in its history.

Over the last five years, Meadville Lombard has continued its pace of innovation by introducing new degree programs, expanding its global education initiatives, committing to dismantling white supremacy, and widening our reach to students in diverse communities. These shifts enabled the school to prepare agile leaders capable of responding deliberatively and creatively to theological, generational, cultural, environmental, and political trends that impact religious life, and in particular, challenges to racial and gender inclusion and equity, immigration, sexual orientation, and global consciousness. The good work continues.

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 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 students 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 Koloszar, Transylvania (Romania). In recent years, students belonging to the Brahma 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.

LIBRARY & ARCHIVES

For over 175 years, the mission of the Library and Archives at Meadville Lombard Theological School has been to acquire and provide access to information resources that document the history, theology, culture, and people of Unitarianism, Universalism, and Unitarian Universalism specifically and religion more broadly. We continue this work by serving not only our students and faculty, but all the communities with which we are in relationship. Understanding that the task of information services is fundamentally a work for justice, we strive to create resources and services that provide our patrons the information and tools for self-reflection and exploration of the world and how they relate to it, that inspire and promote individual and societal change.

The Library and Archives at Meadville Lombard Theological School specifically serves the mission of the school by supporting students and faculty in their teaching, learning, and research through providing both physical and digital access to current, useful, and relevant information resources and services.

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, faith formation/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: Cultural Grounding and Theological Formation (Fall Year 1), Social Engagement (Spring Year 1), Vocational Studies (Year 2), and Leadership Studies (Year 3). 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 6 academic credits) and a combination of required courses and electives.

The Year 1 Fall and Spring Signature Courses can be taken in separate academic years, but all students (part-time and full-time) will be required to complete the Year 2 and 3 Signature Course during one academic year.

Full-time students can plan on completing the MDiv degree in three years.

MDiv Degree Requirements	
Required Intensive Courses (33 credits)	
Title	Credits
Introduction to Pastoral Ministry	3
Constructive Theology	3
Topics in Worship and Liturgy	3
Preaching as if You Mean It	3
Faith Formation in a Changing World	3
Global Religions	3
Hebrew Scriptures	3
New Testament	3
Healthy Boundaries, Healthy Ministry	3
Introduction to Ethics: Themes & Topics	3
History of Global Christianity	3
Total Credits	33
Signature Courses, Electives, and CPE (57 credits)	
Signature Courses	Credits
Cultural Grounding and Theological Formation	3
Social Engagement (includes Community Site)	3
Vocational Studies: Formation	3
Vocational Studies: Communities	3
Year 2 Internship (year-long)	6
Leadership Studies: Formation	3
Leadership Studies: Administration	3
Year 3 Internship (year-long)	6
Total	30
Clinical Pastoral Education	6
Electives (7 courses)	21

As many as twenty-seven (27) credits may be transferred in from prior graduate work. Students must petition the faculty for transfer credit. Once students matriculate, they may take up to 9 credits outside of Meadville Lombard—at the University of Chicago or another accredited graduate institution. Online or residential classes taken at any of the Association of Chicago Theological Schools member schools are *not* considered transfer courses.

CORE CURRICULUM

At the center of the Meadville Lombard Contextual Learning Model are the experiential 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 during the 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:

Year 1, Fall – Cultural Grounding and Theological Formation

This course launches students into the lifelong formational work of integrating intercultural and theological learning. The course will introduce students to basic theological literacy and a program of intercultural learning in order to help them to examine the relationship between their cultural and religious identities.

Year 1, Spring – Social Engagement

This course is designed to help students to develop the theoretical, analytic, and practical skills needed to undertake and sustain socially engaged religious work. The course will include readings and assignments in social analysis, social ethics, and theories of social change. Students will be expected to undertake field work during the course, as appropriate to their degree program. MDiv students will be required to complete an average of four hours per week of volunteer work at an approved community site, while MALS students will be expected to reflect on their internship experience.

Year 2, Fall and Spring – Vocational Studies

This course is linked with an approved, 20-hour a week, congregational or community internship. The focus of this course is on the formation of ministerial identity in the Fall, and on the work of ministry in diverse communal and congregational settings in the Spring. The internship site serves as a place for structured engagement and reflection on a range of topics and moves students more deeply into praxis. Students explore the roles and responsibilities of ministry including the intersections of personal, cultural, and professional identities, emotional literacy, professional boundaries, the influence of shifting trends and demographics on religious leadership, the impact of context on leadership, and public speaking, among others.

Year 3, Fall and Spring – Leadership Studies

This course is linked with an approved 20-hour per week congregation or community internship. The course builds on forms of awareness of congregational/organizational systems gained during the first year of the internship and provides space for making meaning of the skills and dispositions needed for a career of leading people and organizations. Through the use of case studies and engagement with visionary religious leaders, students will explore personal leadership capacities, challenges and rewards of leadership styles, including exploration of the intersection of personal and professional act of leadership. In the tradition of appreciative inquiry, the student will also try on leadership skills and dispositions that serve organizational needs and self-identified areas for growth. Topics covered include but will not be limited to the following: leadership in times of crisis, effective communication, team management, financial sustainability, strategic planning for social change, leadership through times of organizational change, and the spirituality of leadership among others.

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.

CONCENTRATIONS

Chaplaincy

The MDiv with a Concentration in Chaplaincy provides preparation for those seeking to serve in chaplaincy roles in a variety of settings, including medical, military, prison, and university contexts, and to bring chaplaincy best practices to bear as faith leaders in congregational and community settings. Grounded in religious literacy and intercultural competency, the concentration prepares students to offer spiritual care in times of need and to all who seek comfort and support.

To receive a Concentration in Chaplaincy, a student must complete Introduction to Chaplaincy, plus three elective courses in the area of chaplaincy.

To pursue board certified chaplaincy, students should also consult with the appropriate certifying body – additional educational requirements will apply.

Faith Formation Pedagogy

The MDiv with a Concentration in Faith Formation Pedagogy prepares students to hold faith formation leadership roles in a congregational and/or community setting, to direct a faith formation curriculum as part of a congregational or community leadership team, or to provide faith formation leadership at a denominational level. Building upon the learning experience and content of the Signature Courses, this concentration develops principles of engaged/transformational pedagogy. In addition, this concentration builds on religious literacy and intercultural competency and in the formational growth and community leaderships skill, in preparing students to lead faith-based organizations into commitments of being socially inclusive, adaptive, and strategic change communities.

To receive a Concentration in Faith Formation Pedagogy, a student must complete three elective courses in the area of faith formation and religious education.

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, and required and elective intensive courses. The purpose of the degree is to prepare students to lead across the intercultural, multifaith and multiracial contexts of diverse organizational settings. In consultation with their Academic Advisors, and on the basis of their internship site and course selection, students in the stand-alone MALS may elect a pathway if they wish. Options include Lay Ministry, Faith Formation Pedagogy (Religious Education), and Humanism.

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 Faith Formation Pedagogy

The MALS with a Concentration in Faith Formation Pedagogy prepares students to hold faith formation leadership roles in a congregational and/or community setting. Calling upon the principles of engaged/transformational pedagogy and grounded in religious literacy and intercultural competency, the concentration prepares students to lead faith-based organizations into commitments of being socially inclusive, adaptive, and strategic change communities.

Concentration in Humanism

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 Internship Requirement

Each student enrolled in the MALS program is required to complete a year-long internship. Students will work with their faculty advisor and the Senior Director of Contextual Ministry to

identify an appropriate internship site. The internship will generally be completed in the student's second and third semesters (3 credits each semester for 6 total internship credits), and the first internship semester will overlap with the Signature course Social Engagement.

Master of Arts in Leadership Studies Chart

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

***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 the Signature courses. 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.

MALS Degree Requirements	
Cultural Grounding and Theological Formation	Credits 3
Social Engagement ***	3
Internship (year-long)	6
Required Intensive Coursework	
Tools for Parish and Nonprofit Administration	3
Healthy Boundaries, Healthy Ministry	3
Pedagogy for Social Change	3
Electives	15
1 <i>Optional: Concentration elective</i>	
2 <i>Optional: Concentration elective</i>	
3 <i>Optional: Concentration elective</i>	
4 <i>Elective of your choice</i>	
5 <i>Elective of your choice</i>	
Total Credits	36
Concentrations available in Lay Ministry, Faith Formation (Religious Education), and Humanism.	

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 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 elective coursework 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 Leadership Studies (MDiv/MALS)

108 Credit Hours (MDiv + 18 additional hours for Dual Degree)

Full-time: 9 months (2 semesters)

Required Internship: 6 credits (2 semesters)
Tools for Parish & Non-Profit Administration: 3 credits
3 elective courses: 9 credits

Concentrations:

Students seeking a concentration must complete three electives in their concentration either as part of the MDiv or as elective coursework in the MALS.

Note: Students who took Tools for Parish & Non-Profit Administration in the MDiv can meet that requirement for the MALS with an additional elective course.

*****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.

MALS Project Requirement:

Each student enrolled in the MALS program is required to complete a year-long internship. Students will work with their faculty advisor and the Senior Director of Contextual Ministry to identify an appropriate internship site.

Master of Arts in Religion

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 faith formation/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 MAR 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. Eighteen (18) credit hours will be taken in required disciplines: Ethics/Theology, Faith Formation, (Religious Education), and the Historical Context of Ministry. Of the remaining eighteen (18) elective credit hours, students may choose to complete a twelve (12) credit concentration in the area of Theology/Ethics, Faith Formation, or 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.

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 18
Elective Coursework	18
Optional Concentration (12 credits in one of the following areas of study): Theology/Ethics Faith Formation (Religious Education) Historical Context of Ministry	
Thesis	9
Academic Research and Public Theological Writing	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 (2020/21)

Typically, one course equals three units of credit, unless noted otherwise. A full course of study averages out to ten academic courses or thirty (30) 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 **\$869 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
Leave of Absence/Continuing Enrollment Fee	\$75.00 per semester
CPE Registration Fee	\$150.00
Graduation Fee	\$185.00
Health Insurance	varies

Students are expected to maintain health insurance that meets the requirements of the Affordable Care Act. 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

\$869.00 per credit unit (\$434.50 if auditing)

Fees

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

Refund Policies

The Registration Periods for the Fall, Spring, and Summer Semesters are designated on [the Academic Calendar](#), as published on our website each academic year. Students will receive a full refund of tuition and fees for courses dropped prior to the Drop/Add deadline. After the Drop/Add deadline, a refund will only be granted in cases of a medical or personal emergency, subject to approval by the Vice President of Academic and Student Affairs.

Students must contact the Registrar in order to withdraw from a course after the Drop/Add deadline. The student will complete a Course Withdrawal Form (see Student Handbook) and submit this to their Academic Advisor. If the course change results in a tuition/fee adjustment, the adjustment will be made at that time. Withdrawal from a course or courses after the drop/add deadline may impact a student's financial aid eligibility. For more information about withdrawal and financial aid, see Section 4 of the Student Handbook.

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.

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.

VA Pending Payment Compliance

In accordance with Title 38 US Code 3679(c), Meadville Lombard Theological School (MLTS) adopts the following additional provisions for any students using U.S. Department of Veterans Affairs (VA) Post-9/11 G.I. Bill® (Ch.33) or Vocational Rehabilitation & Employment (Ch. 31) benefits, while payment to the institution is pending from VA.

MLTS will not

- Prevent the student's enrollment.
- Assess a late penalty fee to the student.
- Require the student to secure alternative or additional funding.
- Deny the student access to any resource (access to classes, libraries, or other institutional facilities) available to other students who have satisfied their tuition and fee bills to the institution.

However, to qualify for this provision, students may be required to

- Produce the VA Certification of Eligibility (COE) by the first day of class.
- Provide a written request to be certified.
- Provide additional information needed to properly certify the enrollment as described in other institutional policies.

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

M301INT Tools for Parish and Nonprofit Administration | LaBoy

(3 credits)

An Auburn Center study of new parish ministers found that they felt underprepared to meet the complex management skills of a congregation. Leaders of secular nonprofits are similarly rarely chosen primarily for their administrative skills. And yet, whether one is ordained as a minister or leads as a trained layperson, these are the skills that are necessary for the fulfillment of an organization's mission and vision.

Practical skills covered in the course include volunteer recruitment and supervision, personnel hiring and supervision, financial administration and budget preparation, building and property needs, culture changes, conflict negotiation through a pastoral lens and working with lay leaders. The course will allow students to consider administrative practices as a means for dismantling white supremacy culture.

MALS required course. Required of students seeking UU ministerial fellowship.

M327INT Preaching as if You Mean It | Schwartz

(3 credits)

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.

MDiv required course.

M330 Ministry in Times of Crisis | Taylor

(3 credits)

Faith leaders and communities play important roles as acute responders and long-term caregivers in times of communal crisis. When a community has experienced a significant crisis (natural or human-made) they benefit from the immediate and long-term care of informed faith communities. In this course we will explore the work of both congregational and community ministry immediately following a community crisis and as they provide the long-term care of recovery.

M368INT Designing and Leading Worship in a Time of Crisis | Miller

(1.5 credits)

This is a practical course in worship for our present day pandemic. Students will be required to engage both in theological reflection and praxis of liturgy design and leadership. This will be accomplished through reading, active participation in class discussions, attending/experiencing worship, hands-on liturgy planning and

leading, and evaluation of best practices. Creativity will feature prominently in the course through the student's original artistic media presentations.

**M405INT
and Tolley**

Topics in Worship and Liturgy – Designing Sensory-Rich Worship | Straube

(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 consider how to create worship that is memorable, meaningful, and multi-cultural. This is a hands-on course.

MDiv required course (2019-20 and 2020-21 Catalogs), meets MDiv requirement (2018-19 and earlier).

M411INT

Healthy Boundaries, Healthy Ministry | Ambrose

(3 credits)

Healthy boundaries serve as the framework or foundation for every healthy ministry. Our boundaries as leaders and as congregations establish the wider 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.

MDiv and MALS required course (2020-21 catalog).

Ethics and Theology

E337INT

Ecotheologies | Hogue

(3 credits)

This elective theology course examines diverse approaches to the intersection of ecological concern and theological reflection. Reading selections will include, among others, feminist, womanist, process, indigenous, and various liberationist expressions of ecotheology. We will examine the relations among political, economic, and ecological systems; questions of environmental and climate justice; and the challenges of climate denialism and eco-anxiety.

E413

Building Communities to Counter White Nationalism | Welch

(3 credits)

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.

E/T400INT Religion, Vulnerability, and Resilience | Hogue
(3 credits)

This elective theology course introduces students to the contemporary relevance and efficacy of a resilience and vulnerability framework for theological reflection and religious leadership in an interreligious world.

TE420 Introduction to Ethics: Themes and Topics | Ambrose
(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.

MDiv required course (2020-21 catalog)

TS442INT Constructive Theology | Hogue
(3 credits)

This required course in theology introduces students to an interdisciplinary and engaged way of doing theology that integrates aspects of liberal and liberationist theological traditions, attempts to bridge modern and postmodern philosophical sensibilities, and privileges orthopraxy over orthodoxy.

MDiv required course

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 | Walsh
(3 credits)

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.

MALS required course (prior to 2020-21 Catalog)

T/E432

Global Religions | Muhammad

(3 credits)

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).

MDiv required course (2020-21 Catalog), Meets MDiv requirement (prior to 2020-21 Catalog)

M492

MALS Project | Project Advisor

Prerequisite: M400INT Academic Research and Public Theological Writing.

(3 credits)

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).

MALS required class (prior to 2020-21 Catalog)

History

H374INT

History of Global Christianity | Kirk

(3 credits)

This course surveys the development and adaptation of Christianity starting with the shocking death of a Jewish religious leader and what his followers did afterward. We consider the next generation of followers and teachers who took Jesus' message and adapted it for their context by studying particular places and times across the globe. We see how location, other religious traditions, politics, and other dynamics shaped Christianity through a variety of primary readings.

MDiv required class

H394INT

Unitarian Universalist History and Polity | Kirk

(3 credits)

The purpose of this course is to provide a general introduction to the history of the Unitarians and Universalists, primarily in North America, with a brief review of the European roots of these religious traditions. Comprehensive coverage of such a diverse landscape is *not* the goal of the course. Rather, we will focus on individuals and events that highlight different ways Unitarians, Universalists, and Unitarian Universalists practiced their religion, organized themselves, and spoke of belief in a variety of contexts. As we trace the history, we pay attention to race, gender, and class in development of Unitarianism, Universalism, and Unitarian Universalism.

MDiv required class (2018-19 and 2019-20 Catalogs), Required of students seeking UU Ministerial Fellowship (2020-21 Catalog)

H402 Spirituality and Social Justice Activism in the African American Tradition | Lightsey

(3 credits)

Attentive to historical and cultural factors, this course explores the expression of spirituality within the cultural traditions of enslaved African people in America, their progeny and Black people who migrated to this continent. We will ask how/if spirituality is unique from religion and in what ways, if any, it influences the work of social justice activists. To inform our work, this course will draw upon several faith traditions, historical narratives, and lectures from social justice activists from the 60s to the present day. Throughout the semester we will reflect upon the operating theologies at work in Black churches, communities and civil rights leadership.

H415 Call of the Wild: Nature and American Religion | Kirk

In this course, we examine the natural world and its relationship to American religion through a selection of memoirs and autobiographies that take us to a variety of locations and periods. We will explore among other places the woods around Walden Pond and Tinker Creek, the panhandle of Florida in the 1930s, and the streets of Detroit. In particular, we attend to race, gender, and class and the politics of writing about nature and religion. We will also consider the connections between nature, Unitarian Universalist history, and the environmental movement.

H420 Religion on the Move: American Religion and Mobility | Kirk

The central question for this course: How does movement, whether by choice or caused by outside forces, fettered or unfettered, shape American religion? From itinerant preachers, priests, and religious leaders to peddlers and Pullman porters who travel for a living and entire communities on the move, the study of American religion has frequently overlooked the role of mobility. Often depicted as a problem to overcome or mitigate, this course looks at how individuals, communities, and religious organizations navigate geographic movement in religious practice, material culture, and belief while examining the role of race and gender. We explore, as well, sanctioned religious travel such as religious tourism, pilgrimages, and “going-home services.”

H425 American Religion in American Movies and Literature | Kirk

This course explores the American religious landscape through contemporary novels and movies. Seemingly secular genres, studying American novels and movies allow students to explore spirituality, theology, and representation from a variety of traditions and contexts. This course invites students to consider gender, sexuality, race, class, cultural history, and comparative religious studies in a framework that invites discussion and imagination. At the core of our exploration will be the politics of depicting religion at particular moments in American religious history, major themes of representation, and the positive and negative influences of these representations.

Humanism

HU411

Humanism Course I: The Nature of Being | Breeden

(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.

HU 412

Humanism Course II: The Anti-racist Challenge to Humanist Epistemology | Miller and Hooper

(3 credits)

From the time of the ancients, humans have sought 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. These ruminations, however, have not always included visions by, and for, all lives. Holding in tension this Ancient wisdom with contemporary scholarship, we will examine present-day Humanist epistemological parameters of anti-racist strategies and efforts—with emphases on embodiment, affect, and relationality.

In addition to considering the philosophical stances and basic processes that lead us to this knowledge and understanding, we will review important advances in the human sciences that generate concepts of varied identity-based aspects of the 'Human.' The purpose of this course is to give the students a solid grounding in the methods and current theories of the manner in which race is handled in Humanist efforts shaping the world. Emphasis will be given to areas, such as race, that directly impact our understanding of the human condition and suggest possible approaches to solving problems facing humanity today from an intersectional frame of analysis.

HU413

Humanism Course III: Ethics and Aesthetics | Jagoe

(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 | Taylor or Journey**

(3 credits)

We will explore some practices of pastoral care, 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.

MDiv required course.

M487 **Introduction to Chaplaincy | Journey**

(3 credits)

An introduction to the study of chaplaincy in a range of professional contexts.

M350 **Clinical Pastoral Education (CPE)**

Prerequisite: Introduction to Pastoral Ministry

(6 credits for 2020-21 catalog. 9 credits for prior catalogs)

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](#). MDiv students are required to complete Clinical Pastoral Education before enrolling in their internship and the second year Signature Courses.

Faith Formation (Religious Education)

M464 **Religious Education as a Tool for Change | Rogers**

(3 credits)

Change can be dynamic fuel for growth, an overwhelmingly oppressive and reactive force, and everything in-between. This class (audaciously during a pandemic) attempts to normalize change for you as an individual and organizationally. This class will cover change theory in real-time analysis, introduce students to a wide variety of religious education tools (particularly for adults), cover some human development (enough for a strategic plan) and culminate in a Strategic Faith Formation Plan developed from a case study.

M465INT **Faith Formation in a Changing World | Rogers**

(3 credits)

Formerly titled Religious Education for a Changing World. This course is designed to be a comprehensive introduction to ideas and practices that give Unitarian Universalist faith formation its meaning and purpose across the lifespan. Learners

will explore the rich history of religious education/faith formation, making note of how formative educators shaped its philosophy; developed teaching strategies; explored the landscape of human and faith identity development. Students will also investigate through contextual research in a congregation how these theories and models play out. The course is designed with attention to principles of anti-racism, anti-oppression and global/multicultural teaching and learning in mind. *MDiv required course (2020-21, 2019-20, and 2018-19 Catalogs)*

M467INT Multi-Racial Congregations as Faith Formation | Hicks, Horan
(3 credits)

Using functioning multi-racial/multicultural congregations and organizations as texts, the course focuses on pedagogical and spiritual practices that attend to healing the wounds of cultural and spiritual oppression. The course explores how the process and practice of faith formation promotes the ongoing development of multi-racial, multicultural and theologically diverse congregations and communities. Students should expect to use the lens of race and ethnicity to explore: a) the history and impact of race/ethnicity and language on congregational life; b) innovative practices that attune themselves to individual and group identity development; c) the intersection of “race” and faith formation education, pastoral care, religious traditions and music; and finally d) specific practices employed by professional staff and lay leadership in as a way to move toward Beloved Community.

M494INT Pedagogy for Social Change: The Method is the Message | Hicks
(3 credits)

This course explores how to strategically create learning experiences in light of how children, youth 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 faith formation/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.

MALS required course, 2020-21 catalog.

M496 Teaching for Faith Formation: The Laboratory | Hicks
(3 credits)

As an expansion of the course, *Pedagogy for Social Change: The Method is the Message*, this faith formation laboratory is nested in the educational theories that expose and attend to unexamined assumptions, values, and beliefs so as to make them more open, inclusive and aligned with progressive religious thought and practice. Students will engage narrative data of existing social justice curricula, deepen understanding of social thought and patterns that challenge development, and develop relevant faith-conscious rituals that promote human flourishing. Topics are global in scope and include teaching for emotional literacy, spiritual formation for persons of color/indigenous peoples, spiritual resilience in toxic

and/or oppressive contexts, and group facilitation skills in support of all of the above. This course encourages curriculum development for online as well as in-person learning. Meets half-days during the intensive week with remaining class meetings determined collaboratively by the instructor and enrolled students. Enrollment limited to 12 students. Prerequisite: Pedagogy for Social Change.

Sacred Texts

BS425INT **New Testament | Beverly**

(3 credits)

In this class, we will become acquainted with 1) the corpus of narrative, poetry, letters, and gospels that comprise the New Testament and 2) the variety of interpretive strategies that have been used to understand that library. We will discuss the 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.

MDiv required course (2020-21 Catalog), meets MDiv requirement (prior Catalogs)

BS426INT **Hebrew Scriptures | Sharp**

(3 credits)

In this class, we will become acquainted with 1) the corpus of laws, narrative, and poetry that comprise the Hebrew Scriptures 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.

MDiv required course (2020-21 Catalog), meets MDiv requirement (prior Catalogs)

M361 **Introduction to Buddhism Traditions | Straube**

(3 credits)

The course is an exploration of the history and origins of the various Buddhist traditions. These include Theravada Buddhism, Zen, Tibetan Buddhism and the emerging convert Buddhism of the West.

Meets MDiv Global Religions or Sacred Texts requirement (Catalogs prior to 2020-21).

Signature Courses

M343A **MALS Internship 1**

(3 credits)

First half of MALS internship, normally completed in the second term.

MALS required course.

- M343B** **MALS Internship 2**
(3 credits)
 Second half of MALS internship, normally completed in the third or final term.
MALS required course.
- M345** **Cultural Grounding and Theological Formation | Hogue**
(3 credits)
 Replaces Community Studies I. This course launches students into the lifelong formational work of integrating intercultural and theological learning. The course will introduce students to basic theological literacy and a program of intercultural learning in order to help them to examine the relationship between their cultural and religious identities.
MDiv and MALS required course.
- M346** **Social Engagement | Hogue/Welch**
(3 credits)
 Replaces Community Studies II. This course is designed to help students to develop the theoretical, analytic, and practical skills needed to undertake and sustain socially engaged religious work. The course will include readings and assignments in social analysis, social ethics, and theories of social change. Students will be expected to undertake field work during the course, as appropriate to their degree program. MDiv students will be required to complete an average of four hours per week of volunteer work at an approved community site, while MALS students will be expected to reflect on their internship experience.
MDiv and MALS required course.
- M347** **Vocational Studies: Formation | Kirk**
Prerequisite: Clinical Pastoral Education, Cultural Grounding and Theological Formation, Social Engagement
(3 credits)
 Replaces Congregational Studies I. This Fall semester course is linked with an approved, 20-hour a week, congregational or community internship. The focus of this course is on the formation of ministerial identity. The internship site serves as a place for structured engagement and reflection on a range of topics and moves students more deeply into praxis. Students explore the roles and responsibilities of ministry including the intersections of personal, cultural, and professional identities, emotional literacy, professional boundaries, the influence of shifting trends and demographics on religious leadership, the impact of context on leadership, and public speaking, among others. Students must register for the internship separately.
MDiv required course.
- M348** **Vocational Studies: Communities | Rogers**
Prerequisite: Vocational Studies: Formation
(3 credits)
 Replaces Congregational Studies II. This Spring semester course is linked with an approved, 20-hour a week, congregational or community internship. The focus of this Spring semester course is on the work of ministry in diverse communal and

congregational settings. The internship site serves as a place for structured engagement and reflection on a range of topics and moves students more deeply into praxis. Students explore the roles and responsibilities of ministry including the intersections of personal, cultural, and professional identities, emotional literacy, professional boundaries, the influence of shifting trends and demographics on religious leadership, the impact of context on leadership, and public speaking, among others. Students must register for the internship separately.
MDiv required course.

M354A **Internship 1**

Prerequisite: Clinical Pastoral Education, Cultural Grounding and Theological Formation, Social Engagement
(3 credits)
2nd Year Fall Internship, to be taken concurrently with Vocational Studies: Formation.
MDiv required course.

M354B **Internship 2**

Prerequisite: Internship 1
(3 credits)
2nd Year Spring Internship, to be taken concurrently with Vocational Studies: Communities.
MDiv required course.

M354C **Internship 3**

Prerequisite: Internship 2
(3 credits)
3rd Year Fall Internship, to be taken concurrently with Leadership Studies: Formation.
MDiv required course.

M354D **Internship 4**

Prerequisite: Internship 3
(3 credits)
3rd Year Spring Internship, to be taken concurrently with Leadership Studies: Administration.
MDiv required course.

M428 **Leadership Studies: Formation | Hicks**

Prerequisite: Vocational Studies: Communities and Internship 1 and 2.
(3 credits)
This Fall semester course is linked with an approved 20-hour per week congregation or community internship. The course builds on forms of awareness of congregational/organizational systems gained during the first year of the internship and provides space for making meaning of the skills and dispositions needed for a career of leading people and organizations. Through the use of case studies and engagement with visionary religious leaders, students will explore personal leadership capacities, challenges and rewards of leadership styles,

including exploration of the intersection of personal and professional act of leadership. In the tradition of appreciative inquiry, the student will also try on leadership skills and dispositions that serve organizational needs and self-identified areas for growth. Students must register for the internship separately.

MDiv required course.

M429

Leadership Studies: Administration | Ortega

Prerequisite: Leadership Studies: Formation

(3 credits)

This course explores leadership theories and models as they relate to the practices of administration. Ethical leadership and administration are necessary components of thriving systems that can be mobilized for social change in the service of the common good. Topics covered include, but will not be limited to the following: leadership in times of crisis, effective communication, team management, financial sustainability, strategic planning for social change, leadership through times of organizational change, and the spirituality of leadership among others.

MDiv required course.

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.



Elyse Ambrose | Visiting Assistant Professor of Ethical Leadership and Society
and Louisville Institute Postdoctoral Fellow

B.B.A., Howard University; M.Div., The Interdenominational Theological Center;
Ph.D., Drew University

Elyse Ambrose, Ph.D. is an educator, sexual ethicist, and creative. Elyse's research, community work, and art lies at the intersections of race, sexuality, gender, and spirituality. Her desire for her scholarship to impact and be informed by real lives leads to her synergy of theory and practice. To this end, as Founder of phoenixspark, LLC, she works with communities and individuals toward shaping values and practices of gender and sexuality justice.

Her recent creative work includes a photo-sonic exhibition entitled "Spirit in the Dark Body: Black Queer Expressions of the Im/material" and her dissertation, *Integrative Communitas as Liberative Praxis of Sexual Ethics: A Black Queer Ethic*. Her research has been supported by the Yale University Sarah Pettit Fund, the Forum for Theological Exploration, the Louisville Institute for the Study of American Religion, Columbia University's Center on African American Religion, Sexual Politics, and Social Justice, Auburn Seminary and CrossCurrents. Elyse's work and commentary has been featured in the *Huffington Post*, the *Christian Century*, *Medium*, *ForHarriet*, and *Vice*.



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"



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 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.



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."

Professor Emeriti



Lee Barker | Professor Emeritus

B.E.S U. of Minnesota, MA U. of Chicago, DMin Meadville Lombard Theological School, D.D. Meadville Lombard Theological School

A life-long Unitarian Universalist, Lee comes to Meadville Lombard after twenty-five years in the parish ministry. He has held pulpits in Pennsylvania and New Jersey. Most recently, he served as senior minister of Neighborhood Unitarian Universalist Church in Pasadena, California. Each of his ministries has contributed to a surge in institutional growth, a renewed commitment to social justice and the adoption of a far ranging religious and spiritual vision. Prior to his presidency, he held a variety of leadership roles in Unitarian Universalist theological education. He and his wife Kristina have one daughter, Ava.

"I believe Unitarian Universalism offers a route to true transformation both for individuals and the larger world, that our religious perspective has the possibility of bringing all life closer to wholeness. The degree to which we are successful in this venture is directly related to the quality of our ministry. And a ministry of excellence is shaped by a sound education. The mission of Meadville Lombard is sweeping, it is to knit together every part of the fragmented world."



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.

STAFF

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