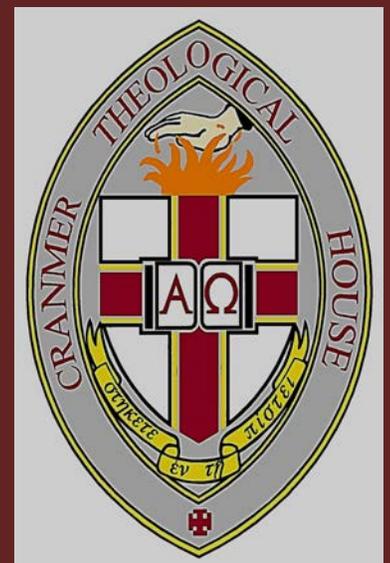




Cranmer
Theological
House

Academic
Catalog



Theological Education in the Anglican Way

Diocese of Mid-America of
The Reformed Episcopal Church

Cranmer Theological House

Theological Education in the Anglican Way

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

Academic Catalog

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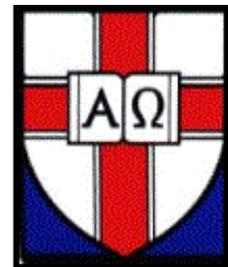
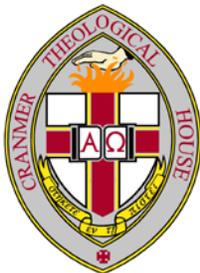
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461 South Prescott

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A Cathedral Model Seminary

Holy Scripture and the early writings of the Apostles and Early Church Fathers show us that the Apostles and bishops of the Ancient Church hand trained the next leadership based on Christ's model of disciples traveling with Him. Eventually, theological education became centered at the cathedral under the direction of the bishop with other theologians and scholars assisting him. Scholars were often deacons and priests with parish ministries of their own. The method of training was tutorial—reading through the masters who had gone before and attending to lectures on the various disciplines. Of course, all of this was in conjunction with the daily offices at the cathedral. Spiritual formation was in the context of the rhythm of the worship of the cathedral and local parishes.

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

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

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Introduction

A Theological Institution Dedicated To The Anglican Tradition

The faith that Anglican missionaries planted in North America was in every sense a household of faith with a traceable ancestry down through the ages to Roman Britain as well as to the primitive Church of Jerusalem; and yet one that was also dedicated to the vernacular Scriptures and to the time-honored Book of Common Prayer, both legacies of her 16th century Reformation heritage. Nevertheless, the true vision of the English Reformation was the Faith of the Undivided Church going back to the Gospel, the Holy Scriptures, the early Church Fathers, and the ancient councils. In keeping with this Anglican heritage, Cranmer Theological House (CTH) was founded to continue to uphold and train leaders for the proclamation of the Gospel.

CTH took for its name the justly revered martyr of the English Reformation: Thomas Cranmer, Archbishop of Canterbury and Tudor Primate of All England. Although faced with what seemed like insurmountable obstacles to restore the Faith for his times, he became the pre-eminent leader of reform of the late Medieval Western Church in England. Primarily known for his liturgical skills that crafted *The Book of Common Prayer* as well as the guiding hand affording substance and weight to the historic *Thirty-Nine Articles of Religion*, more than anything Archbishop Cranmer personified dedication, scholarship, and courage in trying times. Such powerful witness is certainly commended to CTH's faculty and students. Those who criticize Cranmer today would do well to recall contemporary testimony which said that he "...after long and most grievous straight imprisoning and cruel handling, most constantly and willingly suffered Martyrdom for the true testimony of Christ." Such inspiration precisely stresses the constancy in confession symbolized on CTH's seal by a steady hand thrust into the flames.

In this way Archbishop Cranmer joined his brother bishops, Nicholas Ridley and Hugh Latimer, who were martyred a few months earlier. Latimer's celebrated words to Ridley at the fiery stake would be fulfilled in chilling irony: "Be of good comfort ... for we shall this day light such a candle by God's grace in England as I trust shall never be put out!" Indeed, Archbishop Cranmer's martyrdom witnessed to the light of the Gospel just as, down the long corridors of time, it afforded inspiration for the founding of CTH.

Nothing is optional about this inheritance, and such characteristics are to be prized as fundamentals of a faith firmly founded in Holy Scripture. In short, CTH strives to uphold Christian belief in its fullness and in so doing duly respects the honorable tradition of classical Anglicanism.

Yet ministerial training is far more than mere academic study. It must build up students and assist them to develop life-long rules and an ethos that balances prayer and worship, study, work and family responsibilities. By itself, knowledge of the divine is inadequate: for the faith once delivered to the saints demands personal commitment to Jesus Christ as Lord and Savior. CTH thus stands for an understanding of ministry experienced in lives dedicated to the service of Christ.

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

A Brief History

CTH is a traditional Anglican school of ministry, under the auspices of the Diocese of Mid-America of the Reformed Episcopal Church (REC). The REC's third official seminary, CTH was founded in September 1994 primarily in response to the REC's rapid expansion west of the Mississippi River. At the same time, CTH Trustees wished to continue the longstanding REC tradition of training quality church leaders from a wide variety of faithful Christian walks. CTH draws on a wealth of experience and spiritual formation in the education of laypersons and those preparing for Holy Orders. CTH is governed by a board of trustees, chaired by the Bishop of the Diocese, and operated by the Seminary Dean, faculty, and other administrative staff. Along with CTH's two sister seminaries—Reformed Episcopal Seminary, Blue Bell, Pennsylvania, and Cummins Theological Seminary, Summerville, South Carolina—the REC seminaries continue over a century of quality theological education.

Standard of Faith

CTH is distinguished by its strong commitment to the historic Anglican formularies: Holy Scripture as the infallible Word of the living God, the historic Thirty-Nine Articles of Religion, and the worship and polity of the traditional Book of Common Prayer. As such, CTH strives to produce Biblically grounded, orthodox graduates who are excellent pastors, exceptional preachers, exemplary deacons and deaconesses, and well-equipped lay people. CTH's Standard of Faith is best articulated by the REC's Mission Statement, which was adopted by General Council on May 28, 1993 (revised April 18, 1998):

Built upon the foundation of the authoritative Word of God, the Holy Scriptures, the Reformed Episcopal Church sets her highest priority on Biblical worship, and declares her commitment to the work of evangelism, the bold and unadulterated proclamation of salvation by grace through faith in the Lord Jesus Christ (Acts 8:4). In keeping the faith once delivered to the saints, the Reformed Episcopal Church, however, does not believe evangelism to be the end, but rather the beginning of her divinely given vocation. Thus, she is deeply committed to discipleship, the work of training evangelized men and women in Christian living (St. Matthew 28:20). When the Gospel is truly proclaimed and the mercies of God are made known, the redeemed must be led to offer their bodies as a living sacrifice, which is their spiritual service of worship (Romans 12:1). Thus, the Reformed Episcopal Church understands the Christian life to be necessarily corporate. The Gospel call of salvation is not only to a Savior, but also to a visible communion of those who have been saved (I Corinthians 12:27), which communion, being in-dwelt by Christ's Spirit, transcends both temporal and geographic bounds. Therefore, the Reformed Epis-

copal Church is **creedal**, following the historic Christian faith as it was affirmed by the early undivided Church in the Apostles' Creed (A.D. 150) and Nicene Creed (A.D. 325); **sacramental**, practicing the divinely ordained sacraments of Baptism and the Lord's Supper as outward and visible signs of His inward and spiritual grace; **confessional**, accepting the doctrines and practices of the English Reformation as found in the Thirty-Nine Articles of Religion; and **Episcopal**, finding unity with the Church of the earliest Christian eras through submission to the government of godly Bishops. In this fashion, by embracing the broad-base of doctrine and practice inherent in the historic Church of the Reformation, the Reformed Episcopal Church has a foundation for effective ministry in the name of Christ to a world which is lost and dying without him.

A Final Word

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

This catalog duly sets out full course details to be read with care. Should further assistance be required, do not hesitate to call (800-732-0910) or visit www.cranmerhouse.org.

Spiritual Formation

Spiritual formation is at the heart of the Christian life and therefore is vital for those who lead the Church. For this reason, CTH is committed to cultivating the spiritual life of its students through Biblical and historic ways of spiritual formation in the Anglican tradition. The 20th century Anglican theologian, Martin Thornton articulates this approach to piety in his work *English Spirituality*. Thornton presents what he calls the threefold way of spirituality based on the Scriptural balance of weekly, daily, and private worship as developed most clearly in the ministry of the 5th century monk, St. Benedict. This threefold way is best expressed in the worship of the historic liturgy of the Anglican Church, *The Book of Common Prayer*.

Weekly worship is centered on what is commonly called Holy Communion or the Eucharist. This weekly worship at the Lord's Table is further supported by the daily offices of Morning and Evening Prayer. In addition, the corporate life of worship on a weekly and daily basis is undergirded by personal devotion comprised of prayer and Scripture reading, which the Ancient Church called *lectio divina*. The *lectio divina* also includes reflection on other ascetical writings from the great spiritual writers in the history of the Church. CTH's aim is to help its students understand and embrace these three areas of spiritual formation.

Since CTH is a cathedral seminary offering courses in a modular format on weekends, mini-mesters (one or two weeks), and even at a distance, spiritual formation is developed during the offering of courses and through the cathedral or local parish of the student. When students come to CTH to take their courses in residence on a weekend or longer, the course begins with the celebration of the Eucharist and is followed up each day with the offices of Morning and Evening Prayer. Then, on Sunday mornings, whether in Dallas or Houston, the students are invited to worship at one of the Diocese's cathedrals.

Beyond the weekend classes, the students' spiritual formation is under the direction of their local rector. This includes regular participation in receiving the Eucharist on Sundays (as well as Prayer Book feast days), and participating in the Daily Offices (either on site at their local parish if offered or at home, with their family or on their own). The third component of private devotion is nurtured through personal prayer and various programs for reading Scripture, as well as some of the classic works on ascetical theology. For the latter, the student will follow the course of study in ascetical theology outlined in the appendix of Thornton's work, *English Spirituality*. This will include reading at least three of the works that he recommends to "study seriously." It is CTH's intention that this course of spiritual formation will be spread out over the entire period of enrollment at CTH.

For oversight when the student is not in residence taking courses, that student's rector (or pastor) is asked to assist the student in the accountability of maintaining a daily/weekly routine of spiritual formation as outlined above. Upon admission to Cranmer Theological House, the student commits to the threefold way, is assigned a spiritual director (usually the student's rector/pastor), and the director of the spiritual formation agrees to regular reporting. The reporting is done at the time of the Ember Days (during the four seasons of the year). Students will

complete a form outlining their practice of spiritual formation. This will include a note from their rector attesting to their participation in this formation.

Even though spiritual formation has most recently been done on the campus of many modern seminaries, we believe that this course of action will not only help the future minister to develop a life of structured prayer and devotion but that it will also serve to invigorate the local parish where he is living and serving during his time in seminary. The cathedral model of spiritual formation is actually much closer to the life that the student will live once he is in parish ministry.

This spiritual formation plan is required for those who are pursuing either Holy Orders (diaconate or priesthood) at the M.Div. or M.A.R. levels, or deaconess training at CTH. Students who are already in a spiritual formation process under the guidance of their rector may submit their plan to the Seminary Dean as an alternative.

Programs at a Glance

Master of Divinity (M.Div.)

- Three-year ministerial training program
- Ideal for those seeking ordination to the diaconate with a desire to eventually become a presbyter/priest
- Greek and Hebrew required
- Solid core training in Scripture, Church History, Theology, Homiletics, Liturgics, Pastoral Theology, and Practical Ministry
- Up to 1/3 of courses may be completed through External Studies

Master of Theological Studies (M.T.S.)

- Two-year intensive study program
- M.A.R. (or equivalent) required for acceptance into this program
- Greek and Hebrew required
- Will help to become “M.Div. equivalent” (required by most jurisdictions for those pursuing the presbyterate/priesthood)
- Up to 1/3 of courses may be completed through External Studies

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

- Two-year study program
- Ideal for those pursuing lay-ministry, further graduate study, or seeking ordination to the perpetual diaconate (not planning on pursuing the presbyterate/priesthood)
- May be completed on campus or through External Studies

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

- Two-year specialized Deaconess track
- Training in the areas covered by the Deaconess Examination as described in the *Handbook for the Order of Deaconesses in the Reformed Episcopal Church and the Anglican Province in America* (<http://recdss.org/applicationinfo.htm>)
- May be completed on campus or through External Studies

Master of Theology (Th.M.)

- M.Div. (or equivalent) required for acceptance into this program
- One- to two-year intensive study program
- Equivalent of a four-year Th.M. degree offered by some seminaries
- One-year thesis option (CTH graduates only)
- May be completed on campus or through External Studies

Certificate in Anglican Studies

- Designed for those who do not have a seminary degree and want to know the distinctives of Anglicanism
- Can be completed in one year
- May be completed on campus or through External Studies

Seminary First

- Designed for those who desire to study at a seminary prior to completing undergraduate work
- May pursue either the M.A.R. or the M.Div. program
- Some courses may be taken through External Studies
- Certificate issued upon successful completion of program
- Diploma granted upon successful completion of undergraduate work and CTH research paper

Modular Schedule

CTH utilizes a modular schedule to accommodate the seminary's working students. Classes are offered on a quarterly basis (Fall, Winter, Spring, Summer) throughout the school year. CTH courses are taught in a one-weekend format. Classes meet on the assigned weekend as follows: Friday noon-8pm; Saturday 8am-8pm; Sunday noon-4pm. Additional pre- and post-class assignments, including a final paper, are required.

Additional courses outside the residential classes are offered to accommodate the student's ability to continue through each program of study in a timely manner. These classes may be completed through External Studies as well as directed studies with individual instructors. A full-time schedule means that the student could potentially complete up to eleven (11) residential courses and several other courses via external or directed study.

Language Study

Courses in the Biblical languages of Hebrew and Greek are offered throughout the academic year at CTH's Dallas campus and at Dallas Theological Seminary in Dallas and Houston. Master of Arts in Religion students are not required to take a language course but may if they wish. Master of Divinity students are required to take both Greek and Hebrew, but the courses are offered in separate years. The language courses meet separately from the regularly scheduled time as determined by the schedule of the students and instructor. These courses may be completed by non-resident students through on-line videoconferencing. Consult the schedule on the website or contact the office to see when these courses are being offered. CTH does not offer Biblical language classes via external study.

Programs of Study

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

Master of Theological Studies (M.T.S., one to two years): Applicants must already hold a M.A.R., or the nearest equivalent. This program is intended to help the student become M.Div. equivalent (which is required by most jurisdictions for ordination to the presbyterate/priesthood).

Master of Arts in Religion (M.A.R., two years): Applicants must normally hold a prior earned Bachelor of Arts degree (B.A.) or its equivalent from an accredited or approved college or university. In some cases, students over the age of 30 without a prior bachelor's degree may be awarded "life experience" as the basis for admission. CTH will accept up to 45 credit hours for this degree as transfer credits from other approved institutions provided that the course work is comparable.

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

Certificate in Anglican Studies (one year): Applicants are not required to hold a seminary degree and may complete the coursework either on campus or through External Studies.

Seminary First: This track is for those who desire to study at a seminary prior to completing their undergraduate degree. Students may pursue either the M.A.R. or the M.Div. program and may take some courses through External Studies. The student will receive a certificate for successfully completing the program. Upon successful completion of a Bachelor's degree elsewhere, the student may return to CTH and write a research paper, the topic of which will be determined by the Dean, the successful completion of which will result in the issuance of the appropriate diploma (M.A.R. or M.Div.) in place of the certificate.

MASTER OF DIVINITY (M.Div.)

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

More than a third of the program is concentrated in the area of Holy Scripture. In order for students to carry out their Holy Orders requirements to preach the Word of God, they must know the Scriptures. This is why study of the Scriptures in their original languages is deemed necessary. In addition to introductory courses on history, background, and hermeneutics, students receive training in all of the books of the Old and New Testaments.

Requirements:

The M.Div. requires 133 credit hours. The required courses are listed below, and their descriptions are found later in this catalog. Spiritual formation as described on page 4 of this catalog is also required for those pursuing the M.Div.

Master of Divinity Required Courses

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Old Testament:	OT 501	OT Introduction	3
	OT 502	Pentateuch	3
	OT 601	Historical Books	3
	OT 602	Prophets	3
	OT 702	Poetic Books	3
	OT 703	Exodus/Leviticus/Hebrews	3
New Testament:	NT 501	NT Introduction	3
	NT 503	The Gospels	4
	NT 603	Acts & Pauline Epistles	3
	NT 701	Catholic Epistles	3
	NT 704	Eschatology & Book of Revelation	3
Biblical Languages:	BL 501 - BL 503	Greek I – III	10
	BL 601 - BL 603	Hebrew I – III	10
Biblical Studies:	BS 502	Scripture and Hermeneutics	3
	BS 601	Biblical Theology I	3
	BS 602	Biblical Theology II	3
	BS 701	Biblical Covenant	3
CHURCH HISTORY			
General History:	CH 501	Patristic	3
	CH 601	Medieval	3
	CH 701	Reformation and Modern	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 501	Doctrine of God, Christ, Atonement	4
	DT 502	Anglicanism	3
	DT 601	Doctrine of Man, Sin, Salvation	4
	DT 602	Thirty-Nine Articles	4
	DT 701	Church and Sacraments	4
Philosophy of Religion:	PR 601	Moral Theology	3
	PR 701	Apologetics	3
Liturgical Studies:	LS 502	Liturgics	3
	LS 501, 601, 701	Liturgical Practicum	3
	LS 505	Liturgical Practice	3

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
	LS 504	Homiletics	3
	LS 503, 603, 703	Homiletics Practicum	3
	LS 506	Sacred Music	3
PASTORAL THEOLOGY			
General Pastoral:	PT 501	Spirituality	3
	PT 502	Canon Law/Pastoral Administration	3
	PT 603	Marriage and Family	3
	PT 604	Evangelism & Missions	3
	PT 705	Cure of Souls	3

DEPARTMENT	CREDITS
BIBLICAL STUDIES	66
CHURCH HISTORY	9
DOGMATIC THEOLOGY AND LITURGICS	43
PASTORAL THEOLOGY	15
TOTAL CREDITS:	133

MASTER OF THEOLOGICAL STUDIES (M.T.S.)

The two-year Master of Theological Studies (M.T.S.) is designed for students who already possess a M.A.R. (or its equivalent) but need additional course work to become M.Div. equivalent in order to be ordained as a presbyter/priest. The program presents a focus on doctrine and the Anglican ethos.

Requirements:

The M.T.S. requires 63 credit hours. Ten hours of Greek and ten hours of Hebrew are required for the degree. The required courses are listed below, and their descriptions are found later in this catalog. Spiritual formation as described on page 4 of this catalog is also required for those pursuing the M.T.S.

Master of Theological Studies Required Courses

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Biblical Studies:	BS 502	Scripture and Hermeneutics	3
	BS 601	Biblical Theology I	3
	BS 602	Biblical Theology II	3
Biblical Languages:	BL 501 - BL 503	Greek I – III	10
	BL 601 - BL 603	Hebrew I – III	10
CHURCH HISTORY			
General History:	CH 501	Patristics	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 501	Doctrine of God, Christ, Atonement	4
	DT 502	Anglicanism	3
	DT 601	Doctrine of Man, Sin, Salvation	4
	DT 602	Thirty-Nine Articles	4
	DT 701	Church and Sacraments	4
Liturgical Studies:	LS 502	Liturgics	3
	LS 504	Homiletics	3
PASTORAL THEOLOGY			
General Pastoral:	PT 502	Canon Law/Pastoral Administration	3
	PT 705	Cure of Souls	3

DEPARTMENT	CREDITS
BIBLICAL STUDIES	26
CHURCH HISTORY	3
DOGMATIC THEOLOGY AND LITURGICS	28
PASTORAL THEOLOGY	6
TOTAL CREDITS:	63

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

The two-year Master of Arts in Religion is designed specifically for the student who seeks lay-ministry in the Church but does not seek to become a presbyter/priest, though the program may satisfy the presbyterate/priesthood requirements of some denominations.

Requirements:

The M.A.R. is a two-year degree program requiring 67 credit hours, inclusive of 12 hours of elective coursework. The required courses are listed below, and their descriptions are found later in this catalog. For those seeking to be set apart as a deaconess, the two-year Master of Arts in Religion (Deaconess Studies) requires a minimum of 73 credit hours, inclusive of 12 hours of elective coursework. Spiritual formation as described on page 4 of this catalog is also required for those pursuing the M.A.R. either to be ordained as a perpetual deacon, to be set apart as a deaconess, or for those who intend to pursue the M.Div. (see Third Year Option).

Third Year Option:

Qualifying students who were initially accepted into the two-year M.A.R. program may apply for the M.Div. program at the conclusion of their second full year of study. Acceptance is dependent upon, but not limited to, the student's achievement of a GPA of at least 3.0 or "B" (according to a 4.0 point grading system) at the conclusion of the second year.

Master of Arts in Religion Required Courses

All Concentrations except Deaconess Studies

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Old Testament:	OT 501	OT Introduction	3
New Testament:	NT 501	NT Introduction	3
Biblical Studies:	BS 502	Scripture and Hermeneutics	3
	BS 601	Biblical Theology I	3
	BS 602	Biblical Theology II	3
	BS 701	Biblical Covenant	3
CHURCH HISTORY			
General History:	CH 501	Patristics	3
	CH 701	Reformation and Modern	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 501	Doctrine of God, Christ, Atonement	4
	DT 502	Anglicanism	3
	DT 601	Doctrine of Man, Sin, Salvation	4
	DT 602	Thirty-Nine Articles	4
	DT 701	Church and Sacraments	4
Philosophy of Religion:	PR 601	Moral Theology – OR –	3
	PR 701	Apologetics	3
Liturgical Studies:	LS 502	Liturgics	3
PASTORAL THEOLOGY			
General Pastoral:	PT 501	Spirituality	3
	PT 705	Cure of Souls	3

Elective Courses (12 Credits)

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

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Old Testament:	OT 502	Pentateuch	3
	OT 601	Historical Books	3
	OT 602	Prophets	3
	OT 702	Poetic Books	3

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
	OT 703	Exodus/Leviticus/Hebrews	3
New Testament:	NT 503	The Gospels	4
	NT 603	Acts & Pauline Epistles	3
	NT 701	Catholic Epistles	3
	NT 704	Eschatology & Book of Revelation	3
Biblical Languages:	BL 501 - BL 503	Greek I – III	10
	BL 601 - BL 603	Hebrew I – III	10
CHURCH HISTORY			
General History:	CH 601	Medieval	3
DOGMATIC THEOLOGY AND LITURGICS			
Liturgical Studies:	LS 504	Homiletics	3
	LS 505	Sacred Music	3
PASTORAL THEOLOGY			
General Pastoral:	PT 502	Canon Law/Pastoral Administration	3
	PT 603	Marriage and Family	3
	PT 604	Evangelism & Missions	3

DEPARTMENT	CREDITS
BIBLICAL STUDIES	18
CHURCH HISTORY	6
DOGMATIC THEOLOGY AND LITURGICS	25
PASTORAL THEOLOGY	6
ELECTIVES	12
TOTAL CREDITS:	67

Master of Arts in Religion (Deaconess Studies) Required Courses

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Old Testament:	OT 501	OT Introduction	3
New Testament:	NT 501	NT Introduction	3
Biblical Studies:	BS 502	Scripture and Hermeneutics	3
	BS 601	Biblical Theology I	3
	BS 602	Biblical Theology II	3
	BS 701	Biblical Covenant	3
CHURCH HISTORY			
General History:	CH 501	Patristics	3
	CH 701	Reformation and Modern	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 502	Anglicanism	3
	DT 602	Thirty-Nine Articles	4
Philosophy of Religion:	PR 701	Apologetics	3
Liturgical Studies:	LS 502	Liturgics	3
PASTORAL THEOLOGY			
General Pastoral:	PT 501	Spirituality	3
	PT 502	Canon Law/Pastoral Administration	3
	PT 603	Marriage and Family	3
	PT 604	Evangelism & Missions	3
	PT 705	Cure of Souls	3
Deaconess Studies:	DS 622	Office and Work of Deaconess	3
	DS 722	Biblical Womanhood	3

Elective Courses (12 Credits)

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

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Old Testament:	OT 502	Pentateuch	3
	OT 601	Historical Books	3
	OT 602	Prophets	3
	OT 702	Poetic Books	3
	OT 703	Exodus/Leviticus/Hebrews	3

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
New Testament:	NT 503	The Gospels	4
	NT 603	Acts & Pauline Epistles	3
	NT 701	Catholic Epistles	3
	NT 704	Eschatology & Book of Revelation	3
Biblical Languages:	BL 501 - BL 503	Greek I – III	10
	BL 601 - BL 603	Hebrew I – III	10
CHURCH HISTORY			
General History:	CH 601	Medieval	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 501	Doctrine of God, Christ, Atonement	4
	DT 601	Doctrine of Man, Sin, Salvation	4
	DT 701	Church and Sacraments	4
Liturgical Studies:	LS 505	Sacred Music	3

DEPARTMENT	CREDITS
BIBLICAL STUDIES	18
CHURCH HISTORY	6
DOGMATIC THEOLOGY AND LITURGICS	16
PASTORAL THEOLOGY	21
ELECTIVES	12
TOTAL CREDITS:	73

More Information: CTH encourages interested parties to visit the following websites for more information on the duties and requirements of a deaconess, as well as the history of deaconesses in the Church:

The Order of Deaconesses (REC): <http://recdss.org/index.html>

Anglican Deaconess Association: <http://www.anglican-deaconess.org/index.html>

MASTER OF THEOLOGY (Th.M.)

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

Requirements:

The Th.M. requires 25 credit hours. The student must complete eight courses for the Th.M. (assuming the student has an M.Div.). The required courses are listed below, and their descriptions are found later in this catalog.

Thesis Option

The CTH graduate may enter the Th.M. program immediately upon completion of the M.Div. It is an ideal way to augment regular ministerial training or to prepare for further academic study. In all cases the candidate is required to submit to the Seminary Dean a thesis proposal in writing at least eight months prior to the expected date of graduation. The topic must be approved by the Seminary Dean and the Faculty Supervisor under whom the candidate intends to work, and must be in some area of inquiry in which the candidate has not worked before. The Thesis Option involves the research and writing of a faculty-supervised thesis of not less than 25,000 words, and the successful oral defense of that thesis before a board of at least two approved examiners. CTH will retain a copy of the thesis upon its successful submission. No additional course work or residency is required.

Master of Theology Required Courses

DEPARTMENT/DIVISION	COURSE NUMBER	REQUIRED COURSES	CREDITS (Quarter Hours)
BIBLICAL STUDIES			
Biblical Studies:	BS 502	Scripture and Hermeneutics	3
CHURCH HISTORY			
General History:	CH 501	Patristics	3
DOGMATIC THEOLOGY AND LITURGICS			
Dogmatic Theology:	DT 502	Anglicanism	3
	DT 602	Thirty-Nine Articles	3
	DT 701	Church and Sacraments	4
Liturgical Studies:	LS 502	Liturgics	3
PASTORAL THEOLOGY			
General Pastoral:	PT 501	Spirituality	3
	PT 705	Cure of Souls	3

DEPARTMENT	CREDITS
BIBLICAL STUDIES	3
CHURCH HISTORY	3
DOGMATIC THEOLOGY AND LITURGICS	13
PASTORAL THEOLOGY	6
TOTAL CREDITS:	25

CERTIFICATE IN ANGLICAN STUDIES

The Certificate in Anglican Studies may be completed in one year (two years if necessary). All students must complete the seminary's [application process](#) and be accepted as a CTH student. Those students who complete this Certificate without a prior M.Div. and who later complete the M.Div. will not be allowed to use their Certificate coursework retroactively to upgrade to a Th.M. degree.

In total, six courses are required for the Certificate. The following four courses are mandatory:

- Doctrine of God, Christ, Atonement (DT 501)
- Anglicanism (DT 502)
- Liturgics (LS 502)
- Thirty-Nine Articles (DT 602)

The student may also choose two of the following courses:

- Spirituality (PT 501)
- Patristic Church History (CH 501)
- Doctrine of Man, Sin, Salvation (DT 601)
- Church and Sacraments (DT 701)

Seminary First

In the history of the Reformed Episcopal Church, a program called *Seminary First* has been made available for mature students without a college degree. The program began in the late 19th century when courses in the Bible were no longer required in the universities and colleges of the land. Parents began to send their young people to the Reformed Episcopal Seminary in Philadelphia to take courses appropriate to them, such as courses in English Bible, Christian doctrine, and Church history. Usually after a year of taking courses at the Seminary, the students would then matriculate into a college or university. Nevertheless, over time, some students wanting to pursue ministry remained in the Seminary to finish a complete program. After graduating and being ordained, some men went back to the university to complete their undergraduate degree.

Today, Cranmer Theological House continues the aforementioned great tradition of making seminary available to exceptional young people in their 20s-30s who prefer attending seminary first. Under the guidance of the administrative office, students are directed to take first those limited courses that could be taught as upper level undergraduate courses; all disciplines have courses like this. As the students demonstrate that they can do seminary level work, they are folded into one of the Masters programs. After completing Seminary First, a certificate (not a diploma) is given. Students of Seminary First may at some point complete a bachelor's program elsewhere, after which the student may request to upgrade the certificate to a Master's degree. A research paper will be required at that point. Upon successfully passing the thesis requirement, the student will then receive the appropriate diploma in place of the certificate.

External Studies

A number of CTH courses are available through the use of recorded lectures, which can be completed externally from the seminary. CTH is committed to the classroom environment as the primary method of instruction, as required by the principle of formation. CTH also recognizes that, for various reasons, students enrolled in a degree program may need to complete some course work outside of the classroom environment.

Degree Students: Students who are enrolled in the M.A.R. program, completing a Th.M., or pursuing the Certificate in Anglican Studies may complete all courses via External Studies.

M.Div. and M.T.S. Students (only): *The maximum amount of credit that may be obtained via either directed or external study may not exceed one-third (1/3) of the total number of credits needed to graduate.*

Non-Degree Students: By providing several theological courses as External Studies options, CTH has made orthodox theological training available for laypersons on a wider scale. Individuals may also audit in-classroom courses.

Course Credit: Students taking an External Studies course for credit must complete the seminary's [application process](#) and be accepted as a CTH student. When a course is ordered, the student will be provided with course materials by the Dean of External Studies and will be put in contact with the course instructor who will provide with the student with direction, requirements, and policies for the course. To be eligible for credit, courses must be completed within 90 days of the initial contact with the professor.

Course Audit: Those who audit an External Studies course will not have direct access to the course professor but will receive all of the course materials.

Tuition and Fees: The cost for External Studies courses is the same as that for classroom studies, whether for credit or to audit. See page 30 of this catalog for further information.

LAY INSTITUTE

CTH has developed a program for training people who are not seeking Holy Orders but who want to learn more than is generally possible in a church setting. The Lay Institute offers separate, shorter courses specially prepared by our faculty for lay training on the same or similar topics covered in our curriculum. These courses of study are typically one hour to one and one-half hours one evening a week for ten weeks.

The Lay Institute provides students with the following advantages:

- A greater knowledge of God's Word
- Biblical tools for improving family relationships
- Increased effectiveness as a lay leader or Sunday School teacher
- Confidence in presenting the Gospel
- Responses to cultural resistance to Christ
- Answers to liberal arguments against such truths as the Virgin Birth, miracles, and the infallibility of the Scriptures

Lay Institute students attend these special classes, participate in discussions, and may take home handouts, all without having to do the classwork, including final paper, required of students taking a course for credit. There is no requirement regarding grades, attendance, or deadlines. The Lay Institute student can much profit from these special lectures and class interaction. Lay Institute students pay \$150 per course.

Faculty

Core Faculty/Department Heads:

The Rt. Rev. Dr. Ray R. Sutton, B.F.A., Th.M., Th.D., Ph.D., Wycliffe Hall, University of Oxford/Coventry University, England; D.D; *President and Dean; Department Head, Dogmatic Theology and Liturgics*; Bishop Coadjutor, Diocese of Mid-America (REC).

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

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

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

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

Lecturers:

The Rev. Canon Charles Camlin, B.A., Southeastern College at Wake Forest; Th.M., Dallas Theological Seminary; Th.M., Cranmer Theological House; *Assistant Academic Dean, Dallas Campus*; Assistant Rector, Church of the Holy Communion, Dallas, Texas.

The Rev. Wayland N. Coe, B.B.A., University of Texas; M.Div. Trinity School of Ministry (Ambridge); *Assistant Academic Dean, Houston Campus*.

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

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

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

Lecturers (cont'd):

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

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

The Venerable James T. Payne, A.A., Lon Morris College; B.A., University of Houston; M.A., St. George's School of Theology (El Paso, TX); M.Div., Cummins Theological Seminary; D.D., Theological Commission (REC); *Adjunct Professor of Church History: Medieval History*; Rector, St. Thomas of Canterbury Reformed Episcopal Church, Houston, Texas.

The Rev. Deacon Timothy Reimer, B.A., Appalachian Bible College (Bradley, WV); Th.M., Dallas Theological Seminary; *Adjunct Professor of Old Testament and Biblical Languages (Greek, Hebrew)*.

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

Visiting Lecturers:

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

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

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

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

Dr. Allen P. Ross, B.A., Bob Jones; Th.M., Th.D., Dallas Theological Seminary; Ph.D., University of Cambridge, Professor of Divinity Old Testament, Beeson Divinity School.

The Rev. Dr. Rodney A. Whitacre, B.A., M.T.S., Ph.D., D.D., New Testament Professor (ret'd), Trinity Episcopal School of Ministry.

Admissions, Procedures, and Policies

Requirements and Deadlines

Application Requirements: Each completed application requires: (1) official complete transcripts from all colleges and/or post-secondary schools attended; (2) three letters of reference: (a) one pastoral, (b) one professional, and (c) one personal (non-relative); (3) a 1,000 word (double spaced, typed) personal faith autobiography; (4) a writing sample (see details below); and (5) a non-refundable application fee of \$50. A personal interview may also be required.

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

Materials submitted by an applicant for admission purposes are not returnable to the applicant regardless of the admission decision. Further, CTH will not release copies of such materials to a third party without the prior written consent of the applicant.

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

Writing Sample: In order to have an assessment of written communication skills, an essay of 1,000 words (double spaced, typed) on ONE (1) of the topics below must be submitted with the application packet. CTH looks for clarity of expression, organization, the ability to sustain a discussion, and to present clear support of the topic. Choose one:

- What is Anglicanism?
- What is the relationship between faith and good works?
- Explain the importance of Holy Baptism.

Audit Policy: It has been CTH's policy to offer one free course to any new student interested in auditing CTH courses. This policy is handled on a case-by-case basis and at the discretion of the Seminary Dean. Audited courses cannot be used towards credit for courses. To receive credit, the audited course must be taken again and full tuition paid for the course.

Spouses of currently enrolled for-credit students may audit any course free of charge. If credit is desired, the spouse must complete the seminary's [application process](#) and be accepted as a CTH student. In such circumstances, tuition for the spouse of a currently enrolled for-credit student shall be at the Audit Tuition rate then in effect, so long as both spouses are enrolled for credit.

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

Denominational Affiliation: There is no denominational “test” for admission to CTH. Students from any faithful Christian fellowship are welcome. A variety of denominational affiliations enrich CTH’s institutional family, and each is respected.

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

Directed Study: Students may from time to time be required to fulfill part of their normal course requirements by means of directed study, especially in the case of scheduling difficulties. In such instances, a request is made to the appropriate instructor and approved by the Seminary Dean. No directed study may commence prior to such approval. Directed study of elective credits are also available to students who wish to pursue in-depth studies of certain topics, but these must first be approved by the Seminary Dean.

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

Length of Study: The length of study for any degree candidate is ordinarily not to exceed seven years without special permission from the Seminary Dean.

Minimum Residency Requirement: The maximum amount of credit that may be obtained in the M.Div. or M.T.S. program via directed or external study may not exceed one-third (1/3) of the total number of credits needed to graduate.

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

Tuition and Fees

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

Standard Tuition: Students enrolled for credit (other than Th.M. candidates) pay \$550 per course.

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

Th.M. Thesis Fee: Graduates pursuing the Thesis Option shall pay \$500 upon the submission of a thesis proposal. After 18 months, a continuance fee of \$250 shall be paid, and on each calendar year thereafter until the program is completed. This fee also applies to the Seminary First paper.

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

Other Fees:

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

Awards and Graduation

Successful CTH graduates are awarded the appropriate titles and degrees of their qualifications directly by the Diocese of Mid-America (REC), depending upon the program of study completed (Certificate, M.A.R., M.Div., Th.M., M.T.S.). Graduation exercises are normally held during the Diocese's annual Synod but may be held at different times during the year at the discretion of the Chancellor and President.

CTH Life

Worship/Spiritual Formation: Worship and spiritual formation are high priorities at CTH. Students and faculty value a worshipful and reverent atmosphere. While excellent academic performance is expected, CTH does not believe its students are successful unless they also exhibit spiritual growth. CTH's goal is to produce students who are fervent worshipers, adept worship leaders, and articulate teachers of the importance of worship and spiritual formation. The seminary's highest priority is to establish every student as a growing disciple of Christ. Every opportunity is taken to foster a life of worship. *The Book of Common Prayer* is the core of CTH's Biblical worship of God.

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

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

Library Privileges: CTH students have access to the excellent library resources of Dallas Theological Seminary, the Doherty Library of St. Thomas University, the Cardinal Beran Library of St. Mary's Seminary, and the Lanier Theological Library. The Lanier Library is a Christian research library located on a 30-acre campus near Houston, and includes a replica of a 5th century chapel.

Accreditation: CTH is not accredited by any secular accrediting organization, governmental agency, or theological accrediting association. CTH is licensed by the REC Theological Commission, relying on the integrity of the REC and her origination in 1873 for legitimacy. CTH does not directly offer or confer civil academic degrees on the authority of the State of Texas. Successful CTH graduates are awarded the appropriate titles and licensure of their qualifications directly by the Diocese of Mid-America (REC) under the direction of the REC Theological Commission. CTH's credits are widely accepted by national and international institutions and denominations for ordination purposes, but there is no guarantee of such.

Departments

The Department of Biblical Studies concentrates on providing instruction in the canonical Scriptures of the Old and New Testaments. Each section of the Bible in both testaments is introduced. The books of the sections of Scripture (*e.g.*, Pentateuch, historical books, Gospels, Epistles, and so forth) are presented with special emphasis on historical context, cultural background, sound hermeneutical principles such as authorial intent, exegesis of key passages, and the historical interpretations of the Church. In addition, particular attention is given to the interpretation of Scripture with a view to preaching through the lectionary readings.

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

The Department of Dogmatic Theology & Liturgics focuses on all of the major doctrines of Christianity as outlined in the historic creeds: the doctrine of Scripture and the science of interpretation, apologetics, moral theology, and liturgics. There is an emphasis on the doctrine of God (Holy Trinity) and the person of Christ. Each course is taught on the authority of Scripture as understood within the framework of the Thirty-Nine Articles and the early Church in order to provide an orthodox doctrinal foundation in the life of the student.

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

Course Descriptions

DEPARTMENT OF BIBLICAL STUDIES

Department Head – Old Testament:
The Very Rev. Dr. Curtis I. Crenshaw

OLD TESTAMENT DIVISION

OT 501 Old Testament Introduction: General survey of the 39 canonical books of the Old Testament, with an overview and critique of the major critical theories in Old Testament studies. Special attention is paid to the historical reliability of the biblical texts and to the New Testament fulfillment.

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

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

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

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

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

**Department Head – New Testament:
The Rev. Dr. S. Randal Toms**

NEW TESTAMENT DIVISION

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

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

NT 603 Acts and the Pauline Epistles (Acts – Philemon): Study of and introduction to the corpus of St. Paul’s epistles alongside their historical contexts as set forth in the Book of Acts. Special consideration is given to St. Paul’s use of the epistolary style, as well as the historical occasion, context, and culture of behind each epistle. The largest amount of time will be spent on the Book of Romans as a summary of Pauline thought and its historic importance in the Western Church.

NT 701 Catholic Epistles (James – Jude): Study of and introduction to those New Testament epistles addressed to the whole (or Catholic) Church in distinction from those sent to particular churches. The background, contents, structure, and theology of each epistle are introduced. Special consideration is given to the theological importance of 1 John through 3 John, the social setting and teaching of James, and the relationship between 1 Peter and 2 Peter to each other and to the Epistle of Jude.

NT 704 Eschatology and the Book of Revelation: This presents the concerns of general eschatology, including the immortality of the soul, the intermediate state, the resurrection of the body, the second advent of Christ, eternal punishment, and the glory and rewards of heaven. The course also covers the popular approaches to “end time prophecy” and presents a balance between those who set dates for His Second Coming and those who pay little attention to it. Thus, various millennial views will be presented.

BIBLICAL LANGUAGES DIVISION

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

BL 503 Greek III: Advanced Greek: Practical introduction to the exegesis of the Greek New Testament with special attention to methodology and bibliography. Prerequisite: Greek I & II.

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

BL 603 Hebrew III: Advanced Hebrew: Practical introduction to the exegesis of the Hebrew Old Testament with special attention to methodology and bibliography. Prerequisite: Hebrew I & II.

BIBLICAL STUDIES DIVISION

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

BS 601 Biblical Theology I: Old Testament (formerly English Bible Survey I): The Biblical Theology courses intend to help the student to read the whole Bible as Christian Scripture. This course traces the redemptive historical themes through the entire Old Testament, specifically demonstrating how they find their fulfillment in the Person and Work of Jesus Christ in the New Testament. Special attention is given to the major stories within the Old Testament and how they fit into the central message of Scripture.

BS 602 Biblical Theology II: New Testament (formerly English Bible Survey): The Biblical Theology courses intend to help the student to read the whole Bible as Christian Scripture. This course traces the redemptive historical themes that are introduced in the Old Testament through the Gospel accounts and the Book of Acts, also taking into consideration the articulation of the same themes in the Epistles and the Book of Revelation. Special attention is given to the New Testament's use of the Old Testament.

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

DEPARTMENT OF CHURCH HISTORY

Department Head: The Rev. Dr. Charles Erlandson

GENERAL HISTORY DIVISION

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

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

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

DEPARTMENT OF DOGMATIC THEOLOGY & LITURGICS

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

DOGMATIC THEOLOGY DIVISION

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

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

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

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

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

PHILOSOPHY OF RELIGION DIVISION

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

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

LITURGICAL STUDIES DIVISION

LS 501, 601, 701 Liturgical Practicum: Mentored training and actual liturgical practice in conjunction with regular chapel services. This course is carried out at the student's home parish under the guidance and direction of the student's rector. Special emphasis is given to learning and practicing lay reading and serving. Occasional special seminars may be scheduled. This course is graded on a "pass/fail" basis.

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

LS 503, 603, 703 Homiletics Practicum: Mentored training and actual preaching in conjunction with regular chapel service. This course is carried out at the student's home parish under the guidance and direction of the student's rector. Additional preaching may be scheduled in other local parishes under the direction of the student's rector. This course is graded on a "pass/fail" basis.

LS 504 Homiletics: Introduction to the history, science, and art of preaching. Consideration is given to sermon preparation, structure, and delivery. Special attention is devoted to preaching from the lectionary of *The Book of Common Prayer*.

LS 505 Liturgical Practice: The purpose of this course is to help the students to implement what they learn in Liturgics (LS 502) in the parish setting. The course has to do with the "how to" side of the Divine Liturgy. The course will explore the breadth of liturgical services and rites being used in the Reformed Episcopal Church and the ACNA. It will cover everything from how to perform a baptism, wedding, and funeral, to more specific functions such as preparing the altar/table for the Holy Communion and doing the consecration. The course will also cover the ways and differences between high and low church approaches to doing the liturgy. Primary emphasis is given to the services which are found in *The Book of Common Prayer*.

LS 506 Sacred Music: This course is designed to provide the student with the theoretical knowledge and practical tools necessary to supervise an Anglican music ministry in a parish. The course will survey Biblical and theological rationales for church music, cultivate practical skills for planning and leading sung congregational worship in the Anglican tradition, and familiarize the student with a variety of musical resources (particularly the hymnal).

DEPARTMENT OF PASTORAL THEOLOGY

Department Head: The Rev. Dr. Benjamin Bernier

GENERAL PASTORAL DIVISION

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

PT 502 Canon Law/Pastoral Administration: Introduction to the principles of Canon Law and Pastoral Administration, the Constitution and Canons of the Reformed Episcopal Church, and the doctrinal foundations of these governing documents. The application of canon law in the governance of parishes is discussed in the context of pastoral administration, including parish by-laws, vestry oversight, pastoral ethics, parish budgets, and policies to reduce parish liability in legal matters.

PT 603 Marriage and Family: Exploration of the Biblical, liturgical, and pastoral aspects of Holy Matrimony and the Christian family. Special consideration is given to the examination of the whole range of relational dynamics, including engagement and pre-marital relationship, the service of Holy Matrimony, having and rearing children, the ethics of birth control, and spousal and parent/child relationships.

PT 604 Evangelism & Missions: Introduction to the Biblical and theological basis for parochial outreach, evangelism, and worldwide missions. Special consideration is given to the essential elements of evangelization and Christian initiation, involving not only the accurate proclamation of the Word, but also the acceptance of the Gospel claims entailing conversion, profession of faith, sacramental incorporation (Baptism, Confirmation), and admission to Eucharistic communion.

PT 705 Cure of Souls: Introduction to the content, skills, and responsibilities involved in a call to assume Holy Orders building upon the foundation of the “classical” sacramental economy. Other models of ministry will be considered and contrasted with the classical approach in light of Scripture, theology, and history to show the unique role of the pastor in the care and nurturing of souls. This is the “how-to-pastor” course.

DEACONESS STUDIES DIVISION

DS 622 Office and Work of Deaconess: A study of the Biblical and historical foundations for the Office of Deaconess and of the duties of an Anglican Deaconess. Of particular focus will be the qualifications and requirements for becoming a deaconess along with a review of the REC Canons and Deaconess Handbook. This course also includes an overview of the practical ministries to which a deaconess may be called.

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

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