

Holy Trinity  
Theological  
College  
and  
Seminary

Student Handbook



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## FORWARD

This *Student Handbook* is intended to outline the expectations Holy Trinity Theological College and Seminary has for our students and to provide pertinent and specific information about our program. It is to be read thoroughly along with the *Catalog*, which offers general information about our programs, and the *Mentoring Manual*, which provides specific information about our mentoring program.

The educational plans, offerings, and requirements in this *Student Handbook* may be altered at any time to meet the purposes and objectives of the Seminary. Neither the provisions of this *Student Handbook*, nor the acceptance of students through registration and enrollment in the Seminary, constitute a contract or an offer of a contract. The Seminary reserves the right to change any provisions, offerings, requirements, or fees at any time within the student's period of study at the Seminary. The Seminary further reserves the right to require a student to withdraw from the Seminary for cause at any time.<sup>1</sup>

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# *Entering into Covenant Together*

## *Introduction*

Holy Trinity Theological College and Seminary serves the Anglican Church in America (ACA) and others by spiritually and intellectually educating men who are preparing for ordination and all interested in lay service. Central to this task is the formation of Jesus Christ in our students. As people created in the image of the covenant-making God, we covenant together to discover the mind of Christ and to become like Christ. We pursue this mission as people called by Jesus to live holy lives according to the values, expectations, and goals of the Kingdom of God. A critical part of our mission is to develop whole and holy persons who will go into the world to serve others.

To be whole and holy means to be dedicated to God with purity of thought and action. It means serving God with the gifts and abilities we have been given. The ACA has a special calling to discover, teach, learn, and live what is true. We strive to understand the world in light of the life, death, and resurrection of Christ. This gives us a distinctive worldview, educational mission, and calling.

Our calling includes a commitment to nurture one another. We strive to elevate Kingdom values over personal agendas. We attempt to measure every decision and priority in terms of our loving submission to the lordship of Christ and our commitment to one another. Christ's power within us and a clear sense of our calling give us a joyful freedom to do God's will.

Jesus taught us that right motives and loving relationships are at the core of whole and holy living. His two greatest commands are to love God with all of our heart, soul, and mind and to love our neighbors as ourselves.<sup>2</sup> These commands connect serving God with serving others. Scripture also gives us specific rules to guide us in living. Jesus taught that keeping these rules is an expression of love for God.<sup>3</sup> The Bible condemns legalistic rule keeping. It emphasizes loving relationships and pure motives in living out these rules.<sup>4</sup>

## *Living Like our Master Jesus: A Biblical and Sacramental Lifestyle*

The Bible frequently speaks about a holy lifestyle. Such passages are found throughout the Old and New Testaments.<sup>5</sup> The Bible describes character qualities and actions that should be present in the lives of believers. These include prayer, kindness, humility, compassion, forgiveness, hospitality, personal integrity, generosity to the poor, care for the oppressed, the study of God's Word, accountability to one another, sharing our faith with others, recognition of the rights of others, commitment to justice, regular gathering for worship, and living in harmony. The Bible also identifies character qualities and actions that should not be present in the lives of believers.<sup>6</sup> Some of these qualities are destructive anger, malice, rage, sexual immorality, impurity, adultery, evil desires, greed, idolatry, slander, profanity, lying, homosexual behavior, drunkenness, thievery, and dishonesty.

Character and behavior are important and are the fruits of our union with Christ and His Church. Growth in Christ happens in the context of a sacramental community. Submitted to Christ's Church, students embrace Jesus through the sacraments, especially those of Holy Communion and Reconciliation (Penance), which are a regular part of our life together.

## *Special Expectations for our Holy Trinity Instructors and Students*

Because of Holy Trinity's commitment to Christ, our unique calling as an educational community, and our understanding of what it means to live in today's world, we want to state clearly some of our expectations. These are based on:

- our understanding of the Church and its authority for our faith and life;

- our desire to promote wellness and health in all areas: social, emotional, mental, physical, and spiritual;
- our theological and cultural heritage; and
- our understanding of our mission and calling.

*We view learning and the pursuit of truth as a special calling.*

- We commit ourselves to integrity, excellence, consideration of different points of view, and collegiality in all of our academic work.
- We will not tolerate plagiarism and other forms of academic dishonesty.<sup>7</sup>

*We believe that life is sacred and people have worth because they are created in God's image.<sup>8</sup>*

- We value human life in all its diversity and fullness, recognizing that women and men of all races, ages, and ability levels reflect the creative genius of our Maker.
- We view racism and sexism as sinful and reflective of some of the most harmful aspects of our culture. The exclusion of women from our seminary has nothing to do with the denigration of women. The focus of our seminary program is upon those pursuing the diaconate and priesthood. Since it is our belief that these positions are male roles Scripturally and anciently, we do not admit women into holy orders nor, consequently, into the Seminary. We will abstain from discrimination based on race, ethnicity, age, and disability. We will also abstain from gossip, deliberate divisiveness, and malicious humor.

*We believe that our relationships should reflect our connection in the body of Christ.<sup>9</sup>*

- We affirm mutual respect and promise-keeping in relationships between teachers and learners, students, colleagues, spouses, and friends.
- We grieve over the hurt and destructiveness of broken relationships, especially those involving divorce and abuse. We will strive to be a community where healing occurs.

*We believe our minds and bodies should be used in God-honoring ways.<sup>10</sup>*

- We will promote the health of our bodies, minds, and emotions.
- We will abstain from illicit or non-medical use of drugs, narcotics, and other substances

*We view sexuality as one of God's good gifts.<sup>11</sup>*

- We believe that sexual intercourse and other forms of interpersonal sexual activity are reserved for monogamous, heterosexual marriage. We recognize that sexual purity involves right motives as well as right behaviors.
- There is no room for the possession and use of pornographic material in the lives of those whom Jesus has called to be His disciples. Those who fail in this area are expected to confess to their priest in sacramental confession. If there is a struggle with addiction, with all openness and honesty, students are to work this out in the context of their mentoring team, and if necessary, seek professional help.
- Men are expected to honor and respect women as persons made in the image of God. Sexually exploitive or abusive behavior and sexual harassment will not be tolerated in any form.

*We value the wise stewardship of resources.<sup>12</sup>*

- We believe all human and natural resources are a trust from God. We value work, creative expression, and the wise use of time, ability, and money. We believe in the wise use of natural resources. We will use them to do God's work and to benefit God's creation.
- Therefore, any abuse of such resources, such as gambling and vandalism, is prohibited, as well as materialism and the harmful exploitation of natural resources.

*We believe that maturity calls for us to exercise discretion in our behaviors.*

- We believe that God is honored by careful thinking and the joyful use of our creativity and imagination. While the media and the arts can be valuable forms of recreation and can stimulate reflection on truth and beauty, our commitment to learning calls us to think critically about them.
- We believe that certain forms of leisure, entertainment, and recreation are not congruent with holy living. We are encouraged to make choices that are consistent with our pursuit of holiness in activities such as theater, dance, and music, and in the use of media and technology such as film, television, radio, and computers.

At times we will need to follow the biblical mandate to sacrifice our individual liberty for the good of the community.<sup>13</sup> When differences arise, we will choose the course that demands greater personal restraint and self-discipline. We will strive to resolve those differences in a gracious and just manner.

### ***Conclusions about our Life at Holy Trinity***

Life at Holy Trinity should be marked by mutual encouragement, sensitivity, and consideration for others. This is particularly important when dealing with our differences. One of the special values here is the opportunity to learn from one another, including those within other Christian faith traditions. We celebrate our diversity as well as what we hold in common.

As we join the Holy Trinity family, we accept these responsibilities and conditions of membership. We agree to live according to this document and other stated expectations as they are applied to us in the *Student Handbook*. If we find ourselves unable to honor these commitments, withdrawal may be in order. We recognize that we have an obligation to hold each other accountable to biblical standards and to the commitments we have made. Appropriate action will be taken to teach, influence, discipline, or even dismiss those who disregard these expectations. We will strive to have all disciplinary procedures characterized by Christian love and a redemptive spirit.

Because of its crucial role in influencing the ethos of the school, this statement of expectations is subject to change only by action of the Holy Trinity Seminary Board of Trustees. The Board holds these standards for all who voluntarily choose to become a part of the Holy Trinity Theological College and Seminary.

### ***Academic Integrity***

Students are to conduct their academic work with utmost honesty and integrity. Written material submitted must be the original work of the student. Any act that involves misrepresentation regarding the student's academic work can result in denial of credit and possible dismissal from the school. Academic dishonesty includes cheating on assignments or exams, plagiarism, fabrication of research, multiple submissions of work in different courses, misrepresentation of academic records, syndication, the facilitation of academic dishonesty, and depriving others of necessary resources. Students charged with academic dishonesty have the right to appeal any disciplinary action.

### ***Definition of Terms***

1. **Cheating:** Using or attempting to use unauthorized assistance, material, or study aids in examinations or other academic work; or preventing or attempting to prevent another from using authorized assistance, material or study aids. Examples: using a "cheat sheet" in a quiz or exam; altering a graded exam and resubmitting it for a better grade; preventing other students from using study resources.
2. **Plagiarism:** Using the ideas, data, or language of another without specific and proper acknowledgment. Examples: misrepresenting another's work (paper, lab report, article, or computer work)

as one's own creation and submitting it for an assignment; using someone else's ideas without attribution; failing to cite a reference or to use quotation marks where appropriate.

3. **Fabrication:** Submitting contrived or altered information in any academic exercise. Examples: making up or altering data, citing nonexistent articles.
4. **Multiple submission:** Submitting, without prior permission, any work submitted to fulfill another academic requirement. Example: submitting the same paper for two different classes.
5. **Misrepresentation of academic records:** Misrepresenting, tampering with or attempting to tamper with any portion of a student's transcripts or academic record, either before or after coming to Holy Trinity Seminary. Examples: forging a registration form or change of grade; tampering with computer records.
6. **Syndication:** Working with another on a take-home exam or other individual assignment without the permission or knowledge of the instructor.
7. **Facilitating academic dishonesty:** Knowingly helping another, attempting to help another, or seeking help to violate any provision of this code.

### ***Other Issues of Integrity***

Students are expected to be good stewards of the learning resources available to them. Misuse of library or technological resources includes destroying, hiding, removing, or keeping library materials and damaging or modifying computer programs without permission. Engaging in software piracy, hacking, constructing viruses and knowingly introducing viruses into a system will be considered breaches of integrity.

### ***Consequences***

It is the heart of the Seminary to work with students who fail to act with honesty and integrity, yet show humble desire to advance and learn in these virtues. There are consequences for the violation of academic integrity. These may include the denial of credit for the assignment and/or the course, and will be imposed at the discretion of the instructor involved. The faculty member will report the incident to the dean. Students may go to the dean for clarification and may appeal the penalty. A particularly egregious offense or repeated offenses may result in the student's dismissal.

### ***Academic Probation***

A student who achieves less than a "B-" (2.67) average is placed on academic probation for the following term. Failure to obtain a 2.67 average for the year may result in dismissal.

### ***Admission of Non-baccalaureate Students***

A limited number of qualified students without a baccalaureate degree may be admitted into the Master of Ministry (M.Min.) degree program as a licentiate student. Permission to enroll as a licentiate student involves completing the application process and providing a transcript of college work to be considered for admission. Qualified students without a baccalaureate degree will be admitted on a probationary status for one year. Upon completion of their first year, with their demonstrated ability to pursue graduate level work as evidenced by a grade point average of 2.67 or higher, and with faculty approval, students will be permitted to continue taking courses leading to a Licentiate in Theology as outlined in the Holy Trinity Catalog. After receiving a Licentiate in Theology, should the student pur-

sue and receive a baccalaureate degree, the Licentiate in Theology automatically will be converted to an M.Min. degree.

Students without a baccalaureate degree cannot be admitted into the Master of Divinity (M.Div.) or the Doctor of Ministry (D.Min.) degree programs except under the following conditions:

- having earned a Licentiate in Theology;
- having demonstrated ability to pursue graduate level work as evidenced by a grade point average of 2.67 or higher in the M.Min. program;
- having at least 5 years of ministerial experience if pursuing the D.Min.degree;
- having the unanimous recommendation and approval of the Holy Trinity Seminary Board of Trustees.

## ***Appeals Process for Academic Matters***

Regulations are formed in keeping with academic policy and the best interest of the entire student body. If students believe they have a justifiable concern about any matter of academic procedure (e.g., grade, academic probation), they should confer with the instructor about the problem. If a satisfactory solution is not reached, an appeal may be made to the dean. The appeal must be submitted in writing within six months of the date the problem arose. The dean will advise the student in writing of the decision after review.

## ***Auditing Courses***

anyone wishing to audit the A.T.S. courses may do so. Those wishing to audit the graduate degree granting courses should possess a four-year degree or its equivalent.

Students who audit a course and then wish to receive credit at a later date must register again for the course. In no case will a student be allowed to change an audit to a credit after the first class day of the term.

## ***Attendance***

Students are expected to attend every class. Absence will be granted only for sickness, major family events (e.g., death or marriage), or an employment conflict that cannot be resolved. If absence is necessary, students should notify the course instructor in advance when they are going to be absent. When students are absent from class, they are responsible for handing in the assignments for that class and obtaining the assignments and material for the next class. Since all the courses in common to both the M.Min and M.Div. curriculums meet only five times per semester, missing even one class is considered excessive absence and might result in a lowering of the grade or failure of the course.

## ***Buildings and Facilities***

The Seminary is a guest of Christ the King Church and St. Stephen's Traditional Episcopal Church in whose facilities it holds its classes. Students must therefore make every effort to respect, protect, and maintain the physical facilities provided. Students are also expected to help set up and clean the fellowship hall after the last class.

## *Cancellation of Classes*

Classes typically will be cancelled for two reasons only: inclement weather or the illness of a faculty member. Students must use their own discretion when deciding whether to travel in inclement weather. It is expected that weather conditions will vary for students. If a student decides not to attend classes due to inclement weather, the student must contact the course instructor(s) as soon as possible to discuss how the missed class can be made up. Professors will prepare a plan to make up the class if responsibility for the cancellation of classes rests with the dean.

## *Catalog*

All students are expected to familiarize themselves with the content of the current *Catalog* which contains the terms under which students are admitted to, continued in, and graduated from Holy Trinity. Holy Trinity Seminary reserves the right to amend or add to any of the regulations in the *Catalog*, the *Student Handbook*, and the *Mentoring Manual* governing admission, curriculum, or fees, and to make such changes applicable to students.

## *Confidentiality*

Every effort will be made to preserve confidentiality at Holy Trinity Seminary, especially in the context of the discipleship groups where students are expected to be open and transparent. Students need to be aware that if they discuss a personal matter with peers or a faculty member in a non-sacramental way (i.e., outside the confessional), they cannot be assured of confidentiality when the issue discussed is of such a nature that the faculty or peer has institutional responsibility to report the matter to the appropriate authority.

## *Course Papers*

Assigned course work and term papers in all programs are to follow the guidelines of the individual course professors. The standard style manual for academic work is the most recent edition of Kate L. Turabian's *A Manual for Writers*. When this manual is not sufficient, the student should refer to *The Chicago Manual of Style*.

## *Courses in Nonacademic Settings*

The faculty has established a policy whereby any student wishing to obtain credit for a seminar or course conducted in a nonacademic setting must meet the following stipulations:

- The course or seminar must have a direct curricular match in the student's program at Holy Trinity.
- The amount of time spent in the course must be 70 hours for a two-credit course and 105 hours for a three-credit course.
- The course must be taken under the direct guidance of a Holy Trinity professor who will oversee the work.
- Credit must be arranged with the dean before taking the course.
- A written evaluation must be prepared and submitted to the Holy Trinity professor overseeing the work.
- Tuition will be billed by Holy Trinity at the current fee for course credit.

## *Directed and Independent Studies*

As a student approaches completion of a degree program, it may be necessary, due to scheduling issues, for a student to meet a requirement for a course in the curriculum through a directed study. Approval is subject to the following conditions:

- availability of a professor to supervise the directed study;
- submission of the Course Work Petition to the dean with the signature of the course professor.

Students may request permission to pursue a specialized area of study within a course as an independent study. A student making this special request must submit a written proposal to the course professor for approval.

## *Discipleship Groups*

Students enrolled in SF501, SF550, and SF601 are required to attend and participate in the discipleship group for the purpose of theological reflection, faculty/student interaction, prayer and accountability, and to satisfy the contact time required for receiving credit in spiritual formation.

## *Dismissal*

There are two categories of dismissal: academic dismissal and disciplinary dismissal.

### *Academic Dismissal*

Criteria for the academic dismissal of students are:

- being found guilty of a pattern of plagiarism (refer to section on “Academic Integrity”).
- receiving four failing (“F”) grades (please refer to section on “Grading”).
- failing to maintain a “B-” or 2.67 average during the academic year.

Eligibility to continue in classes or return to Seminary after academic dismissal may be appealed to the faculty. Students may apply for readmission, to take effect after at least one semester has elapsed following academic dismissal.

### *Disciplinary Dismissal*

Any report of student behavior inconsistent with the principles and purposes of the Seminary as explained in Seminary documents is to be investigated by the Seminary.

After reviewing the case and hearing from the student involved, the dean, in consultation with the student’s mentors and professor, will decide whether or not the issue is of sufficient gravity to warrant a full faculty hearing. At this point the dean will inform the student’s bishop of the proceedings.

If a full faculty hearing is deemed necessary, the dean will present the case in detail to the faculty. The student involved will be invited to attend the same faculty meeting along with his bishop, mentors, or another representative. The student will state his case and present witnesses. After prayerful consideration, a decision will be made with regard to dismissal or disciplinary action.

## ***Distance Courses: Education by Extension***

For those students living three to four hours away from the Towson/Timonium area, education by extension is provided. The Seminary will help students set up and monitor their mentoring relationships. DVDs and course materials will be sent to the students, along with a syllabus that sets up deadlines for submitting assignments. Students will be penalized for submitting material late. Professors will maintain contact with students through email and phone. DVDs and materials are to be used only by the student who registers for the course and cannot be reproduced or shared with other students.

## ***Dropping and Adding Courses***

1. Failure to attend a course is *not* an official withdrawal. To drop or add courses a student must complete the "Class Addition/Drop Form" (Appendix C, Form A), have it signed by mentors, and return it to the dean.
2. Courses may not be added or changed from audit to credit after the first class day of the term.
3. Students may change from credit to audit or drop the course through the second class of the term for the M.Min. courses and through the fifth week of the M.Div. courses that meet on a weekly basis. After the second class, or the fifth week for M.Div. courses meeting weekly, a grade of "W" (withdrawal) will be entered for each dropped course. From the third class of the term for the M.Min. courses and the sixth week of the M.Div. courses that meet weekly, a grade of "F" will be recorded.
4. Students will be refunded for tuition charges for dropped courses at the percentage listed under "Refunds."
5. Students enrolled in year-long courses (SF501, SF550, or SF601) will be granted withdrawals on a prorated basis, the fourth week of the year-long course being equivalent to the second week of a term.

## ***Etiquette***

All students must realize that many hands are working behind the scenes at the community to support them. In consideration of this, they must communicate in a timely way to the dean if they are not able to come to a meal for which they are signed up. Also, they are expected to help set up the fellowship hall and clean up the fellowship hall and kitchen area at the end of the class.

## ***Family Educational Rights and Privacy Act of 1974***

The Seminary complies with the requirements established by the Family Educational Rights and Privacy Act of 1974 (Public Law 93-380). In general, the purpose of the Act is to give students access to their individual educational records.

The student's written consent must be received prior to the releasing of identifiable educational data from the records to anyone except those authorized by their official function in the school to handle such records.

As provided by the Act, the Seminary has the right to release at its discretion the following information with respect to each student presently or previously enrolled: the student's name, home and local address, home and local telephone number, date and place of birth, church membership, program of study, dates of attendance, degree earned, and the most recent previous educational agency or institution attended.

Students may withhold directory information by notifying the Registrar in writing within two weeks after the first day of classes for that term. Requests for non-disclosure will be honored by the institution for only one academic year. Thus, authorization to withhold directory information must be filed annually in the Office of the Registrar.

The law further provides students with the right to review information contained in their educational records, with the exception of reference forms or other material for which the students have waived their right to access, or recommendations received prior to January 1, 1975. This information includes application for admission, copies of correspondence to the students, and transcripts of college and/or seminary work. In order to review the material belonging to their educational record, students must make a written request to the Registrar, who will schedule a time for the students to do so within ten days.

## ***Financial Aid***

The primary responsibility for financing his education belongs to the student. Students may inquire about financial aid to their diocese, local church, and individuals who are willing to provide funds. Students may apply for time-incremental payment rather than the full initial payment, with a minimum of 10 percent down of all tuition and fees at the time of registration. The remaining obligation plus a charge of 10 percent of the remaining balance will be paid in four equal installments, with one installment due for each of the first four weekend sessions. Students applying for this plan must fill out the Holy Trinity Financial Aid Form.

## ***Grading***

The faculty has adopted a four-point grading system with twelve levels as follows:

<b>Grade</b>	<b>Grade Points</b>
A+	4.33
A	4.00
A-	3.67
B+	3.33
B	3.00
B-	2.67
C+	2.33
C	2.00
C-	1.67
D+	1.33
D	1.00
D-	0.67
F	0.00

In addition to the student meeting the assignment due dates and using correct English, the following will serve as general criteria for grade levels:

- “A” Excellent work submitted; outstanding evidence of ability to synthesize and utilize course knowledge; initiative expressed in preparing and completing assignments; creativity and originality manifested in assignment process and outcomes; positive contributions verbalized in class; and consistency and thoroughness of work submitted.
- “B” Good work submitted; substantial evidence of ability to analyze and utilize course knowledge; positive contributions verbalized in class; and consistency and thoroughness of work submitted.
- “C” Mediocre performance and average thoroughness of work submitted; moderate evidence of ability to utilize knowledge of the subject; and satisfactory class contribution. For graduate work, the expectation is that the student’s overall work in the program will exceed average work.
- “D” Poor performance in comprehension of work submitted; meets minimal credit standard of the professor.
- “F” Inadequacy of work submitted or performance and attendance in class, or failure to submit required course work within guidelines established by course professor or the “Incomplete Policy.” The grade of “F” may be superseded by a second grade when the student retakes the course. The first “F” remains on the transcript but is removed from computation in the grade point average.
- “I” Incomplete. Work was not completed by the end of the term, but an extension was requested by the student and granted by the faculty under provisions of the “Incomplete Policy.”
- “W” Withdrawn. Withdrawal from the course up through the second class of the term and before the third class of the term for the M.Min. courses, and up through the fifth week of the term and before the sixth week of the M.Div. courses that meet weekly. After these deadlines, a grade of “F” is recorded for withdrawals.

See Appendix C on the expectations and grading of research papers.

## ***Graduation Requirements***

Holy Trinity Seminary seeks to graduate people who have knowledge and experience of the Christian faith, who give evidence of emotional and spiritual maturity, who relate to others with integrity, and who possess skills for ministry. Thus, graduation is not automatic when academic requirements have been met. Since the Seminary aims to graduate men who qualify as Christian leaders, the faculty and administration will evaluate a student’s qualifications in terms of spiritual, doctrinal, and professional standards as well as academic standards.

Holy Trinity Seminary awards a Licentiate of Theology, the Master of Ministry degree, the Master of Divinity degree, and the Doctorate of Ministry degree upon fulfillment of curriculum requirements contingent on the recommendation of the faculty and the approval of the administration. The Licentiate of Theology requires the completion of 51 credit hours in accordance with the requirements listed in the Holy Trinity *Catalog*. The Master of Ministry degree requires the completion of 51 credit hours, and the Master of Divinity degree requires the completion of 93 credit hours, as outlined by the curricular requirements in the Holy Trinity *Catalog*. The Doctorate in Ministry requires 18 credit hours, the presentation of a seminar, and a thesis.

The graduation requirements of Holy Trinity Seminary as published in the catalog in effect at the time of the student’s initial enrollment are those which should be met for completion of the Seminary program. For the transfer student, the initial enrollment date will be the date when the student enters the Seminary.

Subsequent changes in graduation requirements, as published in the catalog or amended by the Seminary faculty, may be substituted at the option of the student.

In addition to completing the curriculum requirements in order to graduate, students must have also:

1. completed and submitted the “Intention to Graduate Form” (Appendix E, Form E) by November 1 of the academic year in which they intend to graduate.
2. paid the graduation fee (check payable to Christ the King Church, 1102 Hart Road, Towson, MD 21286, and annotated as “Seminary Fee”) by May 1.
3. completed payment of all costs of tuition and other fees owed to the Seminary.
4. ordered invitations and mailed them out four weeks prior to the graduation.
5. returned all library books and ID cards.
6. indicated the number of immediate family requiring reserved seating two weeks before graduation to the dean at frjworgul@yahoo.com.

## ***Grievances***

As a Christian institution, it is expected that any grievances on the part of students will be handled in a Christ-like manner. The spirit of Matthew 18:15-20 should be the guide to resolving disagreements. The primary step is for the student with a grievance to go to the person involved and seek reconciliation. If a dispute cannot be resolved informally in the spirit of Jesus’ words, then the following procedure should be followed, always with the goal in mind of seeking a Christian solution whether through change in personal opinion, or change in the activity of others.

- If there is no reconciliation, the student will bring the grievance to the attention of his mentors. In some cases, the counsel of the mentors may be sufficient to bring the situation to closure. In other cases, the mentors may wish to accompany the student to a subsequent conversation with the person involved, always seeking to bring reconciliation.
- If there is no resolution to the grievance at this point, then the student has the right to appeal to the dean.
- If the dean is part of the grievance, then the student may appeal to the administrative board of the Seminary.

## ***Guided Learning Experiences***

Holy Trinity Seminary is committed to a model of adult education that recognizes a student’s need for self-directed learning within the context of a mentoring team. Guided Learning Experiences are the vehicles through which students customize their learning to address their own learning needs and areas of growth in spiritual formation and ministry skills. Therefore, students are required to complete Guided Learning Experiences in spiritual formation courses under the supervision of the course professor and their mentors and as outlined in the syllabi. Detailed information about Guided Learning Experiences may be obtained in the *Manual for Spiritual Direction and Formation*.

## *Health Insurance*

Students are required to have some form of active health insurance coverage when enrolled at Holy Trinity Seminary.

## *Incomplete Policy*

The expectation of Holy Trinity Seminary is that all course assignments and Guided Learning Experiences will be submitted on time according to the course syllabus. Course work extensions are granted ONLY in cases of medical, family or personal emergencies. Students, therefore, should make every effort to complete their course work as specified by the course syllabus.

- If it is apparent that for legitimate reasons a student cannot submit the required classroom assignment or Guided Learning Experience contract by its final due date, then the student shall petition for an extension by completing the Course Work Petition form to be submitted to the professor of the course.
- The maximum length of the extension is one term. The maximum extension period for spring term courses ends no later than September 30. Only under the most extraordinary circumstances may the extension exceed the following term. If the student fails to submit the outstanding work by the end of the extension period, the course professor will submit the grade earned based on course work that has been submitted according to the syllabus.
- A student who fails to submit course assignments by the final day of class and who does not file for or receive an extension will have two weeks from the last day of the term to submit outstanding course work. If the student fails to submit the outstanding work by the end of the second week from the last day of the term, the course professor will determine the grade based on the course work that has been submitted according to the syllabus, and then the student will be penalized one full letter grade for the course.

## *Language Equivalency*

Students who have learned Greek or Hebrew in undergraduate college, through private tutoring, or in some other way where they do not have clear transfer credit from an appropriate graduate school, may test out of these courses by passing an appropriate equivalency test with a passing score as pre-determined by the professor administering the exam. Students are eligible to take the equivalency exam for all the BL courses except for BL504 (Advanced Hebrew Reading) and BL514 (Advanced Greek Reading). There will be a \$50.00 placement exam fee charged for each Greek or Hebrew equivalency exam, and students may normally take a given exam only once. Students who pass language exams are required to satisfy the credit requirement through other courses. Credit requirements can be satisfied through independent studies, courses in non-academic settings, or transfer credits from another graduate institution (on an approved case-by-case basis).

## *Library*

Students have access to the EBSCO online library of scholarly journals. The dean will communicate the website, user ID, and password to the students.

## ***Mentoring Team***

The model of theological education at Holy Trinity Seminary is based on the assumption that transformation occurs within the context of sustaining relationships with God, faculty, peers, and local ministry mentors. Students are expected to have their mentoring teams in place by the beginning of their first fall term before taking course SF501A and to meet with their teams on a regular basis as outlined in *The Manual for Spiritual Direction and Formation*.

## ***New Student Orientation Workshop***

All students and their mentors are required to attend the New Student Orientation Workshop prior to their first fall term of classes. The workshop provides important information on the Seminary's distinctives, adult learning, mentoring, and the Guided Learning Experiences. As a result of attending the workshop, students are better positioned to have greater success in the Holy Trinity model of seminary education. Students in the extension program will travel to the workshop with their mentors. In certain circumstances, if there are multiple students in one area, the dean might come to that area and present the seminar to the students and the mentors.

## ***Non-Discrimination Policy***

Holy Trinity Seminary is committed to principles that enable educational and professional opportunity to all ethnic and racial groups. Students who feel they have been discriminated against on the basis of race, age, color, ethnic origin, or handicap should bring their concerns to the dean.

## ***Pre-Registration***

During the latter part of each term, students will pre-register for the succeeding term's courses. Pre-registration is required of all currently enrolled students and is the basis for tuition billing. Students failing to pre-register will be assessed a late registration fee.

## ***Re-admission of Students***

Students who withdraw for one to three years and wish to reenter must officially notify the Director of Admissions in writing of their intention to return. If students, upon the advice of their pastors, professors, and lay mentors, should decide to forego course work for a term, their student status with the Seminary will not be severed, and the formal request for readmission will not be necessary. Students who have been withdrawn for more than three years must reapply for admission to Holy Trinity Seminary.

## ***Refunds***

If students find it necessary to drop a course and if they complete an Add/Drop form (Appendix C, Form A), their payment will be refunded according to the schedule which follows. The amount of the refund will be calculated based on the date official notification is received by the Office.

All five-class M.Min., M.Div., and D.Min. courses:	
Before the first class of the term . . . . .	100%
After the first class of the term . . . . .	75%
During the first week after the second class of the term . . . . .	50%
After the first week after the second class of the term . . . . .	No Refund

All weekly courses of the M.Div. program:	
Before the first day of the term . . . . .	100%
Before the third week of the term . . . . .	75%
Before the fifth week of the term . . . . .	50%
After the fifth week of the term . . . . .	No Refund

Students who register for a course but do not attend and do not complete the appropriate drop or withdrawal paperwork, will be refunded 75 percent of the course tuition.

### ***Sexual Harassment***

Holy Trinity Seminary is committed to providing a safe and wholesome learning environment for all members of our community. Therefore, sexual harassment, including but not limited to unwelcome physical contact and request for sexual favors, sexual innuendoes, and comments which denigrate people on the basis of gender will not be tolerated. Students who feel they are being sexually harassed by any member of Holy Trinity Seminary should bring their concerns to the dean.

### ***Student ID Cards***

Students enrolled in a degree or licentiate program will receive Student ID Cards at the beginning of each year. Students in the extension program must electronically send a clear picture of themselves to the Registrar at frjworgul@yahoo.com.

### ***Summer Seminars***

There is a seminar each summer, usually offered in the month of June. Three 2-credit courses are offered in this format in rotation: LS501 BCP Worship, BS520 Book of Psalms, and PS550 Parish Administration. These usually begin on a Thursday evening and conclude on Saturday afternoon. All students in the extension program who register for these seminars are required to attend the seminars at the designated location.

### ***Transcript Requests***

A transcript request form must be submitted to the Holy Trinity Registrar and personally signed. A \$5 fee is required. No transcripts are issued for students with unpaid accounts. All transcripts from other schools in the student’s file remain the property of Holy Trinity Seminary and cannot be released to the student or other parties. Holy Trinity Seminary releases transcripts only of course work completed at the Seminary.

## *Transfer of Credit*

Students who have successfully completed graduate level courses in another accredited school from which they have not received a degree may contact the Registrar for possible advanced standing and transfer of credits. The student is responsible for identifying which courses at a previous graduate institution may be considered for transfer of credit and for identifying the comparable courses at Holy Trinity Seminary. He must provide the necessary documentation, such as course description, course catalog, and a transcript supporting the request. Credits for courses graded below "B" (3.00) will not be accepted. Transfer credit will be approved only if comparable courses are included in the curriculum of Holy Trinity and will be applied after the satisfactory completion of one term at Holy Trinity.

Students enrolled at Holy Trinity are not permitted to take a graduate level course at another institution for transfer of credit without approval. The request to take a course at another institution must be made in writing, with a full explanation offered as to why the request is made and which course requirement the transfer of credit would satisfy.

## *Tuition and Fees*

Our goal is to provide excellent, affordable theological education for individuals whose gifts and callings are recognized by their local church and bishop. However, quality graduate education is a costly undertaking. At Holy Trinity, tuition rates are established with a concern for biblical stewardship. To maintain the cost of training at a level which students can afford, overhead expenses are kept as low as possible. Tuition covers only a portion of the full cost of a Holy Trinity education. Tuition is due at the beginning of each term. Books, transportation, and other costs are the responsibility of the student and should be taken into account when budgeting for seminary education.

Tuition must be paid upon receipt of the invoice. Registration is not complete until tuition has been paid or arrangements have been made with the dean. There is a 1% monthly finance charge for late payment. Enrollment for succeeding terms is dependent upon full payment of the previous term's expenses.

## *Weapons*

Weapons of any kind, including but not limited to, handguns, rifles, shotguns, other firearms, knives, stun guns/lasers, potato cannons, paintball guns, pellet/BB guns, martial arts weaponry, bows, slingshots, and any other devices used in game or sporting activities, including ammunition, arrows, or other types of projectiles associated with such items, are prohibited on church property. This prohibition is to be interpreted in the broadest sense to include any such weaponry and further extends to toys or facsimiles thereof that can cause bodily harm or threats to other persons.

Authorized Holy Trinity personnel may make reasonable inquiries and searches as necessary to enforce this policy. Anyone in violation of this policy will be subject to confiscation and forfeiture of the weapons and disciplinary action up to and including dismissal.

## ***Withdrawal***

### ***Temporary Withdrawal***

Students who do not enroll at the Seminary for one term or more must officially withdraw by completing a “Temporary Withdrawal Form” (Appendix C, Form C). Students who are officially withdrawn for more than three years must reapply for admission.

### ***Permanent Withdrawal***

Students who voluntarily leave Holy Trinity Seminary must submit a “Permanent Withdrawal Form” (Appendix C, Form D).

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<sup>1</sup> Much of the structure and content of this *Student Handbook* has been adapted from the *Student Handbook* from Bethel Seminary of the East, Willow Grove, Pennsylvania, and is used by permission.

<sup>2</sup> Matthew 22:37-40.

<sup>3</sup> John 14:15, 21.

<sup>4</sup> Micah 6:8, Matthew 23:23-24.

<sup>5</sup> Examples of such passages are Exodus 20; Proverbs 6:16-19; Matthew 5-7; Galatians 5:13-25; Ephesians 4:22-5:21; Colossians 3:1-17.

<sup>6</sup> Colossians 3:5-8; 1 Corinthians 6:9-10. Staff and students will not practice, advocate, or affirm these and other biblically proscribed behaviors.

<sup>7</sup> Exodus 20:15; Romans 13:9; 1 Corinthians 13:5-6; 1 Peter 1:22.

<sup>8</sup> Genesis 1:27; Ephesians 4:1-7, 15-16; James 2:1-13.

<sup>9</sup> Romans 12:3-21; 1 Corinthians 12:12-31; Ephesians 4.

<sup>10</sup> Romans 12:1-2; 1 Corinthians 6:14-15; Ephesians 5:18; 1 Timothy 4:8.

<sup>11</sup> Genesis 1:27-28; 2:24-25; Exodus 20:14; Song of Songs; Matthew 5:27-30; 1 Corinthians 6:15-20, 7:3-5.

<sup>12</sup> Genesis 1:28-31.

<sup>13</sup> Romans 14:1-23; 1 Corinthians 6:12, 10:23-24.

# APPENDIX A

## EXPECTATIONS AND INTENT FOR ESSAY: “MY WORLD VIEW”

### *The Assignment:*

It is our desire at Holy Trinity that students are prepared for divinity studies on a master’s level. Some students are seeking entrance after having been out of school for a considerable amount of time and may be anxious about entering studies on the master’s level. To help students prepare for matriculation, therefore, we require the submission of a ten page essay before they are admitted into the program. This assignment is to accomplish two very pastoral goals. First, it will allow the Seminary to assess the students’ writing and thinking skills. This will test whether students can write complete sentences, build cogent paragraphs, and produce an essay in which an idea is developed from a thesis statement to a convincing conclusion. This is not merely an academic exercise. Behind clear thinking and the development of ideas is the potentiality to understand and communicate truth, that is, the Gospel, in clear and persuasive ways. Fuzzy writing and speaking mean fuzzy thinking, and behind fuzzy thinking lie arrogance and laziness. These things must not be found among God’s servants. If students’ writing skills are not on a graduate level, they will be encouraged either to take a writing course, or, if they have mentors with the ability to write, their mentors can work closely with them so that they can learn as they go.

The second reason for this essay involves the topic on which students must write. All of us have a world view, a way of seeing and understanding the world in which we live. Much of this has been handed to us by our family, our church, life’s experiences, and our broader cultural environment. For all of us this is a mixed bag, containing both what is good and what is bad. So much of this has been embraced subconsciously. We tend not to be aware of the huge and ancient currents of thought that have molded our world view, and we accept so much because it is close and familiar to us, as water is to a fish. This essay, therefore, provides an opportunity to think through your world view specifically in a theological and philosophical way. To aid the student in this endeavor, two books must be read thoroughly. The first is R.C. Sproul’s *The Consequences of Ideas* (Wheaton, IL: Crossway Books, 2000) which provides a philosophical background, and the second is Justo Gonzalez’ book *Christian Thought Revisited*, (New York: Orbis Books, Maryknoll, 2002 third printing). The essay is to be personal, but it must show deep evidence that the student has made use of and understood these books. This assignment will, therefore, prepare the student for the theological reflection that is so crucial for understanding the courses offered at Holy Trinity.

### *What is a World View?*

With the intent of giving students direction in this essay, we will here broadly present the main ingredients that make up a world view. There are three great building blocks which anyone needs to take into account when building a world view. Imagine three blocks, two on the bottom and one above the two creating a triangular shape. The one on top we will call “transcendence,” the one on the bottom right we will call “space/matter,” and the one to its left we will call “time.” Transcendence is that metaphysical dimension which is infinite and beyond human comprehension; it is the realm of God. Space/matter and time belong to our realm of immanence. Since the Fall, when God cursed the earth because of human irresponsibility and rebellion, there has been a separation between transcendence and immanence, spirit and matter, heaven and earth, God and man. Moreover, mankind and his earthly environment have lost much of their created glory, being subjected to futility (Rom. 8:20). Time now becomes an enemy, for it gnaws away at creation, bringing all things down to the dust.

Given this situation, we humans are faced with grave dilemmas. Is this world of space and time real, or is it an illusion? Are sinful humans endowed with any real powers, such as choosing and performing good and meaningful acts; do they possess integrity of being? Is matter something that still retains integrity and realness? Is time redeemable, or is it an empty abyss into which all things tumble into oblivion? Is there a relationship between transcendence and the world in which we live? If so, how does one understand this relationship? Finally, for Christians, what does the incarnation of Christ have to do with all of these cosmological issues?

How one responds to these and other such questions determines one's world view. The classic confrontation of world views was established early on between Plato, who believed the world of transcendence was real and this world of space and time an illusion, and Aristotle, who emphasized the realness and integrity of earthly particulars. We in our day have inherited from late scholasticism a rationalism referred to as nominalism. The logic of nominalism is that either transcendence is real, or space/time is real, but they both cannot be real, at least not in a meaningful way. If space/time is real, and transcendence is either a myth or too remote to make a difference, then we humans are left searching for meaning in this life on our own. If transcendence is real, then we and our environment are not ultimately real. In this scenario, we are made real only by a divine act from without (i.e., a sovereign act of God) and must be delivered out of this evil world which has no integrity of its own. Space/matter and time is hopelessly flawed and disappointing, and is thus irredeemable. Nominalism has done much in our Western culture to eradicate any conception of a sacramental world view which states that God, even though transcendent, nevertheless makes Himself immanent in and through matter.

Gonzalez' book is helpful here in that he shapes his history of Christian thought through the lenses of three types of theology. These types correspond to the three cosmological building blocks mentioned above. Type A theology is represented by Tertullian who, in his polemics against the gnostics who rejected matter, embraced the realness and integrity of matter and the endowment of genuine power to humanity in spite of human sin and the corruption of creation. Type B theology is represented by Origen, who embraced the realness of transcendence and the aspiration of the human soul to God. Type C theology is represented by Irenaeus who wrote a magnificent biblical theology based on God's work and redemption in time. For him, time was not an enemy but, rather, the very thing through which God works salvation.

Your essay is not to be a book report on Sproul and Gonzalez. They and this short explanation are meant to stimulate your thinking. Think of this as your first attempt in the context of our seminary program to write out your world view, or cosmology. At this point, it may very well be a beginning, something which you will be able to deepen as the years go by. We do not expect a publishable essay, but a thoughtful, well-structured, and cogent one. Students are encouraged to use Scripture freely throughout, for it is hoped that a Christian's world view is a thoroughly biblical one.

# APPENDIX B

## EXPECTATIONS FOR RESEARCH PAPERS AND GRADING

The following are the criteria for written work. Granted that there is a significant level of subjectivity involved in evaluation, the following should give one direction with regard to quality. The following five criteria are expected of all papers:

1. The paper should employ correct grammar on the sentence level, i.e., sentences must be complete with subject, verb, and object; they are not to be run-on and are written with an economy of words. Commas are to be in the right places, and spelling is to be correct.
2. The paper should have a clear introduction explaining what one is trying to achieve, how one is going to do it, and why it is so important. Introductions should be brief, to the point, and excite interest in the chosen topic.
3. The paper should be tightly structured; sentence should build upon sentence, paragraph upon paragraph, and section upon section, so that the paper works toward a conclusion. Structure should be closely connected to logic. Has the student developed ideas with skill and correct vocabulary, anticipating objections? Does the reader feel the force of the argumentation? Is there depth of thought?
4. If the paper is a research paper, the student should seriously interact with at least two-three scholarly articles for a five-page paper, or four-five articles for a ten-page paper, in addition to the same number of technical books. For a five-page exegetical paper, one must consult two-three scholarly theologies (e.g., Eichrodt, von Rad, Childs) and two-three textual commentaries (e.g., *Word, Hermeneia, Anchor*) along with articles. The student should be informed about the various views on the subject, present them with integrity, and convincingly explain his conclusions.
5. All papers should include a bibliography of sources used. When quoting or alluding to a source, one may place the name of author and work with page number in parentheses in the body of the paper, or may use traditional footnotes or endnotes. One should make use of a recognized writing manual, such as the *Chicago Manual of Style*, or Kate Turabian's *A Manual for Writers*, and follow examples for footnotes, endnotes, or bibliography consistently. In a nutshell, one should explain the source and why one would read it.

At times an annotated bibliography will be required. An annotated bibliography includes four informative sentences stating the following:

- a. biographical information and dates that help us understand the author and work
- b. the objective content of the work
- c. the key that distinguishes this work from others
- d. the value it has for someone reading it

[*Note:* Information taken from the WEB must be documented as to author and source and must be academically credible.]

Letter grade "A" - This is the grade of excellence. It is characterized by a certain "wholeness." Apart from being well-written, papers that come together to produce wholeness have three essential characteristics. The first is *enthusiasm*. Does the paper jump, so to speak, with the excitement of discovery? The second is *depth* of thought and research. Profundity always is a characteristic of

excellence. Above and beyond these, the whole paper is *creative*. The student has not only learned something but is able to put his own twist to the subject. This creativity is an informed creativity (see # 4 above), and is not something done without an accurate and thoughtful consideration of what the scholarly community has to say.

Letter grade “B” - This indicates that the student did good, solid work. The student explained his objective and achieved it. The paper is well-written and possesses some aspects of the wholeness described above under excellence, but lacks depth of thought and research, and more particularly, creativity.

Letter grade “C” - This is marginal work. The paper is written with correct grammar, is structured well enough to distinguish flow of thought toward a conclusion, and demonstrates a fair understanding of the issues, but does not have depth of thought and research interaction or the enthusiasm of discovery. Though “C” work is acceptable, it is really below the expectations of graduate level; if there are a number of “C” papers without signs of improvement, the dean will evaluate whether the student should remain in the program.

Letter grade “D” - This is poor, minimal work. The five criteria above begin to crumble, but the paper holds together enough to keep from failing (i.e., the student technically doesn’t have to redo the paper to receive credit). Obviously, one cannot afford to hand in such papers with any regularity.

Letter grade “F” - The paper does not work; it must be redone if one hopes to receive credit for the course.

Technically, there is such a thing as an “A+” but students should never expect one. An “A” is a rare grade; if a student is married with children, he should re-evaluate his marriage if he gets too many “A’s.” Most “A” grades will have a minus sign on them (“A-”). “B+” grades mean “very good,” and one can be happy with these, especially if one is employed full-time, in ministry, and has a family. As we indicated above, “C” grades are very marginal and are not considered “average,” but, rather, indicate work that is below graduate level expectations. Students in a master’s program should be, by definition, “above average” with regard to academic ability.

# APPENDIX C

## FORMS

Form A: Class Addition /Drop Form

Form B: Course Work Petition Form (to request an extension of time to complete course work)

Form C: Temporary Withdrawal Form (for temporary withdrawal from Holy Trinity)

Form D: Permanent Withdrawal Form (for permanent withdrawal from Holy Trinity)

Form E: Intention to Graduate Form

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY

FORM A

CLASS ADDITION/DROP FORM

Student's name: \_\_\_\_\_  
*(Print)*

I. Petition to add courses:

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Semester: \_\_\_\_\_

II. Petition to drop courses:

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Semester: \_\_\_\_\_

Student's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentors' signatures: Pastoral: \_\_\_\_\_ Date: \_\_\_\_\_

Lay: \_\_\_\_\_ Date: \_\_\_\_\_

Approved by dean: \_\_\_\_\_ Date: \_\_\_\_\_

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY

FORM B

COURSE WORK PETITION FORM

(to request an extension of time to complete course work)

Student's name: \_\_\_\_\_  
*(Print)*

Reason for petition: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Student's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentors' signatures: Pastoral: \_\_\_\_\_ Date: \_\_\_\_\_

Lay: \_\_\_\_\_ Date: \_\_\_\_\_

Approved by dean: \_\_\_\_\_ Date: \_\_\_\_\_

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY

FORM C

TEMPORARY WITHDRAWAL FORM  
(for temporary withdrawal from Holy Trinity)

Student's name: \_\_\_\_\_  
*(Print)*

Reason for petition: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Student's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentors' signatures: Pastoral: \_\_\_\_\_ Date: \_\_\_\_\_

Lay: \_\_\_\_\_ Date: \_\_\_\_\_

Dean's signature: \_\_\_\_\_ Date: \_\_\_\_\_

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY

FORM D

PERMANENT WITHDRAWAL FORM  
(for permanent withdrawal from Holy Trinity)

Student's name: \_\_\_\_\_  
*(Print)*

Reason for petition: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Student's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentors' signatures: Pastoral: \_\_\_\_\_ Date: \_\_\_\_\_

Lay: \_\_\_\_\_ Date: \_\_\_\_\_

Dean's signature: \_\_\_\_\_ Date: \_\_\_\_\_

HOLY TRINITY THEOLOGICAL COLLEGE AND SEMINARY

FORM E

INTENTION TO GRADUATE FORM

Student's name: \_\_\_\_\_  
*(Print)*

Work yet outstanding:

Course work:

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Course number and title: \_\_\_\_\_

Bible exam: \_\_\_\_\_

Comprehensive exams:

Oral: \_\_\_\_\_

Written: \_\_\_\_\_

Student's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Dean's signature: \_\_\_\_\_ Date: \_\_\_\_\_

Note: This form must be submitted by November 1 prior to the May graduation date.