

ST TIMOTHY'S  
THEOLOGICAL COLLEGE  
AND SEMINARY



CATALOG  
2021



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## About St. Timothy's Theological College and Seminary



St. Timothy's Chapel (under renovation)

**St. Timothy's Theological College and Seminary (STTCS)** is an Anglican college and seminary that seeks to help you to answer your call to ministry by providing the education and technology you need to serve. Our program is designed so that the majority of your work can be done at home, either by correspondence, Zoom, Skype or by webinars with your professor in a cyber classroom attended by your

peers. At St. Timothy's, our aim is to place you within a community of scholars that will develop and sharpen your academic and leadership gifts.

Our Board of Trustees, administrative staff and faculty are committed to the essentials of Scripture, the historic creeds, the sacraments, and the historic episcopate.

The essence of Anglicanism is the pursuit of the reasonable center of a broad and orthodox catholicism. St. Timothy's is committed to the vision of excellence, discipline and faithfulness to our Lord Jesus Christ. Our goal is to produce competent and committed leaders that will selflessly serve our communities from cradle to grave, and to articulate the eternal Gospel to the minds and hearts of the modern world.



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## Meet The President

The Very Reverend Dr. Paul K. Hubbard became the first president of St Timothy's Theological College and Seminary in December of 2018 after having served as the eighth president of St. Andrew's Theological College and Seminary for over 5 years. Dr. Hubbard is also Rector of St. Timothy's Anglican Church in Poquoson, Virginia, a church which he and his wife, Jeanne, founded.



A long-time Virginian, Paul Hubbard was confirmed in 1976 at St. Peter's Episcopal Church in Norfolk. After a distinguished 20-year Naval career, Paul attended seminary to prepare for service as an Anglican Priest. He holds the Sacrae Theologiae Doctor and a Master of Theology (Summa Cum Laude) from St. Andrew's Theological College and Seminary, and a Bachelor of Science from Excelsior College in New York with a major in Sociology. Theologically, his academic emphasis has been in the area of the literary and historical integrity of the New Testament materials. His Master's thesis, *The Jonas Genre*, proposes a linguistic solution to the "Synoptic Problem." His doctoral dissertation, *From Exodus to Eisodus*, proposes a linguistic solution to the problem of the author of Hebrews. His post-doctoral research has been in the Johannine Corpus, published recently as *A Vesture Dipped in Blood*. Dr. Hubbard has also published *The Koine Conversation: A Grammar and Exegetical Guide to the New Testament*, and is currently working on a textbook for spiritual formation – *The Genesis Genre* – an in depth linguistic study of the genre of the opening chapters of Genesis, through the lens of New Testament spirituality.

Paul is married with 7 children and 9 grandchildren. He and his wife, Jeanne met in a church choir at St. Francis Anglican Church, Blacksburg, Virginia and they continue to sing as a family and are partners in parish ministry. Paul's hobbies include farming, sailing and tennis. Paul is very active in his community as an urban farming and nutrition advocate, founding the Virginia Peninsula Chapter of the Weston A. Price Foundation and co-founding the Virginia Peninsula Small Farmer's Association.



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## A Message From the President

I would like to say something about the ethos and mission of St. Timothy's Theological College and Seminary. St. Timothy's has been founded by a small cadre of gifted, mature and experienced theological professors who are personally and selflessly committed to the project of training a new generation of priests and other leaders for service to the Church.



But times have changed. Educational technologies have changed. And we have changed too. In many ways these changes have greatly expanded our potential and our opportunity to effectively and efficiently educate the next generation - to an unprecedented level. The potential of on-line interaction between student and professor, as well as access to educational and research materials, has expanded to an unprecedented level in just the past two decades. And yet we live and move and have our being in a "post-Christian" world.

It is a world in which the seductiveness of sin has significantly muted this potential and our opportunity. In many ways, it could be said that a new "dark age" has begun. And as a result, our civilization has become perilously fragile. And yet the Gospel proclaims that the light has come into the world, and the darkness will never apprehend it.

And thus we labor on. And we labor not to produce leaders that will merely preside over the collapse of our civilization. No. Our vision is to produce whole cohorts of renaissance-trained leaders and teachers who will begin colonizing the inner spaces of our eviscerated "post-Christian" culture, to help build a new one - right now - and not wait to build upon the ashes of our own folly. And we are going to try to do this by *giving* to this generation of scholars - not by taking from them. Jesus himself came to minister to others, not for others to minister to him. And we should too.

Over the last two hundred years or so we have lost much ground in our struggle to fulfill the Great Commission: [to] "teach all nations, baptizing them in the



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name of the Father, and of the Son, and of the Holy Ghost." For worldly, post-Christian people, the "cross of Christ" is a complete, nonsensical abstraction. They even say that religion itself is completely groundless, a completely arbitrary decision that one makes in order to make him feel better while he gets through life.

But Christianity is not groundless. Christianity is God's well-attested witness to the world about the truth that is in Christ. And unless we teach our future leaders to read and to think critically, they are going to be completely blown away by the seductive arguments of the atheists in our secularized university system which seek to detract from this witness. Our religion is entirely built upon evidence. It is built squarely upon the testimony of God himself – in his creation, in our souls, in the flow of our history, and in the space-time revelation of Jesus Christ in that history. It is not Christianity that needs an apology. It is the religious and secular existentialisms of the state and its "scientific" mythologies that need an apology.

St. Paul calls these epicurean-like pseudo-scientists "enemies of the cross of Christ." Because these people don't believe in truth at all. They hardly believe in ideas. They only believe in "real things." Their God is something that their senses can come into contact with. (Whatever that means) Thus their God is not the invisible Christian God, Paul says. Their God is their belly.

But note well. What is St. Paul's reaction to the atheist of his time? It is weeping. What is our reaction to atheists? It is anger, isn't it? It is even rage. It is gnashing of teeth. It is what the people did to Stephen when he preached the truth to them about their stubbornness. I would suggest that the proper mindset to engage the arguments of the atheists today is compassion. It is weeping. Because their souls have been lost. Or in the process of being lost. If you are thinking about ministry, you must have this compassion and love for the souls of dying men.





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Figure 1. *Francis Bacon's Head VI*

Figure 1 (left) is a painting by Francis Bacon that is modelled on Diego Velázquez's Portrait of Innocent X. The subject, in a kind of materialistic box, is being torn apart, as if the fabric of the universe itself was dissolving. This picture is part of a series of studies by Francis Bacon – a parody of a portrait of the Pope himself. But he is not really painting a picture of the Pope – or his inner disposition. This is a picture of modern man.

If modern man's theory of the universe is true, then this is the irrevocable fate of man. But if the New Testament is true, this is the horror to which the soul of modern man is even now being subjected and from which he must be delivered.

One of the main reasons that Churches no longer have any love or compassion for the lost is because they do not have this vision of modern man's soul. You are not going to see this anguish and horror on the outside. But this is what is going on in the inside. When I first saw this painting, it was on the cover of a book by H. R. Rookmaaker. I had picked up his work after I visited L'Abri in Switzerland back in 1974 to learn further about the work of Dr. Francis A. Schaeffer.

I'm sure that Rookmaaker and Schaeffer had many discussions about the tortured soul of modern man and how Bacon's painting captures this perfectly. Knowing that I was going into the ministry, I made a large, painstaking reproduction of this work and mounted it on my living room wall, opposite to where I studied my theology textbooks long ago. I never wanted to forget a most important object of my study and my evangelism.

I don't want to hate the atheist. I want to weep over him, as Paul wept over his unbelieving countrymen. And I want to remember that this is what will happen to the souls of our children if we do not teach them how to think critically and if we blithely ignore that our religion is entirely and squarely built upon the firm foundation of truth itself – and that is Jesus Christ.



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But we have had generations of Christian teachers – even in the leading seminaries – that have told us – and are even now telling us - that having substantive, intellectual reasons for the basis of Christianity is *optional* - but not necessary. They accept Christianity as a matter of existential choice. Because it makes them feel good. This is not true. This is not valid.

And of course, this is not belief. This is not what Jesus is looking for in us. This is a “modern man” position. If Christianity is not true in every sense of truth then we should cast it far, far away from us. Christ said that he was the word, the light, the life and the truth. And if this cannot be substantiated, then he is a complete liar.

That's what St. Timothy's is all about. The mission of St. Timothy's – as an academic community - is to confront truth and follow truth wherever it might lead. I challenge any post-Christian Academic to do the same. The mission of St. Timothy's is to dedicate our lives to the rigorous training and preparation of the next generation of scholars to teach the nations. And in all things may God help us as we labor together to transform our souls and to transform our world through Jesus Christ our Lord. – *Amen*.





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## The Mission

St. Timothy's Theological College and Seminary serves as an instrument to aid Bishops of the Church in the execution of the Great Commission: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19)

Thus the mission of St Timothy's Theological College and Seminary is to identify and to train godly men for ordination to the sacred ministry or in other leadership capacities in order to plant, nurture and grow churches or other ministries.

Specifically, STTCS seeks to provide a high quality education and spiritual formation consistent with creedal Christianity and Biblical morality that is economical, flexible, convenient and practical. Our faculty is staffed by professionals who teach instead of professional teachers. Our mission is essentially a ministry – a ministry to connect mature and experienced leaders with the next generation of leadership – to *give* as much as we can to this rising leadership cadre, not take. Because we believe that it is more blessed to give than to receive. And to accomplish this, many of our faculty and staff freely contribute their time, talents and expertise well beyond their remuneration, in order to keep tuition low and scholarship rates high for students.

We also provide continuing education programs that nurture holiness, academic excellence and professional, practical competence for the existing clergy and other leadership of the Church.



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## Distance Learning

The bulk of your academic work at STTCS will be done on-line. Since much of the student body of STTCS are made up of working students, actual class times are arranged ad hoc for the mutual convenience of both professor and student. The Academic Dean designs and manages the learning platforms, shared drives, course sites, etc., and coordinates the registration and tracking for all student courses and program tracks.

Most of the practical, week to week classes are taught via existing, on-line media sites, conferencing software, and email. Many of our classrooms are conducted via Skype sessions, which enable direct video conferencing and screen sharing between professors and students.

On request of the student, courses are offered “asynchronously;” that is, the student and professor work together accomplishing the course material as much as practical, regardless of the Academic calendar, which operates on the three semester system: Fall, Spring and Summer.

The explosion of inter-active media potentials on the net has allowed us to turn our schools inside out, flipping the classroom right into the student's study. It is a highly interactive, productive and effective teaching environment.

In addition to the constant interaction between student and professor, the Academic Dean and the President maintain constant contact with each student to make sure that student goals, expectations and aspirations receive the constant interaction that they require.



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## Admission Requirements



*Renovating the Kitchen at St Timothy's Chapel*

### Introduction

St. Timothy's operates primarily as a senior college. General studies courses that are typically completed during the first two years of college are generally not offered at St. Timothy's. Therefore, students desiring to earn an undergraduate degree at St. Timothy's are normally required to transfer at least 60 semester credit hours or the equivalent. Thirty-six of these hours must be in the disciplines of:

- Communications and fine arts, 2 courses
- foreign language, 2 courses
- history, 1 course
- literature, 1 course
- mathematics and natural sciences, 3 courses with 1 lab included
- physical education, 1 course
- social sciences, philosophy and religion, 2 courses



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Students lacking these prerequisite credit hours may be able to fulfill them through our partnering educational programs or other colleges and universities.

St. Timothy's Theological College and Seminary has an "Open Enrollment" policy. Prospective students may apply any time, and upon acceptance will be matriculated and eligible to register for courses in the next Term or may start their classes asynchronously.

Every student is required to complete the introductory course, IC 100: *How to Succeed at St. Timothy's*, before beginning any degree course work. This course is provided free of charge to enrolled students.



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## Basic Program Options

### **Bachelor of Divinity (BDiv)** (63 credit hour program):

An Associate degree or 60 semester credit hours (this requirement may be waived if the applicant demonstrates academic “life experience” proficiency according to the American Council of Education’s guidelines for issuing credit for prior learning). At least 30 credit hours must be completed at St. Timothy’s. This degree focuses upon a theological education which prepares students for ordination to the sacred ministry, Christian ministry or in religious ministry education.

### **Bachelor of Theology (ThB)** (60 credit hour program)

An Associate degree or 60 semester credit hours (this requirement may be waived if the applicant demonstrates academic “life experience” proficiency according to the American Council of Education’s guidelines for issuing credit for prior learning). At least 30 credit hours must be completed at St. Timothy’s. This degree focuses upon a broader theological, academic oriented education.

### **The Master of Divinity (MDiv)** (63 credit hour program)

- A Bachelor’s degree from a recognized institution
- At least 30 credit hours must be completed at St. Timothy’s

### **The Master of Religion (MAR)** (42 credit hour program)

- A Bachelor’s degree from a recognized institution
- At least 30 credit hours must be completed at St. Timothy’s





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### **Doctor of Theology (ThD) (30 credit hour program)**

- A Bachelor's degree from a recognized institution
- Master's degree of at least 64 semester credit hours in a religious discipline (or by consent of the admissions committee)



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## English Proficiency Requirement

Applicants from outside the United States or non-English speaking countries may be required to take the Test of English as a Foreign Language (TOEFL) as administered by the Educational Testing Service (ETS). A score of 550 on the paper-based exam, 213 on the computer-based exam, or 80 on the Internet-based exam is required. For more information go to [TOEFL.org](http://TOEFL.org) or write to:

TOEFL  
Educational Testing Service  
Princeton, New Jersey U.S.A. 08540

## Transfer of Credit

Transfer credit may be given for courses from other recognized institutions with demonstrated quality, comparability, appropriateness, and applicability to those of St. Timothy's Theological College and Seminary regardless of accreditation. Courses with grades below C (or a grade-point below 2.0 on 4.0 scale) are not transferable. Transfer credits do not affect G.P.A. St. Timothy's makes transfer decisions consistent with the Council of Higher Education Accreditation (CHEA) guidelines. Students lacking prerequisite credit hours may be able to fulfil these hours at St. Timothy's through our partnering Institutes or other colleges and universities recognized by St. Timothy's.

Students transfer credit earned at a non-accredited institution will be evaluated on a case-by-case basis consistent with this statement. Transfer of credit may be validated by the following means:

- Demonstration of achievement by means of comprehensive examinations.
- Review of syllabi, faculty credentials, grading standards, and other relevant learning resources at the sending institution.
- Analysis of historic experience regarding the success of transfers from the sending institution.
- Successful completion of a prescribed amount of study at STTCS.



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## **Graduation Requirements**

To graduate, students must

- Complete the requisite number of credit hours for the chosen degree.
- Pass all courses.
- Discharge all college financial obligations to the satisfaction of the institution.
- Complete final student evaluations in the areas of Bible, Theology, and Spiritual Development.

## **Grading Scale**

All classes are Pass/Fail



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## **Basic Program Tracks**

### **Bachelor of Divinity (BDiv)**

The Bachelor of Divinity is a 63 credit hour undergraduate program designed to prepare students who are seeking ordination to the ministry. Normally, we require at least an Associate's degree to enter this program, yet students with proven academic potential and/or professional competencies can very often meet this requirement through College Level Examination Program Tests (CLEP), military Subject Standardized Tests (DSST), vocational school credit, Bible school credit, or even through evaluation of life experience in related professional fields. The minimum credit that must be completed at St. Timothy's is 30 hours.

### **Master of Divinity (MDiv)**

The Master of Divinity is a 63 credit hour graduate program designed to prepare students who are seeking ordination to the ministry that require an MDiv. Normally, we require a Bachelor's degree from a recognized institution. But St. Timothy's can also offer transfer credit from other Bible colleges of related pastoral, counseling or other clinical experience in ministry. The minimum credit that must be completed at St. Timothy's is 30 hours. The Masters of Divinity also has two additional sub-tracks that offer an emphasis in either Bible or Sacred Music.



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## Basic Course (63hr) Template for the BDiv or MDiv:

Scholarly Writing (3)  
Spiritual Formation I (3)  
Spiritual Formation II (3)

The Church Idea (3)  
The Koine Conversation (3)  
Greek for Prayer and Preaching (3)

NT I The Synoptic Gospels (3)  
NT II The Pauline Epistles (3)  
NT III The Johannine Corpus (3)

OT I From Genesis to David (3)  
The Inter-testamental Period and The LXX(3)  
OT II From David to John the Baptist (3)

History of the Church I - Clement to the Reformation (3)  
History of the Church II - The Reformation to Postmodernism (3)  
Apologetics (3)  
Systematic Theology (3)

Pastoral Theology I (3)  
Pastoral Theology II (3)  
Pastoral Theology (3)

Homiletics Seminar (2)  
Liturgical Seminar (2)  
Ordination Seminar (2)

**Note:** This basic template will vary depending on area of sub-track emphasis. The last four courses must be accomplished with the express approval or under the direct supervision of a Bishop or other competent ecclesiastical authority.





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## **The Master of Arts in Religion (MAR)**

The Master of Religion (MAR) is a 42 credit hour graduate program designed to provide an advanced religious education to the next generation of lay-leader, teacher, and administrator in the fields of education, music, government and many other disciplines and professions. Today's volatile world calls for a firm but general grounding in advanced Biblical and theological studies. This program offers the student maximum flexibility to design a course of study that not only meets core academic requirements, but provides ample opportunity to pursue thesis research in a wide academic range of religious discipline.

### **Core Template for the Master of Religion (MAR)**

Scholarly Writing (3)

Spiritual Formation I (3)

The Koine Conversation (3)

Elective (3)

NT I The Synoptic Gospels (3)

NT II The Pauline Epistles (3)

NT III The Johannine Corpus (3)

OT I From Genesis to David (3)

The Inter-testamental Period and The LXX (3)

OT II From David to John the Baptist (3)

History of the Church I - Clement to the Reformation (3)

History of the Church II - The Reformation to Postmodernism (3)

Elective Master's Thesis (6)



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## **The Permanent Deacon's or Assistant Pastor's Diploma**

The Permanent Deacon's Diploma is a 30 credit hour, undergraduate-level program designed to prepare students for ordination into the Diaconate. The course of study for a Permanent Deacon is developed on an individual basis depending upon the student's prior education and experience and the needs of his jurisdiction.

The Church Idea (3)

Spiritual Formation (3)

Sacramental Theology (3)

Apologetics (3)

Old Testament Survey (3)

New Testament Survey (3)

Survey of Church History (3)

Greek for Prayer and Preaching (3)

Pastoral Theology I (3)

Pastoral Theology II (3)

Included as part of these last two courses is an on site practicum in leadership and ministry.



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## Core Course Descriptions

### Systematic Theology

Systematic Theology is a course which studies some of the most influential, prolific and sometimes controversial systematic theologians since the time of Augustine. Some stand squarely in the stream of Apostolic Orthodoxy. Some near the very edge. Regrettably, some stand outside the stream, yet not always, and in everything. This course helps to develop the critical thinking skills which define the difference between systematic theology and Biblical theology and to suggest ways in which the study of systematic theologians and their theologies can be helpful in the ministries of the parish priest, the Christian educator, and the lay leader.

### Spiritual Formation I

*Spiritual Formation Part I* focuses on the principles of spirituality which should accompany the acquisition of Christian knowledge, the formation of an orthodox Christology, and the development of a moment by moment existential relationship with Christ. This course will primarily focus upon the Biblical argument concerning the process of character formation, the acquisition of virtue, and the maturation of Christian faith and spirituality.

### Spiritual Formation II

*Spiritual Formation Part II* will take a much deeper look into the question: How does the Christian have a personal, existential relationship with Christ, when he is not physically present? The answer given by the Church, as she has been especially informed by the epistolary teaching of St. John and St. Paul, is that we can have this relationship through the Holy Spirit, the third person of the Triune God. Thus, part two of this series focuses more and more on the Biblical material concerning this relationship. Additionally, we will consider various disciplinary strategies for maintaining a robust, daily relationship with God through Christ through the regular practice of Morning and Evening Prayer and through a continuous prayerful meditation upon the psalms.



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## **New Testament Survey**

The New Testament Survey course is a broad brush stroke look at the entire range of New Testament material; its formation, its very nature. What is the Apostolic conversation contained in these twenty seven pieces of religious literature that the Church has traditionally received as canon? This course is designed to acquaint the Christian educator, pastor or leader with a full range of critical, literary, apologetical and spiritual issues concerning the New Testament which impacts the teaching and proclaiming of the Apostolic gospel in the 21<sup>st</sup> Century.

## **The Church Idea**

The Church Idea concerns the establishment of the physical accouterments of the one, holy, catholic and apostolic Church by Christ and by the Holy Spirit. These elements include, for example, the "Great Commission," the Apostolic Succession, the orders of Bishop, Priest and Deacon, the nature of her clerical vows and her rites of liturgical, sacramental service to her Lord and to his people. This course also addresses the *raison d'être* of the Church's laws and ecclesiastical polity, her canons, her creeds, the many jurisdictions of service into which she has become divided and her place, her identity and her mission within the modern world.

## **Anglican Apologetics**

Anglican Apologetics is a course designed to traverse the broad range of important apologetical issues which confront lay and clerical leaders of the modern, Apostolic Church. For example, what is the overall literary integrity of the New Testament materials – the very foundation of the Church – are they reliable? How does the Church address some of the more difficult theological, cultural and political issues of the present day? What is the argument for the existence of God, for example? Can we know him? What is the justification for the Church's belief in the ultimate redemption of man – and of his history – in a period of unimaginable brutality, debauchery and civilizational decay? What is the explanation for a seemingly hopeless fractionation of the physical Church of Christ, in which wickedness so often achieves the ascendancy and its very unity, holiness, universality, and apostolicity seems engulfed in irresolvable crisis?



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Finally, what is Anglicanism's place in the present multi-jurisdictional environment in setting forth the witness of Christ and feeding his sheep in an increasing hostile and secularized world?

### **New Testament Studies I: Matthew - the Synoptic Template**

This course examines how the Synoptic Gospels were written, why they were written, and how they were transmitted. This course will thus attempt to unravel the "Synoptic Problem" and to stabilize the Synoptic genre. The Synoptic Problem is this: how do we resolve the undeniable, physical, literary relationship between the first three Gospels and at the same time explain why there are so many distinctive differences between them? What is the evidence for the primacy of Matthew, as the Church has always maintained until the modern era, which has seen a proliferation of so many conflicting source-critical theories? And as a corollary, this course will examine the relationship of John's Gospel to the Synoptic template - what is the nature of this relationship - and why is John so different in form and structure from this template? Finally, having stabilized a genre and an order for the Synoptic/Johannine Gospels, what was the global literary intent of each of the authors?

### **New Testament Studies II: The Pauline Corpus and Hebrews**

This course attempts to demonstrate the evolutionary nature of Pauline theology, relate his theological corpus to the Synoptic template, explore its relationship with John, stabilize the apparent composite authorship of the Pauline letters and propose a theory about the authorship of Hebrews, which ultimately leads to an argument that utterly destroys the theological battlements of Judaism, properly and finally integrates the Jewish faction within the early church, and blows the trumpet to inaugurate a completely new, independent, physical church - and a confident spirituality in Christ which the Jewish law could never give.

### **New Testament Studies III: The Johannine Corpus**

We are accustomed to see the Gospel of John in contrast to the genre of the Synoptic Gospels. But as we lengthen our literary focal point, John betrays a strikingly close kinship to the Synoptic tradition. Though his words sound





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strange and unique, John overwhelmingly favors the vocabulary of the Synoptics. Though his theological expressions seem enigmatic and obtuse, many of these constructions are a “shadowing” of the theological dialect of the Synoptic Gospels. Though his structure appears asynchronous and highly elliptical, John nevertheless aligns with an implicit meta-structure of Matthew. But an analysis of John's theological ideas shows that John's theological program displays an overwhelming affinity, if not a polemical affirmation and complement, for the theology of Paul. Looking through the lens of the Pauline corpus, the points of contact with Johannine vocabulary, phrases and idea fragments are unmistakable. But looking through the lens of the Johannine corpus, the contact with the Pauline corpus is overwhelming. With Paul and (probably) Timothy dead, the Ephesian diocese of Paul falls to John. The seven letters of the Apocalypse begin with Ephesus.

### **The Koine Conversation**

The Koine Conversation is a two-part course which is designed to forge an enduring relationship between lay and clerical leaders - and the Koine Greek of the New Testament materials. Because Koine is the language in which the Holy Spirit has engaged the world in a special conversation with God - and with His only begotten Son. This course will cover the basics of working with language - any language - its syntax, its figures of speech, its “poetic diction” and of how these principles apply to the practical work of understanding the apostolic conversation of the New Testament materials - all of which has been written in Koine. This course will also give examples of some of the tools that are available to facilitate working with the Koine, and some suggested methodologies of applying those tools as an essential part of a Church leader's personal life of prayer, study, teaching or preaching of the word of God to the modern, multi-lingual world. This course is not an abstract study of the Greek language. It is a study of how the authors of the New Testament used this language to preach the everlasting Gospel of Christ.

### **Old Testament I : Pentateuch to David**

Old Testament I is designed to acquaint the student with the background, content and message each book of the Old Testament from Genesis through the Psalms, with a view toward the unity of all the books in the progress of



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revelation and redemption. Students should, upon completion of this course, be able to list the basic facts regarding each book's historical background, themes, and content; summarize the process of Old Testament canonical formation and textual transmission and critically interact with various critical theories of textual development; describe the basic features of the literary genres present in the text: legal, covenantal, historical narrative, poetical and so on; demonstrate an understanding of a typological and Christological understanding of the text and explain the major developments of ancient Israel's history. Students will also develop a basic working knowledge of Biblical Hebrew, focusing on important words and concepts as they occur in the text.

### **The Inter-testamental Period and The LXX**

This course introduces students to the history, culture, and developments of thought in Judaism during the Hellenistic and Greco-Roman periods, chiefly through the windows provided by the major documents written during this period. Students will study this "classical period" and examine the formation and significance of the LXX, and to the ways in which developments in this period provide an understanding of the "*sitz im leben*" of the theology, ethics, and piety of the Early Church.

### **Old Testament II: David to John the Baptist**

Old Testament II acquaints the student with the period of the post-Davidic monarchy through the major and minor prophets, the subsequent decline and fall and deportation of the Northern Kingdom of Israel to Assyria and the Judean Kingdom to Babylon. Also, this course takes a brief look at the cultural and theological environment of the intertestamental period and at the composition of its Deuterocanonical writings. The course concludes with a consideration of the early ministry of John the Baptist, on the eve of the New Testament era. Students will also continue to develop a basic working knowledge of Biblical Hebrew, focusing on important words and concepts as they occur in the text.



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### **History of the Church I - Clement to the Reformation**

This course is designed to help the student develop skills in evaluating historical source materials in terms of their content, context, and interest; and in expressing clearly and coherently one's knowledge and understanding of the history of the early and medieval church on the basis of assigned readings. The student will be expected to develop knowledge and understanding of church history as a discipline which uses methods of historical research, inquiry, and evaluation; and of the principal Christian leaders and thinkers of the early and medieval church (up through Wycliffe and Huss) and their contributions to the thought and life of the Church.

### **History of the Church II - The Reformation to Postmodernism**

This course is a survey of Christianity from the Reformation to the present, with emphasis on the study of primary sources. The student will work towards an understanding of the development of Christian thought and apply church history to contemporary ideas and issues. Particular emphasis will be placed on the English Reformation and the development of the Anglican Tradition in the United States.

### **Pastoral Theology I & II**

This two part course is designed to expose the potential ministerial student to all phases of parish ministry - from mission start-up to day to day administration. Elements of instruction include: the 39 Articles, the Nicene Creed, use of the Lectionary, use of the Psalter, use of the Catechism, the conduct of Morning and Evening Prayer, the Order for Baptism, Prayer book Additional Prayers and Collects, the Apostolic Succession, the purpose and practice of the Vestry, financial integrity, ecumenical cooperation within the parish setting, parish and community development, and the use of the "Social Media" for outreach and communication. Although this course is designed in an Anglican setting, it may easily be conformed to many other denominational settings.



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## Elective Course Descriptions

**Note:** These are a sampling of courses that are suitable as stand-alone elective course that are offered at STTCS, but can also be taken as seminar, certificate modules or Continuing Education credits

### Leadership and Missiology

If the Church is to re-evangelize the “post-Christian” West, and continue to aggressively evangelize the rest of the world, despite the rise of modern, militant Islam, she will require a phalanx of leaders and evangelists that have the calling, the gifts and the passion to take the Gospel of Christ to a broken and rebellious world. This module is designed to present the basic principles of good leadership and Bible-based strategies for building community based churches that serve the whole range of parish based needs – from cradle to grave. How do you start a church in Anywhere USA? Or Anywhere England. Or in Mali? How do you feed it? How do you organize it? How do you sustain it? How do you develop leadership? How do you meet the physical needs of the people of your parish? This module is designed to tackle these questions.

### Greek For Prayer or Preaching

Much like the Koine Conversation sequence, this course is designed to forge an enduring relationship between the student and the Koine Greek of the New Testament materials – not only exegetical preaching or Bible study, but also to strengthen and deepen one's own personal relationship with the Logos in the language in which it was expressed in Gospel format. This course will cover the basic tools that are available to facilitate working with the Koine, and some suggested methodologies of applying those tools as an essential part of a Church leader's personal life of prayer, study, teaching or preaching of the word of God to the modern, multi-lingual world. This course is not an abstract study of the Greek language. It is a study of how the authors of the New Testament used this language to preach the everlasting Gospel of Christ for the sake our own prayer and preaching.



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## **Church Music Leadership For the Small Parish**

Many church planters and clergy of small parishes find themselves with very meager music resources. And if they are not musically trained, it can be discouraging to locate effective resources and training materials for themselves and lay musicians. If there were a course that could be called, "Sacred Music Leadership for Dummies", this would be it. This module will give ministers tasked with the responsibility of music leadership, with only modest musical ability, the training and confidence necessary to lead simple chants and congregational singing. In addition, it will equip those in the most humble of musical environments to learn what resources are available to them, and how to present them successfully, thus fostering a vibrant and worshipful sacred music environment. Students will learn the rudiments of reading music; the basics of guitar playing; fundamentals of audio equipment operation; basic hymnology and church music history; how to recruit and build a volunteer musician base; and how to communicate with musicians.



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## Doctoral Program

The Doctoral Program of St. Timothy's Theological College and Seminary is established to provide a program in which gifted, motivated and committed scholars can make an original, significant, and valuable academic research contribution to the Church and to the greater academic community. The Doctor of Theology is an academic program that is based upon the successful completion of a dissertation of ~40,000 words (approximately 160 pages in length; the equivalent of 33 credit hours). The basic requirements to enter the Th.D. program are a Bachelor's degree from a recognized institution and a Master's degree of at least 36 semester credit hours in a religious discipline (this requirement can be fulfilled with credit from ministry experience,) or by consent of the Admissions Committee.

### Basic Procedures

Doctoral candidates should make initial contact with the President of St. Timothy's in order to discuss their dissertation proposal. The candidate is then referred to the Director of Doctoral Studies, who meets with the candidate to review, assess and discuss the proposal. If this review process is positive, the candidate is referred to the Academic Dean for assessment in scholarly writing standards. If this assessment process is positive, the student submits his application for admission to St. Timothy's Theological College and Seminary as a doctoral candidate. The candidate continues to work with the Academic Dean to complete any required courses and the Doctoral Program Academic Procedures Checklist. When complete, the candidate's doctoral dissertation is submitted to the Doctoral Review Committee and he is scheduled for a defense of his dissertation before the Doctoral Review Committee, which makes its final recommendation to the President. The President then submits his recommendation to the Board of Trustees, which makes the decision to award the degree - Doctor of Theology (Th.D.).





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## Tuition and Fees *(Note: we have an aggressive scholarship program that can offer a significant percentage of tuition based on academic merit or hardship. Please ask when you apply.)*

Certificate in Christian Leadership	\$90 per credit hour
Permanent Deacon Diploma	\$90 per credit hour
Undergraduate (BDiv)	\$140 per credit hour
Graduate (MDiv, MAR)	\$195 per credit hour
Post-graduate (ThD)	\$300 per credit hour
Application Fee	None
Graduation (per degree)	None
Transcripts	\$20

Some courses may require special fees, depending upon materials and facilities required. Special fees will be announced in advance.

### **Tuition Payment**

Students registering for online courses may pay tuition for those courses during the registration period previous to the Semester or Term for which the course(s) are offered. But students may also request a monthly payment option. Students electing to pay tuition in full for their academic program will receive a 10% reduction in the total tuition due. Please contact the Chief Finance Officer for full details on tuition payment options and requirements.

### **Tuition Refund Policy**

The school will make every effort to refund tuition to the student concerning withdrawing or dropping a class, for whatever reason.





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## **Academic Calendar and Grading**

Fall Semester: September - January

Spring Semester: January - May

Summer Session: May - August

*(Note: Courses can be taken asynchronously with permission from the Academic Dean.)*

Legal holidays we observe: Thanksgiving; Christmas; Ash Wednesday and Easter. Most class hours vary considerably because most are on-line. Seminar dates are published separately as needed. Administrative Office hours; 9-5 M-F. 12-5 Sat. But do note that the President and many of the faculty are often at work after hours, so don't hesitate to call.

## **Academic Evaluation**

Academic evaluation is generally based upon comprehension of subject matter, logical organization of thoughts, correct and adequate references cited, correct writing mechanics and formatting, overall submission neatness, academic level satisfied, and submission requirements fulfilled.

## **Grading Scale:**

All courses at STTCS are Pass/Fail

Academic honors are awarded to students based on faculty determination



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## Student Policies

### **Satisfactory Academic Progress Policy**

The academic record of each student is reviewed every quarter by the Academic Dean and the President. Specific attention is given to the student's progress both in completing units of credit and in maintaining the minimum 2.0 cumulative grade point average that is required for graduation from St. Timothy's. An undergraduate student is placed on academic probation whenever his/her cumulative grade point average falls below the 2.0 level. The probationary status is removed whenever the cumulative grade point average is above 2.0.

Undergraduate students who fail to demonstrate satisfactory progress toward graduation may be withdrawn from St. Timothy's. The Academic Dean will have final judgment in such matters and will be guided in his or her decisions by consulting with both the student and the faculty.



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### **Administrative Status**

Students are expected to maintain good relations with the Finance Office. St. Timothy's is here to serve the students, but the school is also dependent on the good stewardship of its students (regarding tuition payments) in order to keep our educational infrastructure operating smoothly. If a student is having difficulty with his/her payment plan, please contact the Finance Office to make appropriate adjustments. *(Note: Students may request to suspend their studies, and with permission from the Academic Dean, may be placed on Administrative Leave.)*

### **Academic Probation**

Students may be placed on academic probation in response to any of the following conditions:

- No work turned in for 5 months. *(see note above)*
- Repeated failure to follow guidelines.
- Continued lack of English proficiency.
- Demonstrated inability to write in English at a senior college or seminary level.

Academic probation will be enforced for two semesters, during which time students must return to good standing by correcting their deficiency.

When students are unable to improve their academic performance and meet the conditions of their probation (described above), they may be subject to dismissal from STTCS. Dismissal status is considered permanent; however, some students may elect to attend another educational institution, work to improve their academic performance and request special permission to return to STTCS. While this may be an option, STTCS will only consider readmission after dismissal if a student demonstrates tangible readiness to return by significantly improving academic performance and demonstrated ability to focus on a specific attainable academic course of study.



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## **Academic Honor Policy**

St. Timothy's Theological College and Seminary is a community that upholds Christian values, ethics and social responsibility while providing students with a high quality education. As a distance learning institution, we believe that trust is an integral part of the learning process and that self-discipline is necessary in this pursuit. We also believe that any instance of dishonesty hurts the entire community. It is with this in mind that we set forth a St Timothy's Honor Code. This code aims to ensure a community based on trust, academic integrity and honor. It specifically aims to:

- Ensure that students, faculty and administrators understand that the responsibility for upholding academic honesty lies with them;
- Ensure that students understand that academic dishonesty is a violation of the profound trust of the entire academic community;
- Clarify what constitutes academic misconduct and what is expected of students by the St. Timothy's faculty and administration:

## **Student Responsibilities**

In order to abide by the Academic Honor Code, students will not engage in acts of academic misconduct. Such acts of misconduct include, but are not limited to the following:

- Submission of material that is plagiarized. Plagiarism constitutes any work from another source, whether physical or electronic, that is copied, quoted, summarized, or paraphrased and is not adequately cited
- Substitution for, or unauthorized collaboration with, a student in the commission of academic requirements
- False claims of performance or work that has been submitted by the claimant
- Deliberate falsification of a written or verbal statement of fact to a member of the faculty
- Forgery, alteration or misuse of any institute document relating to the academic status of the student



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While these acts constitute assured instances of academic misconduct, other acts of academic misconduct may be defined by the STTCS Administration.

Students must sign the Honor Agreement affirming their commitment to uphold the Honor Code before becoming a part of the St. Timothy's community. The Honor Code must also be included and signed upon completion of all course work for St. Timothy's before it can be accepted.

### **Faculty Responsibilities**

Faculty members are expected to create an environment where honesty flourishes. In creating this environment, faculty members are expected to make known to their students as specifically as possible what constitutes appropriate academic conduct as well as what comprises academic misconduct. This includes placing the Honor Code in all course syllabi and informing students of the citation formatting requirements for course. Additionally, faculty are expected to personally strive to set the highest standards of integrity and propriety as examples for their students.

### **Consequences of Plagiarism**

Upon verification of student plagiarism, instructors may take any or all of the following actions;

- require the student to redo the plagiarized work;
- give the student a failing grade on plagiarized work;
- give the student a failing grade for the course;
- recommend to the Academic Dean that the student be dismissed.



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## **Student Grievance Policy**

Saint Timothy's Theological College and Seminary is committed to treating all students equitably and fairly. As a result, in its interactions with students, STTCS does not differentiate between students on the basis of race, color, religions, gender, gender identity, sexual orientation, national origin, disability, medical condition or veteran status. Likewise, in creating and maintaining an environment that promotes academic excellence, one element of maintaining such an environment is ensuring that all students are free from the effects of misconduct by all members of the STTCS community, including faculty members.

### **Definition of Grievance**

A grievance arises when a student believes that, based on established administrative policies and procedures, he or she has been treated in an arbitrary, capricious or discriminatory manner by a department or a representative of STTCS.

### **Grievances Covered By This Policy**

A grievance against a STTCS faculty or staff member arises when a student believes he or she has been subjected to inappropriate behavior by a department or staff representative (faculty or otherwise) acting within their role and duty as a STTCS employee, volunteer, faculty member, or representative. A grievance of personal misconduct arises when a student believes that he or she is the subject of inappropriate behavior outside of the STTCS representative's role and duties as a STTCS employee, volunteer, faculty member, or representative.

### **Grievances Not Covered By This Policy:**

Grade disputes, academic evaluation disputes and other matters related to assigned academic duties are not covered by this policy.





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### **Informal Grievance Resolution**

Prior to bringing a grievance forward against a STTCS representative, students are encouraged to attempt a good faith resolution of the grievance. This attempt may be made with the party directly involved, or with the head of the department in which the grievance arose. Attempts at informal resolution should be initiated within thirty (30) days of the incident in dispute.

### **Formal Grievance Resolution**

Should a situation arise where an informal grievance resolution is not possible or is unsuccessful, a formal grievance process may be initiated. This process should also be initiated within thirty (30) days of the incident in dispute (or within 30 days of the failed informal resolution, if applicable).

#### Step 1:

A formal grievance is presented in writing to the Academic Dean. This written grievance must include the following:

- Name, address and phone number of the person making the grievance;
- Identification of the department and/or individual against whom the grievance is brought;
- Description of the action resulting in the grievance;
- Date or period of time in which the behavior occurred and location; and
- Listing of individuals (if any) who witnessed the incident in dispute.

#### Step 2:

Upon receipt of the formal grievance, the Academic Dean or a designated individual appointed by the Dean will investigate the dispute. Depending upon the grievance, pertinent data (interviews, etc.) will be gathered. The Dean will then appoint two (2) independent STTCS representatives who are not familiar with the facts to review the data and make recommendations to the Dean. The Dean's decision will be made in writing to the person making the grievance within thirty (30) days following receipt of the formal written grievance.



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Step 3:

Upon receipt of the Dean's decision, the aggrieved party may make written appeal within ten (10) days to the President of STTCS. The information submitted in Step 1 and the Dean's decision from Step 2 are to be made part of the written appeal. The President's decision will be made in writing to the aggrieved party within ten (10) days following receipt of the written appeal and shall be final.



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## Library

The primary purpose of the Library of St. Timothy's Theological College and Seminary is to provide the necessary materials to support the curriculum of this institution. The school's library is also responsible for providing the necessary setting, equipment, atmosphere, and online access needed for the educational pursuit of its academic community.

The goal of our Library is to develop and maintain a balanced collection of on-site reference materials and a comprehensive guide of internet resources, to pursue the necessary funding to continue to assemble a comprehensive and valuable collection that provides for the best scholarship available in the various divisions of study offered by this institution, to provide avenues for resource sharing to broaden the scope of research for the library user, and to engage in a continuous effort of evaluation to insure the balance, currency and effectiveness of our collection.

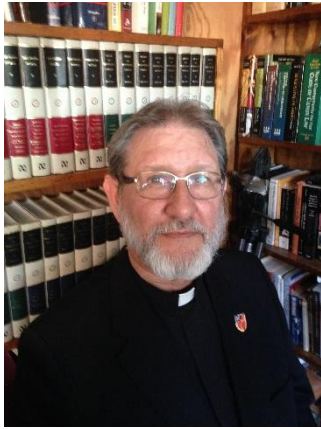
The objectives of our Library are to select and collect current materials in various formats that will enhance our collection, to provide online resources that will meet the needs of the users and allow access to all forms of materials congruent with the curricula, to provide materials and assistance to the faculty in order to supplement and augment their teaching methods, to contribute to the student's educational experience through introductory programs and specialized bibliographic instruction and to provide adequate access to materials to meet the needs of the school's academic community.

The school maintains a small physical library for student and faculty use.



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## Principal Members of the Board of Trustees



**Reverend G. Thomas Gore** is the Chairman of the Board of Trustees. He is an ordained Priest and member of Anglican Church of Virginia a member of the Anglican Church International Communion [ACIC]; He is also an assisting priest at St. Timothy's Anglican Church. He also serves in an advisory capacity with Arch-Bishop Cathoicos Scholarius-Gennadius III OSB; Ph.D. Ecumenical Canonical Orthodox Church Worldwide.



**Jeanne D. Hubbard, Ed.D.**, (George Washington University) is the Special Educational Advisor to the Board of Trustees and to St. Timothy's Theological College and Seminary. Her experience includes over 20 years in Business Analysis and Management in the Training and Development Industry with teaching Communication and Organizational Dynamics in higher education. Hubbard is passionate about the "care and feeding" of our seminary students, and her teaching philosophy leverages her unique insight into research, adult education principles, and generational diversity to encourage a lifelong educational process in the New Testament, Theology and Pastoral care.



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**The Reverend Dr. Marc Jerry, BA MA(Econ) ATPL M.Div. STD STS** was previously the Academic Dean of STTCS but now is president of [Luther College \(Saskatchewan\)](#) Dr. Jerry holds a BA in Economics from the University of Calgary; an MA in Economics from Lakehead University; an M.Div. from the University of Saskatchewan's Lutheran Theological Seminary; and the *Sacrae Theologiae Doctor* degree from St. Andrew's Theological College and Seminary. Dr. Jerry has been a member and subscriber to the Rule of the *Societas Trinitatis Sanctae* (Society of the Holy Trinity), a religious order (ministerium.) He also holds an ICAO Airline Transport Pilot License with Multi-engine, Instrument, and Flight Instructor ratings. Dr. Jerry is an experienced professor and academic administrator with over 20 years of teaching experience, primarily with Mount Royal University and Red Deer College. Dr. Jerry is also currently a licensed Priest in the Anglican Diocese of Calgary.



**Lt Col Chuck Armstrong, (AF)** is currently stationed at Guam Air Force Base. He has served since 2004 as an aviator specializing in advanced air to ground tactics. Lt Col Armstrong earned a Bachelor of Science from the University of Montana in 2003 and a Master of Military Arts and Sciences from Air Command and Staff College in 2017. He and his wife Tracey have been members of St. Timothy's parish since 2017.



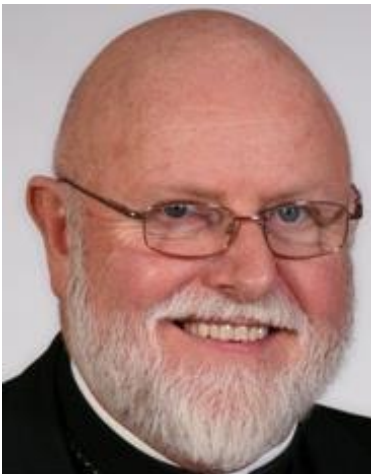
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**Mrs. Anne Korff**, recently deceased.

## Faculty and Staff

Many of the Staff of St Timothy's Theological College and Seminary also teach. For example, the President teaches New Testament, Greek and Spiritual Formation. The Academic Dean teaches Church History and Academic and Research Writing.



**The Very Revd. Dr. Guy Dunklee, Vice-President for Doctoral Programs** received a Bachelor's of Science in Business Administration, Computer Science, and Mathematics and a Bachelor's of Arts in Philosophy, Psychology and Religion from Elmhurst College; a Master of Arts in Christian Clinical Counseling, from the University of Biblical Studies; a Master of Divinity in Biblical Languages (Greek, Hebrew, Latin, German); A Doctorate in Ministry in Church Management & Administration, Preaching & Worship, Outreach Care, Sick, Elderly & Dying, Assisted Living, Nursing home, Hospice Clergy Care from American Christian College and Seminary. Dunklee also received the Doctorate of Sacred Theology from St Andrew's Theological College and Seminary and has been head of the Doctoral Program at St Andrew's and now St Timothy's since 2002.





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**Dr. John Haines is Professor of Systematic Theology.** John is also the Director of Strategic Planning and Alumni Relations. He received a B.A. in piano performance from Colorado Christian University; an M.M. in conducting from the Eastman School of Music; and an M.B.Th. and Th.D. from St. Andrew's Theological College and Seminary. It is his passion for training future lay and professional leaders of

the Church that is his inspiration in building and maintaining a close community relationship with the STTCS alumni.



**Dr. W. Berry Norwood is the Academic Dean and Professor of Church History.** He received his Bachelor of Theology from Columbia Evangelical Seminary, a Master of Liberal Arts from Luther Rice University, a Doctor of Ministry from Colorado Evangelical Seminary, a Doctor of Philosophy from Louisiana Baptist University, and a Doctor of Sacred Theology (Summa Cum Laude)

from St Andrew's Theological College and Seminary. Dr. Norwood has served on the Board of Trustees for St. Andrew's Theological College and Seminary, the Baptist General Convention of Oklahoma, and the Arizona Southern Baptist Convention. He has over forty years of pastoral experience. He and his wife Nancy reside in Okmulgee, Oklahoma.





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**Doctor Bob Hackendorf is Department Head for Old Testament Studies and Hebrew** Professor Hackendorf is a Chaplain and Bereavement Counselor for Accord Hospice in Dallas TX. He also serves as an Assisting Priest at Transformation Anglican Church, a parish of the Anglican Church in North America in Rockwall, Texas. Bob is a native of Baltimore, MD, and was raised in a Southern Baptist family. He attended

Wheaton College in Illinois, where he majored in Ancient Languages and Biblical Studies. He has earned degrees from Fuller Theological Seminary and Cranmer Theological House and done post-graduate work at the Perkins School of Theology at Southern Methodist University. He was awarded a Doctorate of Letters from St. Timothy's Theological College and Seminary in 2020. He and Cheryl have been married for 24 years, and have served congregations in Oklahoma, Texas, New York and New Jersey and North Carolina. They currently live in Garland Texas with their son Noah.



**Ms. Strickland serves as the Chief Financial Officer** of St Timothy's Theological College and Seminary. Ms. Strickland holds an MBA from Strayer University and has been a member of the Anglican Church since her confirmation in 1982. Currently she is the Senior Warden at St. Timothy's Orthodox Anglican Church in Poquoson, Virginia, Carrie resides near Elizabeth City, North Carolina. Carrie is married to Rick and has one son, Travis.



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**The Reverend Abbot Patrick Ray Andrew Maclean, OSSP SCTJ, KSM, KST, MA, BA is Professor of Liturgics.** Abbot Maclean is a native Floridian who lives in Littleton, Colorado with his wife, Laura. After earning his BA from LaGrange College in Georgia, Abbot Maclean went on to earn his MA from the University of Southern Mississippi, and undertook post-graduate studies at the University of Colorado at Boulder, where he was a Shakespeare scholar and served on the

directorial staff of the famed Colorado Shakespeare Festival. Abbot Maclean was awarded a Doctorate of Letters from St. Timothy's Theological College and Seminary in 2020. Abbot Maclean taught classes in Liturgics, Anglican Church music, and Protocol at St Andrew's Theological College and Seminary. Abbot Maclean currently serves as Chancellor of the United Episcopal Church of North America, advising the Archbishop, House of Bishops, and House of Deputies on Canon Law matters. A member of the Order of Saint Stephen the Protomartyr (an Anglican-Augustinian order), he was elected the second Abbot in 2016.



**The Very Revd. Dr. Paul K. Hubbard** became the eighth president of St. Andrew's Theological College and Seminary on October 6th 2013 and the first president of St Timothy's Theological College and Seminary in December of 2018. He holds the Sacrae Theologiae Doctor and a Master of Theology (Summa Cum Laude) from St. Andrew's Theological College and

Seminary, and a Bachelor of Science from Excelsior College in New York with a major in Sociology. After a distinguished 20 year Naval career, Paul attended seminary to prepare for service as an Anglican Priest. He is currently Rector of St. Timothy's Anglican Church in Poquoson, Virginia, at which the Seminary is co-located. Dr. Hubbard teaches New Testament, Greek, and Spiritual Formation. Paul is married with 7 children and 9 grandchildren. He and his wife, Jeanne, reside in Poquoson, Virginia.