

THE WORSHIP AND ARTS INSTITUTE
MASTER OF MINISTRY & DIPLOMA OF MINISTRY DEGREE
IN WORSHIP STUDIES AND SPIRITUAL FORMATION



PROGRAM OVERVIEW

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Welcome

FROM INSTITUTE DIRECTOR DAN WILT, M.MIN.



Greetings in the name of the Creative Father, the Living Son and the Transforming Holy Spirit. It truly is a privilege to inform you about the weeks of study, growth and community learning that lay ahead for those worship leaders, artists and creative influencers considering applying for our *Worship And Arts Institute Master Of Ministry/Diploma Of Ministry Degree Program*.

It is our belief that this quality of roundtable, enrichment education for worship leaders and creative artists is truly groundbreaking, unique and vital in the blossoming culture and faith world of today – especially for creative leaders with their eyes set on the transformation of our generation.

The Institute Master Of Ministry Degree (M.Min.) in Worship Studies And Spiritual Formation is unique in that it seeks to engage today's worship leader and creative artist on a reflective journey into the living present and emerging future – via the road of the ancient past.

Combining a roundtable, dialogical academic environment optimized for the creative leader's learning style, along with a program that is built for contemporary worship leaders and artists, led by a contemporary worship leader and artist, this program teams up insightful theological voices with media and live teaching from important creative influencers.

The goal of our program is clear from its content – we care deeply about the spiritual formation (in all facets) of reflective, innovative and effective creative leaders. With a view toward leaving a faith legacy for centuries to come, we care that creative leaders are equipped to speak deeply into the heart of both the Church and the world cultures of the 21st century. In our training, we are not simply wanting to develop “more of the same” kinds of worship leaders we see in the world today, but rather “more of what is, and is to come.”

As a lover of questions (from the root “quest,” which means “journey with a purpose”), the next few pages will be my attempt to answer some of your queries regarding the program. It is our prayer that God will speak to you as you read, guiding you toward your next step in His plan, whether it be with us or in another program. We would love to believe we might be a part of that journey for you, but we know that God may have other visions for you.

Is This Program For Me?

We have primarily designed our course work for those contemporary worship leaders and creative artists most familiar in style and ethos with:

- 1) *Worship movements as Passion, Soul Survivor and Vineyard movements (i.e. contemporary rock/alternative rock), and those appreciating both contemporary and growing trends in cultural music (as well as Church and creative leadership), as well as*
- 2) *Creative expressions active in the context of both faith communities and in the public art communities of locales around the world.*

While we place a strong emphasis on developing incarnational worship leaders and musical performance artists (inside and outside of the Church proper), it is also our experience that visual artists, designers, writers and others who care both about worship and impacting the culture creatively find a life-giving home in our creative coursework.

Here are some key questions to ask yourself to see if this program is for you:

“Am I a worship artisan, i.e. do I sense both a call to lead or influence gathered worship expressions within the church, and to deeply influence and impact my community through wider artistic expressions as well (yes)?”

“Is my grid for Christian faith and mission expressed solely in/through one very particular church subculture (no), or am I rooted but more eclectic in my approach to understanding the Christian creative leader’s role in the world today (yes)?”

“Are my influences related to music, worship and creativity limited to Christian subculture (no), or am I open to engaging with music, art and ideas in the wider culture (yes)?”

“Do I want a program that forms me intellectually, theologically and devotionally as a creative spiritual leader and/or as a worship leader (yes), or am I looking more for a school that solely focuses on me becoming a better contemporary worship leader (no)?”

“Am I comfortable viewing culture primarily as a textbook to be studied (yes), or do I prefer to see culture as an enemy to be faced (no)?”

“Am I primarily interested in deepening my thinking and spiritual life as a leader versed in historic Christian literature, worship reflection, church expression and cultural artistic expression (yes), or am I primarily looking for a program filled with practical advice on how to lead worship (no)?”

“Is the language of ‘art,’ ‘culture’ and ‘mission’ as familiar to me as the language of ‘worship’ and ‘church’ (yes)?”

“Are my favorite bands or artists solely/primarily Christian artists (no), or do I draw from a wide pool of contemporary music by engaging with both Christian expressions of worship and creativity, and non-Christian bands as well (yes)?”

If your “yes” answers above outweighed your “no” answers, then our Masters program may be the right fit for you.

Who Finds Affinity With Our Unique Program

Those finding the most affinity with our program will be those creative leaders most concerned to engage with human beings and culture in a substantial way, to serve the church with innovative (and even ancient) approaches to worship and its leadership, and to explore the role of the arts in arenas of faith, justice and cultural formation.

It should also be said here that those possible applicants with a strongly negative view of culture, and a strong sub-cultural appreciation of worship music, may find that this unique program is not optimal for them. Applicants from more traditional or conservative streams of the Church may find the program beyond their sphere of interest (and, in some cases, endorsement). Applicants from more charismatic ends of the spectrum may find our program too intellectually focused and not practical enough for their liking. We value the work of the Holy Spirit, and the work of the mind and heart in engaging with the world as we know it.

An integral ethos to our program is the development of creative leaders who desire to effectively lead people into a place of worship through the arts, and who also desire to deeply form/engage the non-believing communities around them through participation in local culture through the innovative and passionate application of the arts.

We are not what is typically known as a “worship school;” giving practical and theological tools specifically and only to worship leaders. Rather, we are a “Worship and Creative Formation Studies” program with an emphasis on nurturing worship leaders, but with simultaneous emphasis on developing artists, cultural influencers and others involved in creative ‘ministry’ settings.

We are a program that nurtures the spiritual life, thinking and formation of creative leaders of faith who are:

*Worship Leaders
Worship Pastors
Recording Artists
Local Pub And Club Artists
Painters, Designers and Artisans of Various Types
Artist Activists and Social Advocates
Creative Spiritual Influencers*

In our program, we study themes such as:

*worship theology, practice and leadership,
artistic cultural impact,
church history and classical Christian writings
ancient and emerging ideas in worship,
justice and the arts,
media and postmodern worldview,
Celtic spirituality and its application in postmodernism,
creativity and creative leadership principles,
the spiritual formation of leaders,
classical Christian visions of pastoral leadership,
and artistic leadership.*

As a result of this program you will:

*Be formed as a spiritual, creative influencer
Be challenged to think beyond your current frame of reference in faith, culture, and worship worldview
Be conversant with many names and primary texts across classical Christianity
Have rich perspective on church history and creative expressions through the church age
Build experience interacting with Ignatian and ancient forms of prayer and meditation
Form a compelling, vibrant theology of Christian worship and artistic expression
Renew your understanding of key historic worship rhythms such as Advent, Christmas, Epiphany, Lent,
Easter, Pentecost and Ordinary Time
Engage with various expressions of worship from historical time periods (cathedrals, slave songs, hymns)
Be inspired by a variety of other artists and worship leaders from various parts of the church world
Enhance your insights into effective spiritual leadership in the 21st century
Network with peers across streams of the church
Engage in conversation on some of the most important questions of faith in a postmodern age
Grow in your theological and historical perspective on the nature of worship
Learn what it is to narrate the New Creation story through the arts in communities of faith and
in the cultural communities in which we live.*

Those comfortable living in the tension of “questions without easy answers” will find themselves greatly encouraged in our learning environs.

As this program is for those with significant experience in worship and artistic leadership, *we do not* place a significant emphasis on the mechanics of effective worship leadership, band arrangement, effective songwriting and basic skills of worship leadership. These skills are assumed. However, in the energetic learning community of these experienced creative leaders, much personal development occurs in these spheres as well simply by rubbing shoulders over years.

As you can see, we are very comfortable saying that our unique Institute programs are not for everyone. Those who come from faith traditions more inclined to distance themselves from culture, or to take a primarily adversarial posture toward postmodern, 21st century culture, may not appreciate much of the work that we do in our Masters programs.

Whether we share wine and laughter at a meal, discuss the graphic pain of working in inner city environments, or create art that tells both the joys and deep wrestlings of the Christian journey, we are not attempting to create a clean, clear-cut vision of what it means to be a Christian leader or artist. We are questing, however, to engage with faith and culture as artists who follow the way of Jesus – with a view to influence culture with a Christian Story compelling enough for the world to live in.

Someone once said that the most beautiful answer is an even more beautiful question. We are comfortable with this vision, as we believe that Jesus modeled this humble way of teaching in his life, death and resurrection.

We are seeking to become, and to develop, God's creative

*Salvation-Storytellers,
Dreamer-Healers, and
Mystic-Narrators*

of an expansive Kingdom Story that is, in its very essence, for all of humankind.

Who Is Our Faculty?

We have a strong resident faculty that includes artists, scholars, authors and a spiritual director from both Protestant and Catholic streams of the Church. Institute Founder and Director Dan Wilt, M.Min. leads the program (bio at the end), and draws on his extensive practitioner's experience with over 20 years as a worship leader, artist, songwriter, author and communicator.

Dr. Peter Fitch (Spiritual Theology and Classic Church Thought), Dr. Peter Davids (Biblical and Historic Worship Theology), Dr. Gregg Finley (Celtic Spirituality and History), Spiritual Director Lorna Jones (Spiritual Formation and Ignatian Studies), and others contribute to your formation as an artistic leader.



Peter Fitch, D. Min. (Spiritual Theology)



Lorna Jones, Spiritual Director (Ignatian Prayer)



Gregg Finley, Ph.D. (Celtic Studies and History)



Institute Masters Participant Cindy Rethmeier



Guest Faculty Brian Doerksen



Institute Intensive Participant Josh Raye

Other teachers, both live and via media, join us from the previously mentioned worship streams and others. Media content from many of today's key worship influencers is specifically contributed for the work of the Institute in shaping the postmodern worship artisan. Friends of the Institute such as N.T. Wright, Matt Redman, Brian Doerksen, Brian McLaren, Don Williams, John Eldredge and others have contributed interview materials for our work.

How Do We Learn Together?

Participants learn within an intimate community model, among the long-standing, trans-denominational Christian community of spiritual friends, artists and academics that is St. Stephen's University. On occasion, live guests join our community life to participate with us in both shared learning and teaching. Live guest faculty such as David Ruis (respected worship leader and artist), Andrew Smith (respected tap guitarist) Brian McLaren (respected author and movement leader) and Brian Doerksen (respected songwriter and worship leader) have already engaged with our community in Institute programs.

In another sense, our faculty might also be said to span the ages of the faithful, including voices from Orthodox, Roman Catholic and Protestant streams of the Church. Our training is centered around our faith in the resurrected Lord Jesus, applied to the strange and beautiful world in which we find ourselves. We welcome the vibrant learning that can come from bringing together divergent views, traditions and worldviews.

This is the gift of university study.

From this 21st century vantage point, the apostle Paul stands alongside of Irenaeus and St. Francis, who stand alongside of Augustine and Benedict, who stand alongside of Bonhoeffer and Herbert, who stand alongside Wright, Lewis, Chesterton and Oden, who stand alongside contemporary communicators in present and emerging Church worlds. We also are willing to listen for God to speak through nonbelievers, in academic, scientific, ethnic and creative spheres. In this creative collision of ideas, we believe that something will happen that will form the next centuries of worship and creative leadership flowing from the 21st century Church.

You'll find our teaching community easy to connect with, and highly concerned about your personal growth as a human being, as a Christian, as a creative influencer and as an influencer of the Church of today. Just as Luther's theological school became a primary influence in shaping and forming the Church of its day, so too we expect this program to catalyze fresh life, wisdom and perspective in the worship community both of today and tomorrow.

What Makes Your "3 Voice" Learning Model Unique?

Our Institute Master's program is distinguished from others by its roundtable learning environment (a highly effective historic learning model), engaging peers, academics and creative leaders in a literal conversation that touches themes of Spiritual Theology, Biblical and Theological Studies, Worship and Church History, Ancient and Emerging Worship Thought, Theology of Art and Creativity, Emerging Church and Postmodern Reflection, Creational Theology, Cultural Interface, Social Justice and Creativity, Ignatian Prayer, The Gifts Of Celtic Spirituality, Foundations of Western Civilization, Songwriting and more.

We intentionally seek to keep our classes small as often as possible to facilitate this interaction.

We also celebrate what we call *3 Voice Learning*. In this model, the

- 1) voice of students and teachers in concert converse with
- 2) the voice of an author from some part of the historic Church, and finally,
- 3) the voice of the Holy Spirit illumines beauty and revelation in the conversation.



An Institute Conference in Oxford



Learning In Roundtable Conversation



Ancient and Present Worship Integration

The Institute Master's program is built to strengthen you for the next phase of your personal, academic and spiritual leadership development, as a worship leader/artist/creative influencer, will be one of living transformation through this conversation – not simply a gathering of information. As the butterfly bursts from the chrysalis following a time of being hidden and formed within a womb of its own making, so too we believe that your choice to join in the experience of this Masters work will become a landmark season, a watershed encounter, with God, the riches of spiritual history, and God's creative activity in the world today.

For this reason, learning sessions have sometimes marked by times of extended worship and prayer ministry. SSU is a place where academics meets discipleship – and growth is a spiritual act. Your participation in that growth is vital to the success of your program. We believe that God will meet you in that posture of willingness to be changed.

What Is The Module Format?

Our Module format is designed to provide university level training for active leaders needing to remain active in their local sphere of influence. In order to facilitate this, our module format of training is based around two (2) week intensive “modules,” offered twice per year (over the course of two-years). Each module has a central focus on a particular time period in Church history (to guide our content), and becomes a launch point for the study of various topics in both the ancient and present world.

One of the four modules is an overseas, biblical site study tour in Greece and Turkey, Israel or Europe, joined with a third and final year of thesis work (either a written work that focuses on an area of your ministry passion, or a creative artifact that synthesizes your learning into a project that can feed the Church or culture of today). The module format of our Institute Masters program is a powerfully unique and proven model for equipping active spiritual leaders while you remain in your sphere of local, regional, national or international ministry.

Where Do We Live And Study During The Modules?

The Institute Masters program holds its two-week learning community modules at the stunning Dominion Hill Leadership Centre, with some on-site classes at St. Stephen’s University (15 minutes from one another).

If housing needs exceed Dominion Hill’s capacity, we occasionally place some students in other nearby facilities, but only for sleeping. Dominion Hill is our campus and classroom for this program, a beautiful facility situated on 40 acres of New Brunswick’s breathtaking forested hills. It is possible, in years to come, that some of our modules may be primarily done online via webinar technology, or in other locations in North America.

Reflection time is built into our daily routine, and our learning sessions have come to be known as times of retreat and rejuvenation, even “monastic, set-apart” experiences for participants. The beautiful people of our faith community in the area, our local towns, and the beautiful province of New Brunswick in eastern Canada, are responsible for some of this strong response from leaders around the world. The truth is, a *learning family* develops over time, and we are all the richer for one another’s presence in the program. We invite you into that experience.

Note: For Remote Modules on location in other countries, please inquire.

Who Else Is In The Program?

In your Masters program, you will interact with other contemporary artists and creative leaders from across the streams of the ancient and emerging Church world today, including Vineyard, Anglican, Presbyterian, Alliance, Pentecostal and many other denominations. Students will also be from other nations and ethnic backgrounds, enhancing our diverse community dynamic even moreso.

In some cases, participants are primarily worship leaders in local churches; in others the worship leader vocation is also tied with the calling to be a performing artist, visual artist, justice advocate, pastor, spiritual director, etc.

Each leader’s personal history is diverse, and therefore our perspectives are diverse. Our goal is not uniformity, but honest and humble dialogue in shared journey toward intimacy with God and understanding of His incredible world. You will also engage with participants not directly involved in the Institute Masters focus, from all walks of life and ministry activity, and from a variety of streams of the wider Church.

Could You Tell Me A Bit More About The Nature Of The M.Min. Degree?

The *Master Of Ministry Degree in Worship Studies & Spiritual Formation (M.Min.)* is a professional enrichment degree, rather than a standard, Ph.D. preparatory academic degree (such as an M.A.). In other words, while the program is very rigorous academically, its goal is primarily the enrichment of the leader – not primarily to be a building block for the further Ph.D. work. For this reason, the Institute Masters degree is considered a *terminal degree* - meaning that it is

built to be a degree that stands on it's own rather than being a precursor to another degree. While students may choose to go on to apply for Ph.D. or D.Min. work after completing this M.Min., it is not designed around this goal.

SSU is chartered by the Province Of New Brunswick, Canada to grant certificates, diplomas and degrees, and many schools, institutions and vibrant ministries in the world today are both appreciative of, and familiar with, the effectiveness of an SSU education. At SSU, we do not teach our students *what* to think - we teach them *how* to think. Many schools of higher education have recognized the strength of thinking that marks SSU graduates due to this focus on the Liberal Arts, and the student's tandem spiritual and academic formation.

How Much Time Do I Spend Specifically In Worship And Creative Studies?

Sixty-percent (60%) of the Institute Masters course work will be in tandem with the other general Master's students (Spiritual Theology, Leadership, Ignatian Prayer, Spiritual Formation, Church History), and forty-percent (40%) of the course work will be specific to Worship and Creative Studies.

Welcome To Our Learning Community

I personally look forward to hearing from you, and thank you for your interest in the Institute. We would also be grateful if you would let others know about what we are doing here. We would rather that friends join us through the years, rather than simply students. If you decide to apply and attend, consider doing so with another peer worship leader with whom you are connected.

More information on the program, including final dates and costs, can be found via our website, www.ssu.ca/theinstitute. If we can answer any further questions for you, please don't hesitate to either email or phone.

Blessings, and we pray that God will speak to you about His best for you as you consider joining us.

Toward the Bright Day,



Dan Wilt
Director, The Worship And Arts Institute
St. Stephen's University
Apply Online At: www.ssu.ca/apply

QUOTES FROM SOME OF OUR MASTERS PARTICIPANTS

“This (learning) experience is like no other. It is a beautiful program bursting with creativity, new friendships (and family); and is firmly rooted in sound and passionate theology.”

Justin Law, Worship Pastor/Recording Artist (MN, USA)

“The Masters has been the most enriching experience of my journey to date.”

Naomi Lippett, Artist, Cultural Advocate/Worship Leader (BC, CAN)

“Through these studies, I’m coming to a place of tension-filled peace through which I believe I can both listen to, and respond to, the church and culture of today. It’s been a great ride through thousands of years; seeing how men and women have struggled in their faith and knowledge of God.

This experience has invited me back to the innocent love a child has for his Father, and His creation. I feel alive in a way that music hasn’t fully captured, and yet this living joy is stirring melodies in my soul.”

Garrett Viggers, Dulcimer Recording Artist/Worship Pastor (CA, USA)

“I was intimidated to attend the program, mainly because I haven’t done any further education since high school. Instead of overwhelming me, the experience caused me to begin to think deeper. I’m really grateful for the learning because it has opened me up to expanding the way I process my thoughts concerning both God and the church. This further study helps me because it’s opening me up to what the counsel of the whole of Scripture is, as well as the counsel of the whole of church history – going back to the ancient church and learning all the way up through the present day.

The Masters broadens my picture; it broadens the scope, of how I’m viewing God, the lens through which I see Him and through which I see the Church. It affects every part of leading worship. The community environment is the best part about this method of learning. I’ve received as much from the students as I have from the teachers.

Their shared thoughts have really challenged me or made me view things in a completely different way, and their perspectives have caused me to let walls inside me to come tumbling down.”

Cindy Rethmeier, Songwriter/Recording Artist/Worship Pastor (CA, USA)

IMPORTANT REFLECTIONS FOR PROSPECTIVE STUDENTS ON OUR VIEWS RELATED TO FAITH AND LEARNING

Many prospective applicants have specific questions for us about a number of things. We will seek to address some of the dominant questions with simplicity and clarity for your decision about the program.

Our Perspective On Statements Of Faith And Christian Unity

Many people request Statements Of Faith for our programs. All make this request from good hearts, but often do so to *primarily look for the differences between our approach to belief and one's own tradition*. We believe that statements of faith often, fundamentally, can further disunity, and sabotage diverse discussion, in a bustling Church conversation.

However, as you seek clarity on your decision, we hope the following can be helpful to you on some level.

While St. Stephen's University has widely diverse influences in its professors and common life, the Institute Masters program (led by Dan Wilt, M.Min.) generally affirms the core beliefs expressed in [Vineyard Canada's Statement Of Faith](#). The wider university and professors who contribute to our Masters program come from various Anglican, Roman Catholic and other backgrounds.

While we prefer to allow themes from all traditions to form our thinking, including from Roman Catholic, Orthodox, Vineyard and many historic Protestant traditions, we would affirm the following.

In addition to affirming the historic creeds of Christendom, the following principles are foundational to the Christian faith as upheld and practiced by St. Stephen's University:

- 1) Belief in the plenary inspiration of Scripture, and acknowledgement that the Bible is the exclusive and definitive objective authority for the Church in all matters of faith and practice;*
- 2) Belief in the reality of consubstantial, co-eternal Trinity of Father, Son and Holy Spirit;*
- 3) Belief in the reality of sin as the pervasive condition of all men who have not become at one with God through faith in Jesus Christ;*
- 4) Belief in the vicarious and atoning death of Jesus Christ, God the Son, and the power of His resurrection;*
- 5) Belief in the necessity of personal faith in Christ's finished work for salvation or redemption from sin and condemnation;*
- 6) Belief in the reality of the personal indwelling of God the Holy Spirit, who desires to make Jesus the Lord of all aspects of the individual believer's life, and who empowers the Church by giving gifts of men;*
- 7) Belief in the personal return of Christ to this world at the future point in time to gather together His Church and to effect the final destruction of Satan;*
- 8) Belief in the reality of the final judgment of all men, when those who love God and keep His commandments will be drawn more fully into His presence, and when those who have rejected Him and have not kept His commandments will be removed forever from the joy of His love;*
- 9) Belief that the Gospel is indeed Good News to all who receive it, and a source of rejoicing and hope in all life's situations; and*
- 10) Belief that God calls upon all who love Him to proclaim His goodness throughout His creation; to be co-workers with Him in making His creation fruitful and hospitable to man; to encourage all that is beautiful in the lives of men by the grace of God; and to cause everything that is to redound to His glory!*

On The Gift Of Disagreement And Denominational Perspectives

We also must emphatically state something from the outset. The diversity of faith perspectives that we invite into our Masters program is, in our vision of learning, a gift. It is not a detriment. When students are postured to defensively react to other visions of faith and praxis we find that it stifles the benevolent listening that makes our unique programs tick. *Our reading lists and discussion times are not geared toward simply affirming that on which we all might agree.* Our reading lists are intended to welcome the process of provocative learning to occur. In our minds, this intellectual capacity in creative leaders, the ability to learn, discern, and enrich our perspective by hearing that of others, is essential to effective ministry in the 21st century.

This “only read that with which you agree” approach is often the posture in local church communities seeking to pastor diverse communities. Yet, in our university atmosphere, we welcome and guide the process of seeing the world differently. We deeply believe that we learn as much (or more) from that with which we disagree, than that with which we agree. We will draw on non-Christian sources, as well as Christian sources, to evoke healthy Christian reflection on the most difficult issues of our day.

In hopes of training leaders who easily converse with the culture around them (within and beyond church subculture), discern for themselves, engage in meaningful dialogue, and learn from that with which we disagree, we trust that we are forging leaders who can effectively communicate not only to their personal church world - but rather to the 21st century postmodern world in which we are carriers of the Kingdom.

For this reason, we will read books from folks like N.T. Wright, Brian McLaren, John Calvin, Augustine, Jeremy Begbie, Dan Brown, Therese of Avila and Athanasius - all toward the goal of effectively processing challenging issues in a thoughtful way.

We seek to glean the best, process the challenges, and create thinking, open-hearted and minded Christians. If this mix of missional, theological and philosophical diversity feels threatening, or is not what you might have hoped for, our program may not be for you.

This article may be helpful for you, written by one of our academics who teaches in the program:

[*Discussing Issues On Which Christians Do Not Agree*](#) by Peter Davids, Ph.D. (New Testament Studies)

On The Atmosphere Of Our Learning Session

If you are comfortable with having a glass of wine at dinner (or welcoming others to), laughter over an acoustic jam in a living room, talking with friends with equal comfort in a pub or a church, then this program is probably for you. If your background would cause you to feel uncomfortable in these environments, then it's possible there is a program elsewhere that may be better suited to your needs. We work with a very broad range of leaders and backgrounds, and this diversity is important to us. However, we also work hard to develop a rich atmosphere of friendship, mutual respect, and generosity of spirit in all of our interactions.

On The Term “Emerging” In Some Of Our Language

There has been much controversy in the past decade over terms related to various movements within nascent expressions of the church today.

We focus on worship studies, creative studies, historical studies, biblical studies and cultural studies. We are a university, often landing neither in the “Bible School” camp nor in the “non-Christian university” camp. We are university built around a rich, diverse Christian community. We seek to give our students a solid biblical worldview foundation, but we also want to teach them to think hard as Christians in a generation that won't settle for easy religious answers – answers we often settle for in church settings.

To accomplish this, we expose our students to ideas with which they would thoroughly agree, and those with which they would thoroughly disagree. With pastoral and academic guidance, we seek to train leaders to think well for themselves, in a way that has integrity, and remains true to orthodox views of the world. We develop missional, relevant and effective artists and lead worshipers.

The nature of our community is this: we are postmodern in feel, but traditional and orthodox in belief. As it is a university setting, therefore not every class is led by a professor with exactly the same Christian worldview.

For us, emerging = missional, currently blossoming and biblical. Yet, not everyone here holds the same views on what is utterly biblical – some views one may see as "accommodating postmodernity," while others see those views as being forms of "missional Christianity." Our vision is to guide that reflection in healthy, biblically affirming and worshipful/missional directions.

Regarding the "*Emergent Movement*," a particular stream *within* emerging expressions of Church today, we intentionally involve readings from their materials such as McLaren's *A Generous Orthodoxy* and articles from various voices within that movement. While we may not agree entirely with where many of their leaders land on issues related to atonement, homosexuality, etc., we do not believe that their voice has "nothing good" to contribute to the rambunctious and reformation-spirited conversations in the church. We count some of these leaders as friends, though we may agree and disagree on various points, and though our coursework does not major on all of the ideas expressed by these authors, we are not put off from recognizing the gift they have been, and are, to the Church's present conversations in incarnating faith in the 21st century.

We give our Masters students optimal spiritual formation training and classwork that we believe will deepen them as effective spiritual leaders. We also don't see a conflict with modern scientific approaches to understanding creation so long as they refrain from an anti-supernatural philosophy. Regarding postmodernism and the term "emerging," we are willing to learn from postmoderns in relation to the need to listen to minority voices, and to honestly evaluate the problems of the world without assuming that their is one "right" way of doing things.

We encourage our students to be thinking Christians in a rapidly shifting world, to be seekers after wisdom and truth in the Scriptures (even though we know its not always easy to understand exactly what they meant to their first readers).

We want to teach them to spend a lifetime trying to live in obedience to Jesus, and to what we believe the Scriptures are clearly teaching. All of our study is within the context of the Scriptures, and our reference points remain rooted in the teaching of Jesus Christ.

For the Institute Masters, it may be helpful for you to visit www.DanWilt.com, reflect on a number of posts available there, and consider if there is a sense of resonance with some of the ideas expressed there.

Particularly, visit posts such as:

[The Rise Of The Worship Artisan](#)
[Stumbling Into Mystery: Toward A Theology Of Worship](#)
[21st Century Worship Ideas Should...](#)

INSTITUTE MASTERS PROGRAM DETAILS

Please see our website (www.ssu.ca/theinstitute) for the most updated information.

Masters Module Acts To Benedict's Rule (1st - 6th c.)

Oct. 18-29, 2010; Oct. 15-26, 2012 (dates subject to change)

Module Cost: \$2700 CAD tuition + \$900 CAD food and accommodation at the Dominion Hill Retreat Centre in St. Andrew's, NB or a location nearby). Payment is due at the beginning of each module. *All costs are subject to change.*

Masters Module Gregory The Great To Thomas a' Kempis (7th - 15th c.)

March 7-18, 2011; March 4-15, 2013 (dates subject to change)

Module Cost: \$2700 CAD tuition + \$900 CAD food and accommodation at the Dominion Hill Retreat Centre in St. Andrew's, NB or a location nearby). Payment is due at the beginning of each module. *All costs are subject to change.*

Masters Module Reformation To Today (15th - 21st c.)

Oct. 19-30, 2009; Oct. 17-28, 2011; Oct. 14-25, 2013 (dates subject to change)

Module Cost: \$2700 CAD tuition + \$900 CAD food and accommodation at the Dominion Hill Retreat Centre in St. Andrew's, NB or a location nearby). Payment is due at the beginning of each module. *All costs are subject to change.*

Masters Module Biblical Lands Study Tour

Dates TBA (March 5-22, 2010; March 2012, March 2014)

Travel Tour Module Cost: Approximately \$5000 CAD/person (price will vary based on final trip location and travel factors). The biblical lands study tour takes participants to biblical and cultural sites in either Greece and Turkey, or Israel. This trip will be taken in conjunction with the other Master Of Ministry degree class students at SSU. Spouses are welcome, and costs will be determined. Payment for this module will be due in advance of the trip (tba).

All costs are subject to change.

Thesis Year

Begins When Student Has Successfully Completed All Modules (dates subject to change)

Thesis Supervision Cost: \$2000 CAD. Thesis details will be given throughout the course of your Institute Master's work. Your work over the year, as you continue about your other activity, will be supervised over distance. Should you need to continue beyond the allotted year on your thesis, there will be a one-time continuation fee of \$1000 CAD. All costs are subject to change.

Total Course Cost & Fees

Total Institute Master's Cost: Approximately \$17,800 CAD (Price will vary based on final trip location, travel factors, and thesis continuation fee). *All costs are subject to change due to university policy.*

Other Fees: Books and media. All of the titles necessary for the Master's program are available at SSU, either in our library or through Lorna Jones. Books can be purchased at very reasonable prices through Amazon's Used Book links, or new (<http://www.amazon.com>). A complete list of the titles you will need for the course will preface each module. A list of key books you will need to begin reading can be found at: <http://www.ssu.ca/theinstitute/institute-master-of-ministry-reading-list>.

Thesis Presentations & Graduation

At the conclusion of your thesis year, and at the final approval of your thesis supervisor, you will present your thesis or major project work during Commencement week at St. Stephen's University, and you will graduate that week at our commencement ceremony. (Graduation week is typically the 3rd week in April each year - dates subject to

change). You will receive your Diploma or Degree, and participate in the exercises. (Masters Degree students: you may purchase your silver hood separately if you would like to keep it).

MORE ABOUT SSU AND THE MASTER OF MINISTRY (M.MIN.) DEGREE

The following material is excerpted from the St. Stephen's University website (<http://www.ssu.ca>), and will give you more perspective on our unique Ministry Degree program:

Our ministry training programs are distinctive in several ways:

1. *We are trans-denominational in approach with a strong respect for ancient, traditional, contemporary and emerging forms of church leadership,*
2. *We blend a serious focus on academics with additional emphases on practical training and personal spiritual formation,*
3. *Our intention is to develop healthy spiritual leaders that will be able to build healthy Christian communities,*
4. *We encourage an "ancient-future" paradigm by studying classical Christian writers as well as brand new writers and discussing their insights for pastoral care today,*
5. *We deeply value the ongoing work of renewal that the Holy Spirit brings to the church in many different ways, and we help people to be practitioners, not just observers.*
6. *We include travel, prayer, study, community life, worship, conversation and mission as essential elements of Christian formation.*

SSU's approach to theological education is an attempt at a holistic preparation for a life of Christian ministry. It fuses together a striving for academic excellence, practical training in a local church or mission, and a serious focus on personal spiritual formation. All of this is carried out within SSU's vibrant, trans-denominational, community ethos. We are preparing leaders for the 21st century church by revisiting Christian classics as well as by studying emergent and postmodern writers. In this way we are working toward the formation of an ancient-future paradigm. We celebrate the whole Church and we also honor the renewing work of the Holy Spirit around the world.

We believe that much of theological education for the past several generations has been better at preparing researchers than spiritual leaders. In the words of Richard John Neuhaus,

"What is needed is not the training of religious technicians, but the formation of spiritual leaders."

We agree. In small, highly interactive classes, where people's real questions and life issues are faced in a caring way, students gradually become the message they want to convey. This process is greatly enhanced by our focus on Ignatian Spiritual Formation—classes in prayer that lead to personal self-awareness for the sake of serving others.

We are dipping into many fountains, both ancient and contemporary, from many parts of the Christian Church, to prepare healthy and authentic leaders for the future.

Course Work and Requirements Summary

* A 3 year modular degree program for those having an undergraduate degree or its equivalent and who have worked in professional ministry for at least 5 years.

* Involves 3 modules in St. Stephen, one in Israel or in Greece and Turkey, and the preparation of a thesis or ministry project

* Courses common to all modular programs include Ancient Insights for Today (4 credit hours per module), Church History (1 credit hour per module), Spiritual Formation (1 credit hour per module)

* Special component courses for the Master of Ministry in Worship Studies & Spiritual Formation will make up 40% of the course work per module (2 credit hours per module)

* Requires 42 credit hours (10 credit hours for 3 modules in St. Stephen, 6 credit hours for travel module, and 6 credit hours for thesis or ministry project)

Program Architecture

This program is designed to help deepen and refresh the thought and life of people that have been working in professional ministry areas for at least 5 years. The modules in St. Stephen give an overview of church history and introduce students to important classical Christian writings from 3 different periods:

- * Module Acts to Benedict's Rule (1st-6th cent.)
- * Module Gregory the Great to Thomas à Kempis (7th-15th cent.)
- * Module Reformation to Today (16th-21st cent.)

While modules do build on one another to some degree, it is possible to begin one's Masters work with any module (with the exception of the travel module).

In addition, students are introduced to methods of prayer in the Ignatian tradition of Spiritual Formation, and they also have 3 component courses.

- * Module 4—Bible Lands Tour (2 week trip to Israel or to Greece and Turkey)

This last module usually happens every 2nd year so it does not always come in the same order for all students. It is also not necessary to begin the program with Module Acts.

In-Between Module Reading And Writing

Students are generally required to read about 3,500 pages before each module, and will have some written assignments either before or after the modules.

Institute Worship Focus:

For each of these modules, approximately 60% of the classwork will be in classes with others in our General Master Of Ministry program. The other 40% of the courses will be in Worship Studies & Spiritual Formation, and will be separate from the other General Masters participants.

Our study tour will take place together with the larger Masters group. Participants and fellow learning partners in the General Masters Program may be pastors, social justice advocates, artists, mothers, youth pastors, counselors, business people and spiritual leaders from a wide variety of streams and disciplines within the church.

Course Requirements:

* Three Two-Week Study Periods involving Spiritual Formation, Church History, Historical Theology, Theology, Biblical Studies, and Worship and Creative Studies. Each module is equivalent to 10 credit hours.

* Study Abroad : 6 credit hours.

* Thesis: 6 credit hours.

General Long-Term Masters Module Timeline

October 2009 - Module Reformation
March 2010 - Greece/ Turkey Trip
October 2010 - Module Acts to Benedict's Rule
March 2011 - Module Gregory to a' Kempis
October 2011 - Module Reformation to Today
March 2012 - Greece/ Turkey or Israel Trip
October 2012 - Module Acts to Benedict's Rule
March 2013 - Module Gregory to a' Kempis
October 2013 - Module Reformation to Today
Spring 2014 - Greece/ Turkey or Israel Trip

Participants may begin in either Fall or Spring modules.

Added Note:

For reference, modules generally occur over the last two weeks of October each year, and the middle two weeks of March (with the exception of the Greece/Turkey trip, which is planned according to variables such as country safety, group travel bargains, etc.).

Biblical Lands Study Tour:

Our Biblical Lands Study Tour is a two week trip to either Israel or to Greece & Turkey.

What is it like to walk the same roads that the Apostle Paul and Jesus Himself traveled, to visit the Acropolis or the Dome of the Rock, to get a feel for the surroundings that most of the New Testament was written in?

The Ministry Program at SSU includes a two-week study abroad trip to either Turkey and Greece or Israel, depending on its political situation. This trip is designed to give a greater appreciation for the environment in which Christianity was born by providing historical and biblical explanations of the sites visited. Students and faculty travel on a chartered coach with a tour guide, and visit sites such as the Acropolis, the ancient cities of Ephesus, Corinthians, and Philippi, Jerusalem, Masada, and the Red Sea.

Accommodations on this trip are upscale hotels, and all meals are eaten at these hotels, or at various cultural restaurants throughout the day.

Expenses for this study abroad program are separate from regular tuition fees, and vary depending on the countries visited, and the tour group organizing the trip.

Our study abroad programs provide students with the opportunity to see first-hand the locations, cultures, artifacts, works of art, and architecture that they have been studying in the classroom. Significant written assignments, directed readings, and lectures are an integral component of each study abroad term. Faculty and students deliver lectures on-site at various historical and cultural locations allowing students to, for example, learn about Julius Caesar as they sit in the Roman Forum!

Aside from the educational benefits of these study abroad programs, students who have participated in these trips constantly comment on the invaluable life, character building, and worldview enhancing experience they have gained through traveling in community, and interacting with so many diverse cultures.

Please note: The fees for the Study Abroad Terms are typically paid in three monthly installments prior to the beginning of travel. Due to the costs involved with the program, these fees are normally not refundable.

Students enrolled in the Ministry Program—both residential and module students—participate in a two-week intensive study abroad trip to Israel or Greece and Turkey. This study abroad trip is optional for bachelor students and is required at the masters level.

The two week Greece & Turkey study abroad trip is worth 6 credit hours. Students participating in the trip prepare by doing assigned research and writing before leaving home. On the trip each student will also give a presentation on one of the topics that he or she has researched. Like every SSU trip, the specifics of the assignments change every year.

Should we go to Greece & Turkey rather than Israel, you can find more information here:
http://www.ssu.ca/admissions/greece_turkey.htm

Ministry Thesis:

Completion of a ministry thesis is also required. A ministry thesis or thesis project (sometimes called a "creative artifact") is required for the M.Min. degree with Honors, but it is also a means for someone to earn the M.Min. degree who would like to focus more concentrated and extensive study in one particular area. The guidelines for a thesis or thesis project are below.

*** MINISTRY THESIS**

The ministry thesis involves the preparation of an 80 page (double-spaced) theoretical essay that is in the form of a dissertation. Academic approval is required. Students must have demonstrated a strong ability to do research and to write. This option is not meant for most students.

*** MINISTRY PROJECT**

The ministry project involves a practical strategy that is designed and implemented under the supervision of a mentor (often the same Christian leader or faculty member that is supervising the student's internship program) and then described in written form. The preparation of a book, manual or study guide that addresses a specific ministry topic is also an acceptable alternative. In rare cases (to be determined by a consensus of the SSU Ministry Faculty) other options may be allowed.

Ministry project descriptions or books/manuals/study guides may be of 2 different types: Minor Projects (minimum 20 pages) or Major Projects (minimum 80 pages).

*** REQUIREMENTS**

The Essays for Projects should include most if not all of the following elements:

- 1) a description of the problem the student hopes to solve
- 2) a thesis statement
- 3) biblical insights that relate to the topic
- 4) theological/historical reflection
- 5) comparative review of several other models that have tried to deal with this problem
- 6) the student's particular strategy
- 7) what the student hopes to achieve in terms of learning and behavioral goals for those that will receive instruction through the project
- 8) evaluation of the project and/or the work completed at the point of writing

* COURSE CREDIT:

6 credit hours

Major Projects

Major Projects are to be followed by a 20-30 page theoretical essay that is academic in nature. This essay should draw upon a minimum of 20 sources (quality of sources to be determined in consultation with faculty supervisor).

Minor Projects

Minor Projects are to be followed by a 60 page theoretical essay that is academic in nature. This essay should draw upon a minimum of 40 sources (quality of sources to be determined in consultation with faculty supervisor).

We trust this information has been helpful to you as you make your decision. Blessings, and we look forward to hearing from you.

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