

United Lutheran Seminary

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Academic Catalog 2017-2018

United Lutheran Seminary
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The Seminary’s web site has the latest information about the Seminary, including special events, application and registration information, faculty and staff directories, and much more.

United Lutheran Seminary is fully accredited by the Middle States Commission on Higher Education (MSCHE), 3624 Market Street, Philadelphia, PA 19104
Telephone: 267-284-5000; and the Association of Theological Schools (ATS), 10 Summit Park Drive, Pittsburgh, PA 15275
Telephone: 412-788-6505.



United Lutheran Seminary is a seminary of the Evangelical Lutheran Church in America. www.elca.org



United Lutheran Seminary is certified as a Reconciling in Christ community: www.reconcilingworks.org

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Welcome from President Theresa Latini

It is my privilege to serve as the first president of United Lutheran Seminary. Grounded in the promises of God, this bold and innovative union of two historic Lutheran institutions, Gettysburg Seminary and The Lutheran Theological Seminary at Philadelphia, prepares public Christian leaders to participate in Christ’s ongoing ministry of healing, justice, and reconciliation.

In this 500th anniversary year of the Protestant Reformation, we are reminded of God’s faithfulness and ongoing renewal of the church’s ministry. By the power of the Spirit, God sends people to be the hands and feet of Jesus in the world. You are one of those people, and we believe God may be calling you to United Lutheran Seminary. We pray for you and plan for your presence with us.

We recognize that seminary students today need greater flexibility and more choices in pursuing their education. United Lutheran Seminary will offer you the finest in theological studies with multiple certificates and degree programs and a variety of creative pathways for following God’s call on your life whether that involves parish ministry, chaplaincy, teaching, social justice, non-profit administration, or lay leadership (to name but a few possibilities). Our new competency-based curriculum will enable you to integrate real life experience with in-class studies. You will strengthen and develop your capacities as a public Christian leader. Your heart will be prepared for ministry through prayer, spiritual friendships, active care for God’s creation, and communal worship.

Our first-rate faculty exemplifies and encourages academic excellence, rigorous scholarship, interdisciplinary and interfaith dialogue, and practical commitments to peace and justice. Our programs seek to prepare you for confessionally rooted, ecumenically connected, and culturally competent ministry. At United Lutheran Seminary, we are centered in the Lutheran confessional witness. We immerse ourselves in the study of scripture and learn from a great cloud of witnesses, theologians representing the global church throughout history. Our partnerships with the Washington Theological Consortium and the Eastern Cluster of Lutheran Seminaries, our lectureships, and our educational institutes place us in conversations across ecclesial and sociocultural boundaries. Here we not only learn from one another but also learn to love one another. Similarly, our two campuses in Gettysburg and Philadelphia provide a unique opportunity to be shaped for ministry in multiple contexts and to discover how to build bridges across geographic and socioeconomic divides. By God’s grace, this in and of itself may become a form of public witness to the reconciling work of Christ.

Whether you are a prospective student, current student, or lay leader interested in continuing education, we encourage you to explore all that United Lutheran Seminary has to offer, and we hope that you will join us soon.

The Reverend Dr. Theresa F. Latini
President



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Purpose

The purpose of United Lutheran Seminary is and shall be to educate and train faithful, capable and creative persons for public leadership in Christ’s church to enable the church to fulfill its mission, including preparing persons for the ministry of Word and Sacrament, Word and Service and other forms of ministry in the ELCA and other Christian traditions.

Our mission includes educating and training women and men to exercise leadership in the church and world, offering lifelong learning opportunities, and equipping the whole people of God to live their faith in their various and many Christian callings in the world. The mission also includes offering broad public educational and inspirational events and offerings, through courses, concerts, and education displays offered through the Seminary Ridge Museum, archives, and other events on our campuses in Philadelphia and Gettysburg.

Recognizing that students come with unique gifts, histories, and life circumstances, United Lutheran Seminary offers multiple degrees that prepare students for service in church and in the world. All degrees may be pursued full-time or part-time. Each degree is described in more detail in Degree Programs.





Who We Are

The History at Gettysburg . . .

At the meeting of the Maryland and Virginia Synod at Hagerstown, MD in 1825, a committee was appointed “to report a plan for the immediate organization of a theological seminary.” Two weeks later the full (Lutheran) General Synod confirmed the action, noting that \$10,000 had already been collected for the proposed school to prepare ministers of the Gospel. And the Synod’s convention went on to elect Samuel Simon Schmucker as the Seminary’s first professor, directing him to draft a constitution and prepare to open the fledgling “school of the prophets.”

In the fall of 1826, what is now the oldest and most historic Lutheran seminary in the Americas began carrying out its mission. Located in the small central Pennsylvania “borough” of Gettysburg, the little school in a bucolic setting found itself overrun by the greatest battle ever fought on American soil when in July 1863 the Civil War armies descended upon it. Today its original building, “Old Dorm” or Schmucker Hall, is a world-class museum, interpreting not only the great battle story on Seminary Ridge, but also civil war medical practices (since it was used as a hospital for months after the battle), and the role of religion in the mid- to late-1800’s. Gettysburg’s history includes a number of “firsts.” It embraced the first African American to study in a Lutheran seminary when Daniel Alexander Payne fled the south and enrolled in 1835. A century later, LTSG was the first Lutheran seminary to grant tenure to a female professor of sociology and psychology, Dr. Bertha Paulssen, a towering figure in 20th century Lutheranism who influenced

generations of leaders in urban and social ministries. Graduating from LTSG in the late 1960’s was Elizabeth Platz, the first woman to be ordained by a U.S. Lutheran body. In that same era, the seminary was one of the founders of the Washington Theological Consortium, which continues offering students access to a dozen schools of other traditions in the national capital area. A few years later, LTSG joined synods of the mid-Atlantic in forming the Town and Country Church Institute (TCCI), which has ongoing impact in preparing students for ministry in rural and small town communities. Today its 52-acre campus hosts thousands of visitors annually who come to visit the Museum, attend award-winning Music Gettysburg! concerts and enjoy an annual Brewfest that brings 2000 persons to Seminary Ridge on a summer day.

And at Philadelphia

Founded by the Ministerium of Pennsylvania in 1864, LTSP was first located in the City of Brotherly Love’s center city. It relocated to the Mount Airy neighborhood in 1889 on a historic site where the first shots of the American Revolution’s Battle of Germantown were fired a century before. That both schools were located on historic former battlegrounds may be symbolic of the battles raging in American Lutheranism, as well as the country at large in the 1860’s. While Philadelphia’s founding was motivated in part by growing regionalism, continuing disputes over language, and conflicting strong personalities, the overriding factor was a theological contest between Schmucker and those some referred to as the “old Lutherans.” The degree of authority and textual integrity of the Lutheran Confessions prompted church-dividing



theological disputes, which quickly eroded and no longer pertained after a few decades. Despite mutual recognition of one another’s confessional integrity, as well as holding virtually identical constitutions and congruent mission statements, the two schools retained their separate identities for over 150 years.

Similar to Gettysburg, for more than a century Philadelphia Seminary’s student population was largely made up of young Caucasian Lutheran men preparing for ordained ministry. Two major events of the 1970’s radically changed its ethos—the Lutheran Church in America’s 1970 decision



to ordain women; and the establishment of the Urban Theological Institute (UTI) in 1979. Offering evening and Saturday classes, the UTI quickly became a magnet for students of many denominations, including historic African American churches. Its founding and flourishing over four decades has enabled the Philadelphia campus to be one of the most ecumenical and racially and culturally diverse among North American seminaries. Building strong partnerships with local parishes, and the Episcopal Diocese of Pennsylvania, LTSP is recognized as a prophetic voice in its neighborhood and citywide. The annual Preaching with Power series features prominent African American preachers from throughout the country.

Becoming “United”

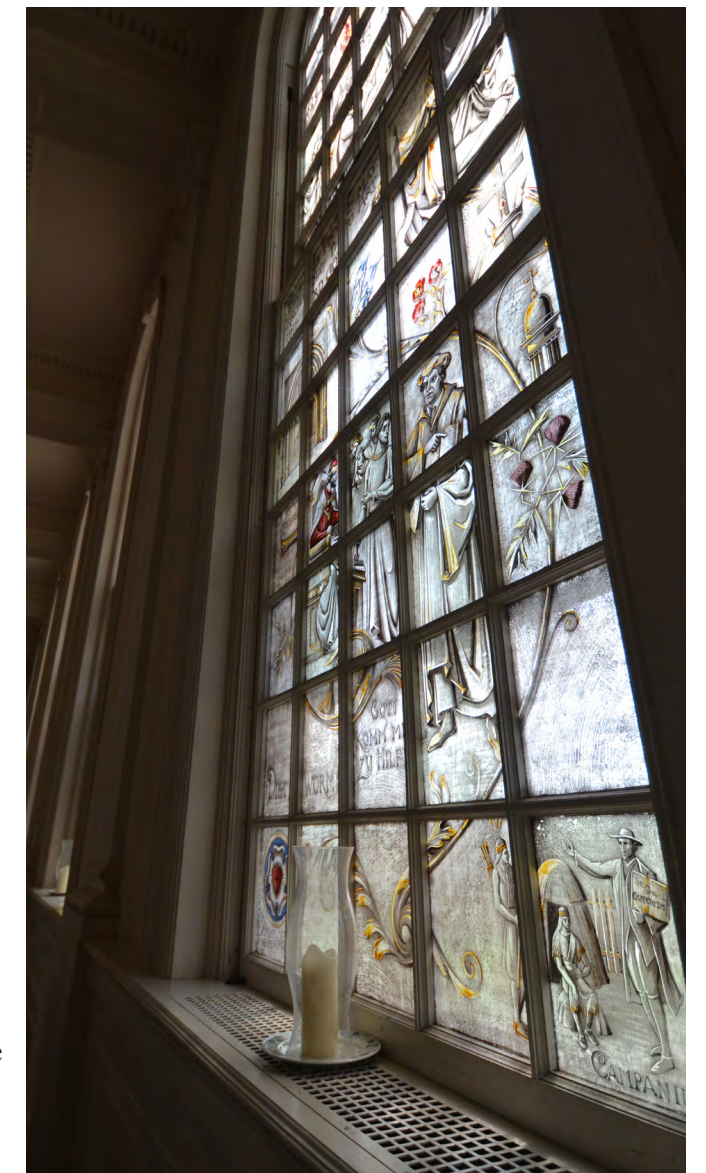
Over the course of the past century, there have been numerous attempts to reconfigure Lutheran theological education in the northeastern United States. At various points along the way, national church bodies attempted to merge Gettysburg and Philadelphia, which since the early 20th century were both member schools of the same Lutheran church bodies. The most promising era for unification occurred in the 1960’s, when Donald Heiges served as president of both for a seven-year period referred to as “the joint administration.” While coming close at several junctures, however, one or both schools’ boards always drew back, with decisions to expand collaboration but continue to function independently. In the mid-1990’s, the Evangelical Lutheran Church in America’s “Study of Theological Education for Ministry” called for the formation of geographical clusters. Together

with the Lutheran Theological Southern Seminary (LTSS), Gettysburg and Philadelphia formed the Eastern Cluster of Lutheran Seminaries. For a season it appeared as though such clustering would be the extent of any reconfiguration. In 2012, however, LTSS declared its intent to merge into Lenoir Rhyne University, becoming part of its College of Theology. And in January 2016, the boards of Gettysburg and Philadelphia determined to explore the feasibility of full institutional consolidation.

Some may ask, “So what was different this time from all previous attempts to bring the two Pennsylvania seminaries under one umbrella?” To be sure, there were some “push-factors.” Key among them were economic realities and changing enrollment patterns. But beyond that, leaders of both schools felt a “pull” into the future, believing that by joining forces new approaches to theological education and leadership formation could be marshalled. From the outset, the goal was “more than a merger.” The “more” involves a robust scholarship effort to reduce costs to students, innovative pedagogical approaches (inter-disciplinary, competency-based, praxis-oriented), and challenging students to experience the richly diverse contexts in historic Gettysburg and urban Philadelphia. As they contemplated this bold and inevitably disruptive (which all transformative change involves) move, the boards were fortified by statements from the ELCA’s Conference of Bishops, encouraging seminaries to capture a time of *kairos* (God’s time) in which dramatic moves may be required.

Beyond its intrinsic value, which the new school’s leaders are convinced will enhance the already-strong offerings on both campuses, the move

to unite bears strong Christian witness at this juncture in history, when so many forces of disunity and polarization surround us. Our prayer is that both practically and prophetically, becoming the United Lutheran Seminary offers faithful and courageous witness that might ripple out broadly into the church and the world. And those who constitute its faculty, staff and student body in its early years will truly be making history!



The Seminary Learning Community

Our Context

United Lutheran Seminary carries on a rich and varied tradition of theological education as one school on two campuses. ULS students prepare to serve as pastors, deacons, deaconesses, professors and informed lay people in service to the church's mission for the sake of the world, and are invited to engage both the Philadelphia and Gettysburg contexts throughout their educational experience. ULS students learn within a community rich in theological conversation, encouragement and fellowship opportunities. Through the expertise and dedication of faculty and staff we equip students to be healthy leaders, who are adept at interpreting texts, situations and relationships, nurtured in habits of spiritual, intellectual, social and vocational formation, keenly aware of diverse cultural contexts and able to lead in ways faithful to the good news of Jesus Christ.

The state-of-the-art Brossman Learning Center opened in Fall 2005 on the Philadelphia campus and quickly became the new hub of the campus, housing Enrollment Services offices and a number of learning resource centers, as well as high-tech classrooms, seminar and study rooms, a great hall, mail center, and common rooms. The Schaeffer-Ashmead Chapel has been renovated to accommodate more varied worship styles and is joined by William Allen Plaza, which connects the seminary campus to the Mt. Airy business district and acts as both a plaza open to the community and as a setting for activities. The Wiedemann Center,



dedicated in 1998, provides contemporary housing for seminarians and their families, as well as the offices of the Southeastern Pennsylvania Synod of the ELCA.



The Gettysburg location of ULS offers an expansive 52-acre campus for students and their families. The historic campus adjoins the National Military Park and is conveniently located in the commuting corridors to Washington, D.C., Baltimore, Harrisburg and Frederick. Its buildings range from the oldest American Lutheran facility for theological education (1832) to the renovated Valentine Hall, containing state of the art classrooms, community spaces and administrative offices. Directly across from the student apartment quadrangle is a YWCA offering students, faculty and staff the use of an Olympic-sized pool, gym, racquetball courts, new exercise equipment, sauna, playground, picnic area and more. All facilities necessary for a robust theological education are available: a technologically superior library, committed faculty and staff, opportunities for community involvement, resource sharing with the adjacent Gettysburg College, and the Seminary's location within the



community of Gettysburg. Community is also strengthened by the use of information technology as an integral part of the Seminary's mission and continues to play a key role in the future of theological education.

As a way of fulfilling its role as steward of resources, the Gettysburg campus recently began an effort to "Gett Greener" across the whole ULS community, making environmental stewardship a priority. From our composting program and community gardens to our 64 geothermal wells, the community in both Gettysburg and Philadelphia is passionate about raising awareness and reducing its carbon footprint. The initiative includes faculty, staff, students and their families.





Spiritual Formation

The foundation for spiritual formation at United Lutheran Seminary occurs in corporate worship. When the community gathers for worship, students and their families, faculty, and staff bring everything they have – their stories and hopes, intentions and fears, triumphs and limitations, their minds, hearts, and hands – to be addressed by God. At worship, God transforms God’s people by the Word and Spirit and sends them out for the life of the world. That transformation and mission is what seminary is about, and the ultimate aim of curriculum and community. Worship schedules on each campus vary by season, but typically include an opportunity to gather Monday through Friday. The Seminary’s corporate worship uses a wide range of settings, forms, and styles, and many church-wide and international guests connect the

global scope of the faith to the Seminary’s spiritual life. Students, faculty, and staff are all invited to lead the community in worship.

Spiritual formation takes place in many ways in many places – in classroom study, prayers and devotions, field education, small groups, retreats, and community life. In addition to daily chapel services, it is common to find students meeting for Bible study, lectio divina, evening prayer, or personal devotional time in dedicated spaces on both campuses, through meditation, art, journaling, centering prayer, or other traditional and creative forms of spiritual practice. Certain faculty and staff at both campuses are available for pastoral care as part of ULS’s student care teams. All members of the community are invited to participate in and take advantage of spiritual formation offerings on both campuses of the Seminary.

Intellectual Formation

The Seminary’s educational programs are enhanced through several important institutional relationships and through institutes which highlight aspects of the Seminary’s mission.

Ecumenical Community

Striving to be faithful to Paul’s letter to the Ephesians (4:11-12) the Seminary pays close attention to the fact that God’s gifts include the prospect that “some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building

up the body of Christ.” Our learning community depends on a variety of gifts and serves to equip many different people for the work of God’s church. We are a diverse community of learners from a spectrum of Christian traditions and from different cultural backgrounds. The Seminary strives for an ecumenical education for all students, preparing leaders for the life and witness of the church in the 21st century.

Academic Institutional Relationships

The Seminary’s educational programs are enhanced through a variety of domestic and international institutional relationships that enable the student to maximize educational resources available. Opportunities exist for study with other ELCA Seminaries and the schools in the Washington Theological Consortium. Further information regarding specific educational opportunities is available from the Dean of the Seminary.

In addition, the Seminary regularly welcomes students from Africa, Asia, Europe, the Middle East, and South America into its community. Their presence enriches the life of the Seminary and serves as a reminder of the global dimension of the church of Jesus Christ.

Institutes and Related Programs

The educational and community life of the Seminary benefits from various institutes and special programs, including Asian Theological Summer Institute, Institute for Luther Studies, Preaching with Power, Stewardship of Life Institute, Town and Country Church Institute, and Urban Theo-

logical Institute. In addition, various lectures and programs are offered throughout the year.

The Eastern Cluster of Lutheran Seminaries

Formed in 1994, the Cluster originally partnered Lutheran Theological Seminary at Gettysburg, Lutheran Theological Seminary at Philadelphia, and Lutheran Theological Southern Seminary (Columbia, SC) to collaborate where appropriate. With the creation of United Lutheran Seminary and the integration of Southern Seminary into Lenoir-Rhyne University, the Cluster continues to partner in the “one library under three roofs,” allowing greater access to library resources for all students. Various grants have allowed for significant collaboration in vocational discernment of church leaders.



Social Formation

The Student Association

The student association is made up of all first degree students enrolled at United Lutheran Seminary. Students will elect executive officers and class representatives to serve on student association council. Through this association, students organize details of life together and care for such issues as may arise in the seminary community. The student association strives to serve the community by providing opportunities for students and their families to be active in campus life and to offer experiences relevant to one’s future ministry.

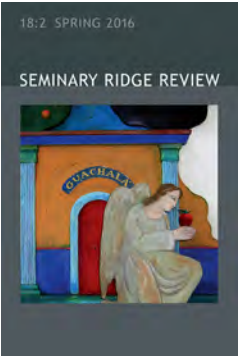
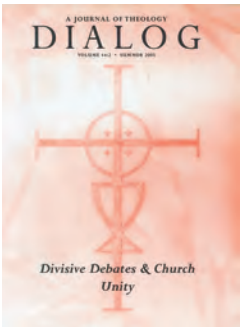
Publications and Events

United Lutheran Seminary takes full advantage of the full range of digital and print communication toolbox.

Digital Media

United Lutheran Seminary’s most up to date source of information at any given time is its web-site at **www.UnitedLutheranSeminary.edu** featuring information for students, alumni/ae, prospective students, congregations, donors, other

church leaders and the general public. Events, academic calendar updates, news and new information can be found there. Links to the facebook pages related to United Lutheran Seminary, daily calendars and important resources and messages will also be included on or linked from the website. The Seminary connects to all students, faculty and staff through direct email as well.



Podcast: The Seminary Explores “The Seminary Explores” is a half-hour podcast. Begun in 1970 as a radio broadcast, the program deals with current issues in church and society. Visit the Seminary website to listen to podcasts.

Print Publications

A long standing journal, the *Seminary Ridge Review* (SRR), is published semi-annually, fall and spring. The SRR functions as a theological roundtable for faculty, alumni, rostered church leaders and other scholars. It explores theological currents of the day, lectures offered at one or both campuses, and the issues that emerge in the intersection of theological and cultural debates, including lectures, essays, sermons, book reviews, poetry and more. SRR is a publication of the faculty and is managed by the Office of Communication.

Dialog: A Journal of Theology is associated with the Seminary by virtue of its editor, the Rev. Dr. Kristin Johnston Largen, serving on the faculty. *Dialog: A Journal of Theology* is a subscription based quarterly scholarly journal available at Wentz and Krauth Libraries.

Public Offerings of Fine Arts: Music, Gettysburg!

Music, Gettysburg! is a concert series dedicated to bringing the best musical performances, free of charge, to south-central Pennsylvania. Jointly sponsored by the Seminary and the wider community, it presents 15-20 concerts a year in the Seminary’s chapel on the Gettysburg campus, featuring both local performers and internationally recognized artists. While the musical range is wide—from trombone choirs to military choruses—choral, orchestral and organ works form the center of the program, taking advantage of the chapel’s instruments and acoustics. Students are welcome not only to attend concerts, but also to perform as a part of the choral performances of works such



as J. S. Bach’s St. John Passion, Nancy Galbraith’s contemporary *Missa Mysteriorum*, or Brahms’ German Requiem.

Public History on the Gettysburg Campus: The Seminary Ridge Museum

The Seminary Ridge Museum is the state-of-the-art product of a rehabilitation of Schmucker Hall on the Gettysburg campus, the most historic Lutheran facility of higher education in the Americas. This new museum, opened on July 1, 2013 offers an unprecedented opportunity to interpret the first day of the Battle of Gettysburg, the care of the wounded and human suffering that took place within Schmucker Hall during its use as a field hospital and the moral, civic and spiritual debates of the Civil War era. It is a joint venture of the Lutheran Theological Seminary at Gettysburg, the Adams County Historical Society and the Seminary Ridge Historic Preservation Foundation.

Interactive elements in exhibits as well as an outdoor historic walking trail and activities on the grounds expands the museum’s appeal for wide range of audiences. Curriculum materials for schools and special group tours focus on issues of character and conscience as they relate to Gettysburg. The role of women is told through volunteer nurses at the hospital, including the Daughters of

Charity. African American visitors will find themselves in the legacy of Bishop Payne and the stories of local African American families, anti-slavery activists and soldiers who served in the United States Colored Troops.

Education Programs

Courses Offered by United Lutheran Seminary are:

- 1. Integrative:** Students will have strong integration between contextual formation and coursework. Across the curriculum, students will have opportunities in all their courses to bring their practical and academic experiences together. The Seminary is committed to integrating the various traditional disciplines into every course, such that courses will have multiple components from various academic disciplines.
- 2. Experiential:** Students are actively engaged in the learning, rather than passively receiving knowledge. This is exemplified particularly in the variety of assignments in each course.
- 3. Empowering:** Students will finish courses with gained knowledge and with confidence that they can work within communities to invite and equip others to engage in ministries. The catch-phrase here is “empowering to empower, not empowering to perform.”

Course requirements for each program are met through specified core courses, divisional electives (“required electives”), and free electives. Additional offerings are available through the Seminary’s participation with other academic institutions. A full

year of academic study consists of a fall semester, January term, and spring semester, with a full-time course load being 12 credits each semester, and includes possibilities for study during the January term. Degrees may be earned as a part-time student, taking less than 12 credits in a semester. Detailed information regarding academic policies and procedures is contained in the Student Handbook.

January Term

United Lutheran Seminary seeks to provide an inclusive and holistic learning context for the formation of church leaders. The January Term furthers this holistic intention by seeking to broaden the experience of both students and faculty through teaching subjects not otherwise covered in the curriculum and teaching them in creative ways. This also is a prime time for students to go on immersion trips, both domestically and internationally. United Lutheran Seminary partners with other Lutheran Seminaries in this endeavor.

Independent Study Courses

Students may negotiate independent study projects in the various disciplines of the curriculum. Proposals are prepared in consultation with the instructor concerned and are subject to approval by the Dean. Independent studies, normally, may not be used for required courses, and are meant to be utilized by individual students only rarely, after other options have been exhausted.

Academic Policies

Residence: The minimum ‘residency’ requirements for study on either/both campuses of United Lutheran Seminary are determined by accreditation standards. Residency means the courses are offered on campus; students are not required to live on campus. Hybrid courses with at least 51% of the course delivered on a single campus qualify as residency courses; fully online courses do not qualify as ‘residency’ courses. The minimum residency requirement by degree is: Master of Divinity, 24 credits; Master of Arts in Ministerial Leadership, Master of Arts, and Master of Arts in Public Leadership degrees, 15 credits; Master of Sacred Theology degree, 9 credits; Doctor of Ministry degree, 9 credits.

Grading: The Seminary offers a choice in the grading system. Students have the option of choosing either P (Pass) / F (Fail), or a letter grade for the evaluation of their performance in a course. Choices regarding pass/fail grades or letter grades are made for each course each time a student registers. Any changes from initial registration choices must be made through the Registrar’s office by the end of the drop/add period for the term. The Master of Sacred Theology (STM) and Doctor of Ministry (DMin) degree programs require letter grades. First degree students taking STM and/or DMin courses are subject to the same grade, course expectations, and grade submission dates as STM/ DMin students. Senior students are responsible for making sure that their work is submitted in time for graduation requirements. Further information is available in the Student Handbook

Degree Programs

Master of Divinity (MDiv)

Goals: This degree program prepares persons for service in a variety of pastoral settings as ordained pastors in the Evangelical Lutheran Church in America (ELCA) or for service in similar leadership positions in other denominations. The program provides the necessary tools and resources for the spiritual, vocational, professional, and theological requirements of pastoral leadership. In the ELCA, the program works in conjunction with the student’s candidacy committee in preparation for rostering as a minister of Word and Sacrament. The degree, normally a four year program when taken full-time, requires a total of 72 academic credits, as well as non-credit contextual formation experiences. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. Students may complete the degree using a “residency” track or a “distributed learning” track. If the degree is not completed within eight years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

- 1. Proclaims faith in the Triune God
 - a. Empowers others to live out their baptismal vocation and helps others identify and affirm their spiritual gifts
 - b. Builds up the whole community by the Word of God
 - c. Integrates core biblical, theological and historical tenets into the daily life of the community

- d. Equips people to share their faith stories and experience the gospel in their lives
- e. Guides communities in reading and engaging the Bible

2. Nurtures the community through worship of the living God

- a. Demonstrates an ability to lead a community in worship, including ecumenical and interfaith settings
- b. Equips lay leadership in worship
- c. Designs and implements various worship services in a variety of styles and settings
- d. Nurtures an environment of hospitality, particularly through a proper use of the means of grace
- e. Incorporates the worship traditions of the church in a contextually appropriate manner

3. Equips and leads communities to participate in God’s ongoing work in the world

- a. Engages in advocacy and social/ecological justice
- b. Demonstrates awareness of the critical societal issues of a specific community
- c. Engages in ecumenical and interreligious partnerships
- d. Establishes opportunities to walk with people who are marginalized
- e. Empowers the congregation to enact in word and deed the promises of the Reign of God.
- f. Engages contexts both local and global in ways that invite dialogue

4. **Fosters communities of Christian care**

- a. Provides pastoral care and nurtures relationships through a variety of means
- b. Engages in counseling appropriately
- c. Engages local/national/global events pastorally, theologically and publically
- d. Fosters reconciliation both individually and congregationally

5. **Administers the life of the community of faith**

- a. Stewards the congregation’s resources and encourages all congregants to share their time, gifts and talents
- b. Develops and equips volunteers and staff
- c. Facilitates congregations to function in a healthy manner
- d. Organizes the life the church through budgeting, policy and communications

6. **Leads communities through transformative change grounded in the gospel**

- a. Assesses the local context and its inherent assets, challenges, and opportunities
- b. Helps congregations discern, articulate and implement a shared vision
- c. Understands the dynamics of conflict and leads individuals and groups toward honest dialogue and constructive action
- d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation

7. **Practices wellness in one’s personal and professional life**

- a. Practices Christian Spiritual Disciplines, including Sabbath rest

- b. Integrates healthy practices, including diet, exercise, mental and physical health, into one’s lifestyle and encourages others to do the same
- c. Maintains and cultivates clear and healthy boundaries
- d. Engages in and promotes lifelong learning
- e. Engages the biblical, theological and historical Christian teachings around consumerism

MDiv course requirements are:

- I. Required courses (54 credits)
 - A. Biblical Studies (18 credits)
 - The Language of Early Church and the Church Today
 - Reading and Telling the Story
 - The Story of Israel
 - The Story of Jesus and the Early Church
 - The Bible at the Crossroads of Church and Culture
 - Biblical Studies Elective
 - B. History and Theology (18 credits)
 - Creation, Sin, and New Creation
 - Dynamic Faith of the Church
 - Lutheran Foundations (or denominational equivalent)
 - The Gospel and Freedom
 - Globalizing Christianity
 - Doing Theology in a Religiously and Culturally Diverse World
 - C. Praxis
 - Worshipping Community
 - Presence and Community
 - Church in Society

Preaching the Gospel
Congregational Formation and Education
for a Changing Church
Equipping the Saints

- II. Free electives (18 credits)
- III. Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MDiv degree program Contextual Formation consists of three required components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail).
 - 1. Ministerial Leadership
In either the first or second year of study, a student normally will be assigned to a congregation for two semesters to engage in many practices of ministry in order to develop skills and vision related to ministerial leadership. For students who are employed in a congregational setting, it is possible for such a setting to serve as their initial contextual formation site with the permission of the Director of Contextual Formation.
 - 2. Critical Reflection on Praxes of Ministry
This is a peer group-based action-reflection program in which students foster their theological understandings of pastoral ministry as they intentionally integrate their praxes of ministry, systematic theology, and the formation of their personal and ministerial identity. For students whose denomination requires a unit of Clinical Pastoral Education (CPE) as an ordination requirement, they would use such an experience

to fulfill this contextual formation requirement. For students whose denomination does not have such a requirement, they will work with the Director of Contextual Formation and the Director of Field Formation to establish a peer group-based action-reflection program. Normally a student will complete this requirement prior to beginning their Ministerial Immersion experience, though exceptions may be granted by the Director of Contextual Formation.

3. Ministerial Immersion
Students will immerse themselves in a parish-based setting for up to 2,000 accumulated hours to allow them to develop and demonstrate competencies for a number of established outcomes as outlined in the Contextual Formation manual. For ELCA students this is accomplished through an assigned internship. For non-ELCA students this could be accomplished in a variety of ways that involve immersion into the leadership roles and workings of a congregation. These students will work with the Director of Contextual Formation and the Director of Field Formation to establish appropriate settings that would allow them to develop and demonstrate the stated competencies.

- IV. Non-credit requirements
 - Sexual Abuse Prevention Workshop
 - Anti-Racism Workshop
 - Spiritual Formation

For students choosing a ‘residency’ track, the following sample grid illustrates one way of fulfilling the degree requirements, assuming full-time study for three academic years and one year of ministerial immersion.



Residency Track

Year 1			
August Intensive	Fall	January Intensive	Spring
The Language of the Early Church and the Church Today	Reading and Telling the Story	Free elective	Story of Jesus and the Early Church
	Creation, Sin, and New Creation		Lutheran Foundations
	Dynamic Faith of the Church		Presence and Community
	Worshipping Community		Free elective
		Ministerial Leadership	
Year 2			
August Intensive	Fall	January Intensive	Spring
	Story of Israel	Free elective	Bible elective
	Church in Society		The Gospel and Freedom
	Preaching the Gospel		Globalizing Christianity
	Free elective		Congregational Formation and Education for a Changing Church
Summer or Extended over Year: Critical Reflection on Praxes of Ministry			
Year 3 or 4			
Ministerial Immersion			

For students choosing a ‘distributed learning’ track, the following sample grid illustrates one way of fulfilling the degree requirements, assuming study for four academic years and one year of ministerial immersion.

Year 3 or 4			
August Intensive	Fall	January Intensive	Spring
	Bible at the Crossroads of Church and Culture	Free elective	Free elective
	Doing Theology in a Religiously and Culturally Diverse World		Free elective
	Equipping the Saints		Free elective
	Free elective		Free elective

Distributed Learning Track

Year A			
August Intensive	Fall	January Intensive	Spring
Creation, Sin, and New Creation	The Language of the Early Church and the Church Today	Worshipping Community	Reading and Telling the Story
	Dynamic Faith of the Church		Presence and Community
Year B			
August Intensive	Fall	January Intensive	Spring
Church in Society	Story of Jesus and the Early Church	Preaching the Gospel	Story of Israel
	Lutheran Foundations		Globalizing Christianity
Ministerial Immersion			

<i>Year C</i>			
August Intensive Congregational Formation and Education for a Changing Church	Fall The Gospel and Freedom	January Intensive Equipping the Saints	Spring Bible elective
	Free elective		Free elective
Summer or Extended over Year: Critical Reflection on Praxes of Ministry			
<i>Year D or E</i>			
Ministerial Immersion			
<i>Year D or E</i>			
August Intensive Doing Theology in a Religiously and Culturally Diverse World	Fall Free elective	January Intensive Bible at the Crossroads of Church and Culture	Spring Free elective
	Free elective		Free elective

Degree Concentrations

Students bring a rich diversity of gifts to the task of theological education. To create the maximum potential for students to grow in their gifts for ministry, in addition to the standard outline of the curriculum, we offer concentrations in a specialized field of study. Normally, at the end of their first year of study, a student, in consultation with his or her advisor, may select a concentration. A concentration includes twelve credits that enable the student to take active direction in his or her learning for the flourishing and deepening of their gifts for ministry.

Concentration in Black Church Ministry

The Concentration in Black Church Ministry offers students a specialized program of study to equip persons for ministry in a Black Church context. A student who wishes to pursue the concentration should confer with the director of the concentration to choose at least 12 credits, typically from among the following:

- African American Church History
- African American Theology
- Worship in the African American Tradition
- Preaching in the African American Tradition
- A Bible course designated for the concentration
- A Free Elective course designated for the concentration

Concentration in Town and Country Church Ministry

The Concentration in Town and Country Church Ministry is rooted in the Town and Country Church Institute (TCCI), an endowed program of the Seminary. The purpose of the concentration is to enhance ministry study with focus in specific settings (open country to towns of 10,000 in population), but it is not intended to narrow studies to the exclusion of other contexts, nor to inhibit broad preparation for ministry wherever God and the church might call one to service. A student who wishes to pursue the concentration should confer with the director of the TCCI to choose at least 12 credits of course offerings and learning experiences from the categories below.

1. Rural & Small Church Ministry (3 credits; required; also fulfills Church in Society core course)
2. Immersion in a rural setting (3 credits or equivalent)
 - a. Environment & Religion in Northern Appalachia
 - b. Small Town and Rural Ministry Immersion with Wartburg/Luther Seminaries
 - c. Other immersions from the Appalachian Ministries Educational Resource Center
3. Other courses elected by the student in consultation with director of CTCCM (6 credits)
 - a. Additional immersion from #2, above, if so desired
 - b. Other relevant offering from the Theological Praxis area of curriculum: for example, Ecological Christianity & Stewardship; Green

- Preaching; Urban Ministry courses for broadening and comparative experience, etc.
- c. Contextual Formation in a rural or small town setting

Other concentrations may be available, including, but not limited to, Interfaith, Metropolitan/Urban Ministry, Multicultural Ministry, Public Leadership, Theology and Public Life.

Master of Arts in Ministerial Leadership (MAML)

Goals: This degree program prepares persons for leadership service in the church. In the ELCA, the preparation for service is in conjunction with the student’s candidacy committee in preparation for rostering as a deacon, a minister of Word and Service. The degree, normally a two year program when taken full-time, requires a total of 51 academic credits, as well as non-credit contextual formation experiences. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

- Competencies:** A graduate of this degree program:
1. Nurtures communities grounded in and able to witness to the Word of God
 - a. Proclaims the gospel through one’s chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one’s results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large

- b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
 - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other
 - d. Strengthens an environment of hospitality, particularly complementing use of the means of grace
2. Equips and leads communities to participate in God’s ongoing work in the world
- a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
 - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
 - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
 - d. Establishes opportunities to walk with people who are marginalized
 - e. Engages in ecumenical and interreligious partnerships
3. Fosters communities of Christian care
- a. Provides pastoral care and counseling appropriately (and develops a referral network) in order encourage community members to grow more fully into the abundant life of God
- b. Equips others in the community to extend care in and beyond the faith community
 - c. Engages local/national/global events pastorally, theologically, and publicly in order to help community members make sense of and act in the world in light of the faith
 - d. Nurtures relationships that foster spiritual resilience and encourage reconciliation both individually and congregationally
4. Oversees the organizational life of the community
- a. Develops and equips volunteers and staff to carry out the administrative functions of the community
 - b. Equips organizational leadership to steward resources and encourage all members of the community to share their time, gifts, and talents
 - c. Facilitates the ability of the community to relate to each other and function in a healthy manner
 - d. Organizes the life of an agency or organization through budgeting, policy and communications
5. Leads communities through transformative change grounded in the gospel
- a. Leads assessment of the local context and community in order to identify its inherent assets, challenges, and opportunities
 - b. Helps organizations discern, articulate, and implement a shared vision
 - c. Understands the dynamics of cultural change and conflict management in order to lead individuals and groups toward honest dialogue and constructive action

- d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation
6. Models wellness in personal and professional life
- a. Practices Christian spiritual disciplines, including Sabbath rest
 - b. Integrates healthy practices into one’s life-style that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
 - c. Maintains and cultivates clear and healthy boundaries
 - d. Engages in and promotes lifelong learning
 - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

MAML course requirements are:

- I. Required Courses (21 credits)
- Reading and Telling the Story
Story of Israel or Story of Jesus and the Early Church
Creation, Sin, and New Creation
Lutheran Foundations (or denominational/ecumenical equivalent)
Church and Society
Preaching the Gospel or Congregational Formation and Education
Choice of Public Theology courses
- II. Specialization Courses (18 credits)
- Students choose 18 credits related to preparation in an area of specialization, including 3 credits in a specialization project. Since up to 25 credits may be transferred from other accredited graduate schools to apply toward the

MAML degree, all of the specialization course requirements except the project may be taken at another accredited graduate school. All transfer credits are subject to review before being accepted.

III. Free electives (12 credits)

IV.Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MAML degree program Contextual Formation consists of three required components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail).

1. Ministerial Leadership

In either the first or second year of study, a student will normally be assigned to a ministry setting for two semesters to engage in many practices of ministry in order to develop skills and vision related to ministerial leadership. For students who are employed in a congregational setting, it is possible for such a setting to serve as their initial contextual formation site with the appropriate permissions.

2. Critical Reflection on Praxes of Ministry

This is a peer group-based action-reflection program in which students foster their theological understandings of pastoral ministry as they intentionally integrate their praxes of ministry, systematic theology, and the formation of their personal and ministerial identity. For students whose denomination requires a unit of Clinical Pastoral Education (CPE) as a requirement for rostering, they would use such an experience to fulfill this contextual formation requirement.

For students whose denomination does not have such a requirement, other peer group-based action-reflection programs may be set up. Normally a student will complete this requirement prior to beginning the Ministerial Immersion experience, though exceptions may be granted.

3. Ministerial Immersion
Students will immerse themselves in a ministry setting to allow them to develop and demonstrate competencies for a number of established outcomes. For ELCA students this is accomplished through an assigned internship. For non-ELCA students this could be accomplished in a variety of ways which involve immersion into the leadership roles in a ministry setting. All students will be in appropriate settings which allow them to develop and demonstrate the stated competencies and meet ecclesiastical requirements for rostering.

- V. Non-credit requirements
- Sexual Abuse Prevention Workshop
 - Anti-Racism Workshop
 - Spiritual Formation

Master of Arts (MA)
Goals: This degree program is designed to provide students the opportunity to pursue a concentration in an area of theological interest while also providing a broad foundation for further graduate study or for general educational or vocational use. The degree, normally a two year program when taken full-time, requires a total of 51 credits. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the

degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

1. Equips and leads communities to participate in God’s ongoing work in the world
 - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
 - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
 - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
 - d. Establishes opportunities to walk with people who are marginalized
 - e. Engages in ecumenical and interreligious partnerships
2. Designs and employs methods of academic inquiry
 - a. Learns to use tools necessary for academic inquiry in one’s chosen field. For example:
 - ancient languages for biblical or historical inquiry (and/or relevant software), and modern languages for engagement of contemporary scholarship
 - qualitative and/or quantitative methods for social research, the technical tools for collection of data (interviewing, recording and transcription, for example), and competency in software to analyze data and present findings

- b. Reads broadly in one’s chosen field, engaging diversity of authors, opinions, cultures, and circumstances
3. Contributes to public discourse in church and academy
 - a. Stimulates thinking and decision-making in the church and the world,
 - b. Joins efforts to elevate public discernment in matters crucial to the well-being of the world
4. Models wellness in personal and professional life
 - a. Practices Christian spiritual disciplines, including Sabbath rest
 - b. Integrates healthy practices into one’s life-style that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
 - c. Maintains and cultivates clear and healthy boundaries
 - d. Engages in and promotes lifelong learning
 - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

MA course requirements are:

- I. Required Courses (15 credits)
 - Reading and Telling the Story
 - Creation, Sin, and New Creation
 - Dynamic Faith of the Church
 - Choice of courses from Praxis courses
 - Choice of Public Theology courses
- II. Concentration Courses (15 credits)
Students choose credits in an area of theological interest. Multiple areas of concentration are possible.

- III. Free electives (15 credits)
- IV. Thesis or other summative assessment (6 credits)
- V. Non-credit requirements
 - Sexual Abuse Prevention Workshop
 - Anti-Racism Workshop
 - Spiritual Formation

***Master of Arts in Public Leadership (MAPL)**
***Fully accredited by Middle States; final approval by ATS pending**
Goals: This degree program is designed to provide students the opportunity to enhance their competencies to serve in faith-based public service agencies. The degree, normally a two year program when taken full-time, requires a total of 51 credits. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

1. Addresses diverse, professional emerging contexts in need of theologically articulate public leaders
2. Integrates personal faith with professional integrity
3. Demonstrates theological acumen and language and professional leadership skills

MAPL course requirements are:

- I. Required Courses (15 credits)
Reading and Telling the Story
Creation, Sin, and New Creation
Dynamic Faith of the Church
Choice of courses from Praxis courses
Choice of Public Theology courses
- II. Concentration Courses (12 credits)
Students choose credits in courses at Temple
School of Social Work or Fox School of
Business.
- III. Free electives (15 credits)
- IV. Field Work (9 credits)
- V. Non-credit requirements
Sexual Abuse Prevention Workshop
Anti-Racism Workshop
Spiritual Formation



Master of Sacred Theology (STM)

Goals: This degree program is designed to provide an opportunity for concentrated study in a given area of theological inquiry for those who have completed a first theological degree. The degree program promotes advanced understanding in a particular theological discipline, increases knowledge and competency for ministry in all of its variety, and provides a foundation for further advanced study. The degree requires 27 credits, including a thesis and thesis defense. Normally undertaken part-time, the degree may be completed within one year if taken full-time. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within six years, the student must petition the faculty for continuance in the degree program.

- Competencies:** A graduate of this degree program:
- 1. Nurtures communities well-grounded in and eager to witness to the Word of God
 - a. Proclaims the gospel through one’s chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one’s results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large
 - b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
 - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other

- d. Strengthens an environment of hospitality, particularly complementing use of the means of grace
- 2. Expertly equips and leads communities to participate in God’s ongoing work in the world
 - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
 - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
 - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
 - d. Establishes opportunities to walk with people who are marginalized
 - e. Engages in ecumenical and interreligious partnerships
- 3. Designs and employs methods of rigorous academic inquiry
 - a. Learns to use tools necessary for academic inquiry in one’s chosen field. For example:
 - ▶ancient languages for biblical or historical inquiry (and/or relevant software), and modern languages for engagement of contemporary scholarship
 - ▶qualitative and/or quantitative methods for social research, the technical tools for collection of data (interviewing, recording and transcription, for example), and competency in software to analyze data and present findings
- 4. Contributes to strengthened public discourse in church and academy
 - a. Stimulates thinking and decision-making in the church and the world,
 - b. Joins efforts to elevate public discernment in matters crucial to the well-being of the world
- 5. Models wellness in personal and professional life
 - a. Practices Christian spiritual disciplines, including Sabbath rest
 - b. Integrates healthy practices into one’s lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
 - c. Maintains and cultivates clear and healthy boundaries
 - d. Engages in and promotes lifelong learning
 - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

STM course requirements are:

- I. Courses
Students choose 21 credits, including at least 12 in an area of concentration.
- II. Thesis and Thesis Defense (6 credits)

*Doctor of Ministry (DMin)**

**Fully accredited by Middle States; final approval by ATS pending*

Goals: This degree program is designed to enhance the practice of ministry for those who have been serving in ordained ministry of Word and Sacrament for at least three years. Students establish individualized learning goals and devote intensive study to some task or issue in the practice of ministry.

Competencies: A graduate of this degree program:

1. Nurtures communities to be well-grounded in and eager to witness to the Word of God
 - a. Proclaims the gospel through one’s chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one’s results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large
 - b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
 - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other
 - d. Strengthens an environment of hospitality, particularly complementing use of the means of grace

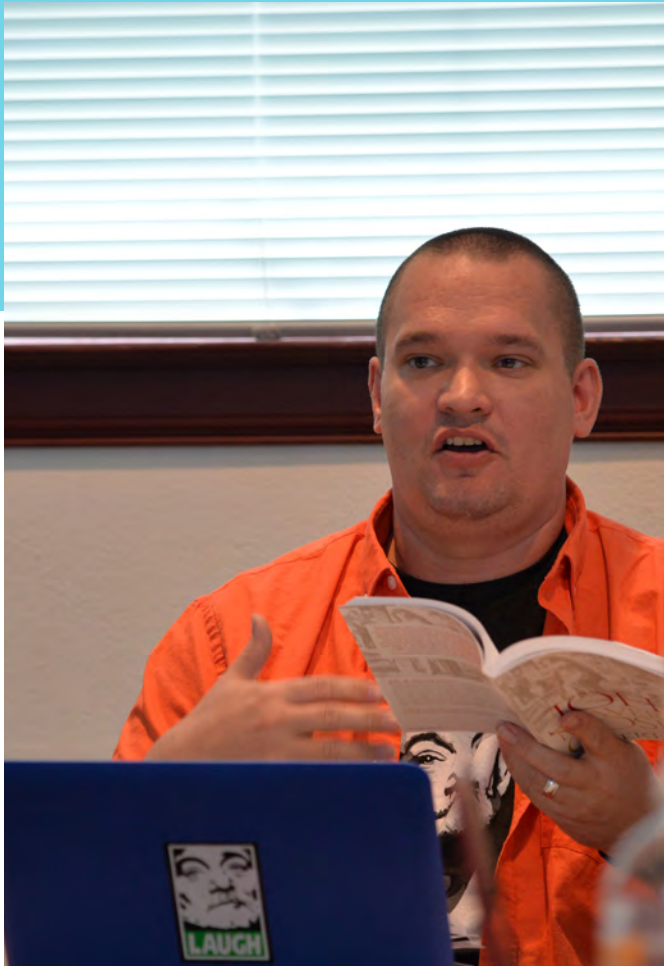
2. Expertly equips and leads communities to participate in God’s ongoing work in the world
 - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
 - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
 - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
 - d. Establishes opportunities to walk with people who are marginalized
 - e. Engages in ecumenical and interreligious partnerships
3. Fosters communities of deep and ongoing Christian care
 - a. Provides pastoral care and counseling appropriately (and develops a referral net work) in order encourage community members to grow more fully into the abundant life of God
 - b. Equips others in the community to extend care in and beyond the faith community
 - c. Engages local/national/global events pastorally, theologically, and publicly in order to help community members make sense of and act in the world in light of the faith
 - d. Nurtures relationships that foster spiritual resilience and encourage reconciliation both individually and congregationally

4. Oversees and leads the organizational life of the community of faith
 - a. Develops and equips volunteers and staff to carry out the administrative functions of the community
 - b. Equips congregational leadership to steward the congregation’s resources and encourage all members of the community to share their time, gifts, and talents
 - c. Facilitates the ability of the community to relate to each other and function in a healthy manner
 - d. Organizes the life of the church through budgeting, policy and communications
5. Creatively leads communities through transformative change grounded in the gospel
 - a. Leads assessment of the local context and community in order to identify its inherent assets, challenges, and opportunities
 - b. Helps congregations discern, articulate, and implement a shared vision
 - c. Understands the dynamics of cultural change and conflict management in order to lead individuals and groups toward honest dialogue and constructive action
 - d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation

6. Models wellness in personal and professional life
 - a. Practices Christian spiritual disciplines, including Sabbath rest
 - b. Integrates healthy practices into one’s lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
 - c. Maintains and cultivates clear and healthy boundaries
 - d. Engages in and promotes lifelong learning
 - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

DMin degree requirements are:

- I. Colloquia I and II
- II. Courses chosen by the student (24 credits)
- III. Project in Ministry



*Doctor of Philosophy (PhD)**
[no new students currently being accepted]

**Fully accredited by Middle States; final approval by ATS pending*

Goals: This degree program equips persons for vocations of teaching and research and for the scholarly enhancement of ministerial practice. Students select major and minor fields of study as the focus of course work and the dissertation.

PhD degree requirements are:

- I. Courses (36 credits)
 - Research Methods
 - Seminar in Public Theology
 - Teaching Seminar
 - 4 courses in the major field of study
 - 3 courses in the minor field of study
 - 1 course in either the major or minor field of study
 - 1 independent study course in the area of the dissertation
- II. Teaching Assistant: at least three experiences as a teaching assistant, along with the development of a teaching portfolio
- III. Comprehensive Examinations
 - Major field of study
 - Minor field of study
 - Public Theology
 - Dissertation area
- IV. Dissertation and oral defense

Information Resources

Library

Students have access to a vast amount of print and online resources through the collaboration of the A.R. Wentz Library in Gettysburg, PA, the Krauth Memorial Library in Philadelphia, PA, and the Lineberger Library in Columbia, SC. The integrated computer system provides access to over 500,000 items in these three libraries; millions of items are accessible through national and global inter-library lending. Wentz and Krauth libraries also house significant archives from the Seminary and its predecessors, as well as archives of supporting synods and their predecessors. This rich treasure trove of historical material is available to students and researchers.

Information Technology

Information technology is an integral part of the Seminary’s mission and plays a key role in theological education. Voice, data and video applications are important in supporting the operations of the Seminary including the libraries, classrooms, offices, and residential areas. All courses feature Residential Course Websites as a way of enhancing the learning experience. Through personal computers with internet capability and from on-campus locations, students have online access to course materials and assignments.

Successful seminary students will possess well-honed computer skills, including word processing, accessing Seminary e-mail accounts, and participating in synchronous and asynchronous online collaborations.

Lifelong Learning for the Church and its Leaders

The life of faith includes a lifetime of learning about various theological disciplines, the issues in the world, and the interaction among them. The Seminary offers multiple opportunities for church leaders and laity to gather for lifelong learning, from occasional lectures and events on the campuses to sustained engagement in study and discussion. Certificates of study are achieved after completion of a curriculum in a particular area of interest.

The most current information regarding lifelong learning opportunities is available on the Seminary web site: www.UnitedLutheranSeminary.edu.

Course Descriptions

Courses offered by United Lutheran Seminary are:

1. Integrative: Students will have strong integration between contextual formation and coursework. Across the curriculum, students will have opportunities in all their courses to bring their practical and academic experiences together. The Seminary is committed to integrating the various traditional disciplines into every course, such that courses will have multiple components from various academic disciplines.

2. Experiential: Students are actively engaged in the learning, rather than passively receiving knowledge. This is exemplified particularly in the variety of assignments in each course.

3. Empowering: Students will finish courses with gained knowledge and with confidence that they can work within communities to invite and equip others to engage in ministries. The catch-phrase here is “empowering to empower, not empowering to perform.”

Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. All courses are 3 credits.

Biblical Studies

Biblical studies endeavor to prepare each student for the role of the public theologian as proclaimer of God’s Word. This goal is achieved through a critical and disciplined study of the Bible as the normative tradition of the church and the authentic source of the gospel to which this Seminary bears witness. Courses offered in biblical studies

aim at helping students to interpret biblical material responsibly, so that they are able to discern and communicate what biblical texts once intended in their original historical and canonical contexts; to experience the claim of such texts on their own lives; and to address the message of these texts to the church and to the world.

BIBLE CORE COURSES

The Language of the Early Church and the Church Today

The New Testament was written in Koine Greek. As the language in which God’s Living Word is communicated to us, it is imperative that we can read and understand that word as clearly as possible. The variety of English translations of the New Testament demonstrates that every translation is also an interpretation. For leaders in the Church, this course will provide the knowledge, skills, and training in software resources to work with the original language texts; awareness of the interpretive issues involved in translation; and practice in effectively communicating the Word for the church today. [No prerequisites]
Mark Vitalis Hoffman; Richard Carlson; Allison DeForest

Reading and Telling the Story

This course will provide an overarching survey of the Bible to equip students to understand the critical perspectives for reading the biblical texts. Learning and applying historical critical methods while also studying geographical, historical, and sociological realities of the biblical world, students will see how God’s work in creation came to fulfill-



ment in Jesus and informs the lives of Christians today. The course will benefit both readers of the text and visitors to the biblical lands. It will increase understanding both of the biblical world and of the realities in those lands today and prepare leaders faithfully to share the biblical witness in congregations today. [Prerequisite for MDiv students: The Language of the Early Church and the Church Today]
Mark Vitalis Hoffman; Richard Carlson; Allison DeForest

The Story of Jesus and the Early Church

As the authoritative resource for understanding the story of Jesus and the early church and as basis of the church’s faith, confession, and witness, a study of the New Testament is essential. In this course, students will be prepared to listen to God’s Word in personal study and in community and apply insights gained as leaders in church and world through worship, education, service, and en-

couragement. Understanding the New Testament includes engaging in critical reading and reflection on these texts as well as studying their social, literary, cultural, historical, source, theological, and textual dynamics. In this course, students will be introduced to the basic aspects of exegeting texts in their original language as foundational work for preaching, teaching, and integrating the texts for the life of faith and of the church. [Prerequisite: Reading and Telling the Story]
Richard Carlson

The Story of Israel

This course is designed as a critical introduction to the Old Testament/Hebrew Bible in general and as a survey of the structure, contents, and major theological themes of the ‘Primary History’ (the books of Genesis through Kings). The course is ‘critical’ in the sense that its central intention is to orient students to and engage students in the responsible study of the Old Testament / Hebrew Bible in the

contemporary world. [Prerequisite: Reading and Telling the Story]
Brooks Schramm

The Bible at the Crossroads of Church and Culture

The Bible has regularly played a significant role in the church’s engagement with the surrounding culture. It has been used either as a prime resource for understanding or supporting particular stances regarding important issues a culture has faced or as a weapon used to attack positions with which people vehemently disagree. How a person individually or a church collectively reads and interprets the Bible greatly determines how they come to understand salvation. This course will examine how the Bible has been and continues to be used as it relates to a number of issues such as slavery, evolution, race, gender, war, poverty, prosperity, science, and human sexuality. It will also provide opportunities for students to investigate and understand their own hermeneutical lenses for biblical interpretation and public ministry within the larger culture. [Prerequisites: As this is a signature biblical course, normally students would take this course after they have successfully completed their other biblical course requirements]
Richard Carlson, Mark Vitalis Hoffman, Brooks Schramm, Allison DeForest

BIBLE ELECTIVE COURSES

Leshon HaQodesh: The Sacred Language

Hebrew is the original language of the Old Testament/Hebrew Bible, and its recovery was a central and indispensable building block of the Protestant Reformation. Students learn the basics of biblical Hebrew vocabulary and grammar and begin to sharpen their perspective on the exquisite art of translation. The course is enhanced by an orientation to Bible software tools as an aid to ongoing study of the language. [No prerequisites]
Brooks Schramm

Genesis & Supersessionism

The book of Genesis is a foundational document for both Jews and Christians, and significant aspects of Jewish and Christian identity are anchored in this book as well. This course examines some exegetical roots of a pervasive and particularly problematic aspect of Christian theology, namely, its supersessionistic stance vis-à-vis Judaism; in so doing, students are better prepared to engage in contemporary Jewish/Christian dialogue. [Prerequisite: The Story of Israel]
Brooks Schramm

Turning Point in the Desert: The Book of Numbers

The book of Numbers provides a transition between the Pentateuchal narratives of Exodus and Leviticus and the book of Joshua. It is a complex book in text type, story, and theology. This course gives the students a closer look at the book, while also giving them literary tools for reading any biblical book. Students will practice reading an Old Testament book on its own terms and well as in

conversation with the New Testament. [Prerequisite: The Story of Israel]
Allison deForest

Job and Human Suffering

The relationship between God and human suffering (both personal and corporate) is a fundamental theological problem, that of innocent suffering yet more fundamental. This course intends to bring students into conversation with Israel’s unsettling literary masterpiece, a book that interjects questions that are peculiarly relevant for readers living in the wake of the 20th century. Perspectives from the areas of systematic theology, pastoral theology, and genocide studies are regularly incorporated. [Prerequisite: The Story of Israel]
Brooks Schramm

The Psalter & the Life of Faith

This course engages the Psalms as the primal language of Jewish and Christian prayer, devotion, and piety, both corporate and personal. In this manner, the course is conceived as a language-course: an encounter with the vocabulary, phraseology, and peculiar idiom of the Psalms as they have been bequeathed to synagogue and church by ancient Israel. Perspectives from the areas of theological anthropology, systematic theology, pastoral theology, and liturgics (both Christian and Jewish) are regularly incorporated into the course. [Prerequisite: The Story of Israel]
Brooks Schramm

The Love of God: Song of Songs

The history of interpretation of the Song of Songs is long and complex, as this small collection of love poems has generated more commentaries than

any other biblical book, except for the Psalter and Genesis. In the modern period, the book has raised difficult problems for critical interpreters, and it is not uncommon to hear the question: is Song of Songs the least biblical or the most biblical book in the Bible? This course leads students to an encounter with the Song through the eyes of selected Jewish and Christian commentators and seeks to demonstrate the centrality of “the love of God” for both traditions. [Prerequisite: The Story of Israel]
Brooks Schramm

Daniel & Apocalyptic Literature

Ernst Käsemann has famously argued that “apocalyptic was the mother of all Christian theology.” The first half of the course is devoted to a general study of the book of Daniel, both the latest book and the only apocalyptic book in the Old Testament. Daniel is examined in light of the religious, political, and social factors at stake in the Hasmonean Revolt (167-164 BCE). The second half of the course is devoted to three “extra-canonical” books, which in their own way highlight fundamental aspects of apocalyptic thinking: 1] 1 Enoch, the major parts of which are roughly contemporary with Daniel; 2] & 3] 4 Ezra and 2 Baruch, both of which respond to the Roman destruction of Jerusalem in 70 CE, and thus are contemporary with many of the writings of the New Testament. Taken as a whole, the course is designed as an introduction to Jewish apocalyptic thinking and writing in the Greco-Roman world. [Prerequisite: The Story of Israel]
Brooks Schramm

Prophets Seminar: Isaiah/Jeremiah/Ezekiel

This seminar-format course enables students to focus on one of the major prophetic books in the Old Testament/Hebrew Bible, each of which is offered on a rotating basis. Participation in the seminar enables students to gain understanding of and appreciation for a specific prophetic book and to hone their exegetical skills. [Prerequisite: The Story of Israel]
Brooks Schramm

Dead Sea Scrolls

From 1947-1956 the remains of approximately 900 Hebrew and Aramaic scrolls were discovered in caves overlooking the northwest shore of the Dead Sea. These documents, most of which date to the 2nd and 1st centuries BCE, include copies of every book of the Hebrew Bible (except Esther and Nehemiah), apocryphal and pseudepigraphical books, as well as commentaries on biblical books and hundreds of other Jewish religious texts that were previously unknown. This course introduces students to these strange and wonderful texts that have revolutionized our understanding of late Second Temple Judaism, the very Judaism out of which Christianity emerged. [Prerequisite: The Story of Israel]
Brooks Schramm

Making Sense of Jesus by Opening the Scriptures: The Old Testament in the New

The earliest Christian reflection on Jesus was centered on their reading and interpretation of Scripture. This course will investigate the methods used by early Christians to understand the Old Testament and study some of the key texts that shaped the early Christian understanding of

Jesus. In so doing, students will strengthen their exegetical skills for preaching and teaching of both Old and New Testament texts. [Prerequisites: The Language of the Early Church and the Church Today; The Story of Israel; The Story of Jesus and the Early Church]
Mark Vitalis Hoffman, Allison deForest

Reading and Proclaiming the Passion Narratives

The narrative of Jesus’ death and resurrection forms the climax in each of the four canonical gospels. Indeed, it also serves as the core for much of Christian theology. Unfortunately, much of the passion narratives is either ignored or passed over in public worship. For example, on Passion Sunday one of the extended passion narratives is regularly read, but this becomes so time consuming its reading is not accompanied by insightful proclamation. Similarly, Good Friday services often center around the so-called last seven words of Christ, but the particular narrative and theological context in which these sayings are imbedded can be overlooked. This course will read and interpret each of the four narratives of Jesus’ death and resurrection within the context of their given gospel. Students will then be given opportunities to proclaim select texts from the four passion narratives either through preaching or teaching. [Prerequisite: The Story of Jesus and the Early Church]
Richard Carlson

Reading and Proclaiming Matthew

This course will investigate the narrative of Matthew’s gospel, paying particular attention to the ways Matthew is used in both the Revised Common Lectionary and the Narrative Lectionary. Consideration will also be given to ways the

Gospel of Matthew serves as a valuable biblical resource for developing theological foundations for various areas of ministry including evangelism, stewardship, equipping the lives of all the saints for ministry in daily life, and interreligious dialogue. [Prerequisite: The Story of Jesus and the Early Church]
Richard Carlson

Experiencing and Performing the Gospel According to Mark

This class provides a survey and advanced study of the Gospel of Mark. Students will learn and employ a variety of interpretive approaches, especially those that highlight its character as story and narrative engaging the reader. A special focus is on the ‘performance’ of the gospel in ancient and modern media. [Prerequisite: The Story of Jesus and the Early Church]
Mark Vitalis Hoffman

“These are written” - Explorations in the Gospel of John

The Fourth Gospel will be explored in depth using a variety of critical methods such as historical critical, literary, and performance. The course will focus on how the reader encounters Jesus through the Gospel of John and how the Gospel of John draws on the story of the Exodus. The course is designed for students with and without Greek. Students will strengthen their exegetical skills and deepen their understanding of how and why the books of the New Testament may have been written. [Prerequisite: The Story of Jesus and the Early Church]
Allison deForest

To Speak in Parables: Proclamation of the Gospel in the Parables of Jesus

The parables of Jesus are among the best known memories of Jesus. The parables of Jesus are also among the most controversial aspects of our understanding of Jesus’ message. This course will provide a survey of the interpretation of parables, but the main focus will be on the study of specific parables of Jesus with attention to how they are preached, taught, or used as the basis for theological reflection. [Prerequisite: The Story of Jesus and the Early Church]
Mark Vitalis Hoffman, Allison deForest

Greek Readings: Translating, Teaching, and Preaching the Lectionary

Through a study of the Greek text in light of a variety of English versions, this course offers students a way both to understand a passage more accurately and also to prepare for the teaching, performance, or preaching of that passage. Texts studied will be from the Revised Common Lectionary for the upcoming year along with ones chosen by the students. [Prerequisite: The Language of the Early Church and the Church Today]
Mark Vitalis Hoffman, Allison deForest

Acts: The Early Church and the Church Today

This course will provide a survey of the book of Acts. While investigating issues of background, history, translation of the Greek, and the like, students will also consider how the issues faced by the early Church can inform the issues faced by the Church today and promote faithful practice. Possible topics include issues of biblical interpretation, decision making, stewardship, mission, Jewish-Christian relations, and the practice of

piety and spirituality. [Prerequisite: The Story of Jesus and the Early Church]
Mark Vitalis Hoffman

Paul, Leadership, and Mission in the First Century and the Twenty-first Century

As New Testament scholar James Dunn has noted, Paul may well have been the church’s first and greatest theologian, especially given his subsequent influence on subsequent theologians such as Augustine, Luther, Calvin, Wesley, Barth, and Bultmann. At the same time, Paul’s ministry, including the letters he wrote, are first-hand case studies in leadership and mission. Through studying Paul and his letters one comes to an understanding of church leadership and mission not only in the first century but also in the twenty-first century, as many of the issues Paul addressed (e.g., community, stewardship, evangelism, the Holy Spirit, inclusivity, human sexuality, worship, conflict) remain issues in the lives of contemporary Christian communities. [Prerequisite: The Story of Jesus and the Early Church]
Richard Carlson

Reading and Interpreting Revelation Responsibly

In our culture a dominant way in which Revelation is read and interpreted is through a “Left Behind” theological lens, which stresses literalism, fear, exclusivity, targeting certain people as the anti-Christ, and establishing timetables for the end of time. Likewise, such a theological lens often becomes a license for the wanton destruction of God’s creation. This course will seek to understand but also counter such a theological and hermeneutical filter for understanding and applying Revela-

tion to contemporary realities. In this way, Revelation will be discovered to be a message of hope, responsibility, and inclusivity. [Prerequisite: The Story of Jesus and the Early Church]
Richard Carlson

African Presence in Scripture

A study of African and Hamitic people in the development of the Old and New Testament religion and people, as demonstrated in the Bible. [Prerequisite: The Story of Israel; The Story of Jesus and the Early Church]
James Pollard (adjunct)

History and Theology

As the Christian tradition is received from the past and creatively imagined for the future, the contemporary global, relational, ecological, and diverse context is the dynamic location where God’s action and presence in the world is interpreted and shared. Students will engage the disciplines of history, theology and ethics so that they will be equipped to address, with considered mutual reflection and action, the challenges facing the church and the world.

HISTORY AND THEOLOGY CORE COURSES

Creation, Sin, and New Creation

This course introduces students to constructive and liberative theological thinking that emphasizes the inherent relationality of God, creation and humanity, and the meanings of salvation. Mindful of the world that surrounds us, in all its weakness,

incompleteness, and sinfulness, we do theology by attempting our best thinking and praxis through the sources and tools that are available to us in the present time and the ways these teachings shape theology for public ministry. [no prerequisites]
John Hoffmeyer, Kristin Johnston Largen

Dynamic Faith of the Church

Participants learn to identify, draw upon, and creatively apply, with integrity, for leadership in parish ministry and other public roles, the faith of Christian women and men from the origins of Christianity in Judaism and the Roman Empire to 1500. Participants demonstrate abilities to articulate and employ key discourses, including doctrines of God, Trinity, Christology, the Church, Sin, and Scripture; and demonstrate and employ awareness of key practices, including Baptism and Eucharist. [no prerequisites]
Maria Erling, Vincent Evener, Jon Pahl

Globalizing Christianity

Students learn to identify, draw upon, and creatively apply, with integrity, insights coming from the faith of Christian communities all over the world in public ministries in the church and beyond, amidst the political, economic, cultural, and religious contexts today. Participants will gain competence to understand, interrogate, learn from, and apply insights emerging from an understanding of the complex ways in which Christianity, during the modern period, crossed cultural boundaries and spread ‘to the ends of the earth’ and the impact that this has and continues to have on the peoples who inhabit these geographical areas, as well as the fact that because of migration, people from ‘the ends of the earth’ are at home

here in North America in communities where we live, study, work, and worship. [Prerequisite: Dynamic Faith of the Church]
Maria Erling, Jon Pahl, Jayakiran Sebastian

African American Church History

In this course, students explore hundreds of years of the African American Church as a powerful force prophetically, pastorally, socially, culturally and politically in not only the lives of women and men of African descent, but in the lives of all Americans. The course seeks to explore the historical, sociological and spiritual development as well as the present state of this ecclesial tradition. It will be our purpose to identify not only discrete contours of African American Christian movements, but to identify its place in the larger scope of Christian history in the United States. Fulfills “Globalizing Christianity” for students in the Black Church Concentration.
Charles Howard (adjunct)

Lutheran Foundations

This course explores the Lutheran confessional texts included in the Book of Concord as a witness to the gospel and guidance for faith and life. Through a first-hand reading of the documents, and learning about their history, context, and content, students will gain an appreciation of the historical foundations of Lutheran theology and reflect critically on the relevance of the Confessions for public ministry today. [Prerequisite: Creation, Sin and New Creation or Dynamic Faith of the Church]
Maria Erling, Vincent Evener, Kristin Johnston Largen

The Ecumenical Church

This course seeks not only to analyze the history and background of the search for ecumenical understanding among the churches, but also address the challenges and opportunities regarding the possibilities for unity and concord among the churches today. Focusing on the work of the World Council of Churches, we will examine the quest for unity among the Orthodox, Catholic, Protestant and Pentecostal confessional families; understandings of worship and the sacraments; interfaith relationships and the unity of humankind; gospel and cultures; mission and conversion; and justice, peace and the integrity of creation. Substitutes for specific denominational course for students not required to take one. Maria Erling, Kristin Johnston Largen, Jayakiran Sebastian

Doing Theology in a Religiously and Culturally Diverse World

How does theology respond, adapt, and even change in contexts of religious, cultural, or ideological diversity? This course will familiarize students with questions of method, language, and sources for theological reflection, as well as to the use or possible misuse of theology in public contexts. We study the ways theologians and church leaders use religious language and theological concepts (such as God, Scripture, revelation, religion) in public settings and their significance for cross-cultural, ecumenical, and interfaith dialogue, as we explore how that language, as well as social structures and cultural boundaries produce both conflict and consensus, both injustice and organized movements toward a just peace, historically and in contemporary public life. [Prerequisite: Creation,



Sin, and New Creation]
John Hoffmeyer, Kristin Johnston Largen

Black (African American) Theology

We will study contemporary black theology in the United States. The course examines the history, methodology and systematic construction of black theology with a focus on Christology in the African American perspective. We endeavor to reach three goals (1) to identify and study issues pertaining to the theological interpretation of “black religion,” which is regarded as the principal subject matter for black theology; (2) to identify sources and learn methods for doing systematic/constructive black theology; and (3) to examine central themes in black theological accounts of Christology (the person of Christ), inclusive of black and womanist symbols for Christ, interpretations of the teachings and ethics of the historical Jesus in black Christologies, and the meanings of the Cross and Resurrection for interpretations of redemptive sufferings, liberation and salvation. Fulfills “Doing Theology...” for students in the Black Church Concentration. Frederick Ware (adjunct)

The Gospel and Freedom

Throughout our history, Christians have interpreted and applied “freedom” in diverse ways. Participants in this course will draw from diverse historical, socio-cultural, and geographical contexts, and demonstrate ability to articulate a message

(sermon, presentation, video, congregational study series, agency project, etc) that liberates and unites in relationship to a particular challenge to Christian freedom in the contemporary world (e.g., ecological degradation, racism, neoliberal economic policies, violent religious extremism, (neo)-imperialism, gender-based violence, militarism, indifference, etc). [Prerequisites: As this is a signature history/theology course, normally students would take this course after they have successfully passed their other history/theology course requirements; minimum prerequisites are Dynamic Faith of the Church and Creation, Sin, and New Creation.]

The Gospel and Freedom: Baptism and the Unity of the Church

Seeks an integrated understanding of the issues and themes emerging from the study of the sacrament of baptism in relation to the quest for the unity of the church. After examining the New Testament teaching regarding baptism, including the role of John the Baptist and the baptism of Jesus, the course will look at baptismal practices in the early church and the teachings of selected patristic writers. It will then interrogate the debates and discussions regarding baptism at the time of the Protestant Reformation, including the question of believer’s baptism and the reactions to this. We will then look at the contemporary ecumenical issues thrown up by the search for baptismal unity, including an assessment of the Baptism, Eucharist and Ministry (BEM) Document of the World

Council of Churches. The course will conclude by looking at various baptismal practices in the churches from which the students come and offer examples from other churches in various parts of the world. [Prerequisites: As this is a signature history/theology course, normally students would take this course after they have successfully passed their other history/theology course requirements; minimum prerequisites are Dynamic Faith of the Church and Creation, Sin, and New Creation.] Jayakiran Sebastian

The Gospel and Freedom: The Lord’s Supper and the Church as Communion

The objective of this course is to facilitate and promote reflection on the communion meal, also known as the Eucharist and the Lord’s Supper, within the wider context of the Biblical understanding of the church as communion, with a view to developing an informed and integrated understanding of eucharistic issues and themes which emerge from the worldwide church and from the practical life-realities of the churches in our own contexts today. The course will examine the biblical foundations, practices in the early church, the variety of understandings during the reformation, the quest for unity and fellowship brought about through the ecumenical movement, and the challenges for the understanding of the church as communion today. [Prerequisites: As this is a signature history/theology course, normally students would take this course after they have successfully passed

their other history/theology course requirements; minimum prerequisites are Dynamic Faith of the Church and Creation, Sin, and New Creation.] Jayakiran Sebastian

The Gospel and Freedom: Scriptures, Religions, and Understandings of Jesus

The purpose of this course is to identify and study some of the major issues that emerge from the permeation of the gospel in various cultural contexts in different parts of the world. Recognizing the complex political, social and cultural realities that characterize different geographical contexts, the course will examine how the presentation of the gospel transformed such contexts and assess the implications of such transformation. The course will examine issues regarding the gospel and multifaith realities and seek to draw out consequences for the mission and ministry of the church today. [Prerequisites: As this is a signature history/theology course, normally students would take this course after they have successfully passed their other history/theology course requirements; minimum prerequisites are Dynamic Faith of the Church and Creation, Sin, and New Creation.] Jayakiran Sebastian

The Gospel and Freedom: Mission and the Empowerment of the Marginalized

How is mission understood and practiced today? Given the fact that the prevailing paradigm of missio Dei has been interrogated from various angles, how do we recover the multifaceted nature of mission in terms of its potential for transformation and liberation, especially in contexts of pronounced social hierarchies? This course will seek to problematize certain aspects of the mis-

sion enterprise and also uplift those dimensions that have led to faithful commitment on the part of marginalized communities who have been empowered and dignified before God and human beings by their acknowledged status as “God’s people.” [Prerequisites: As this is a signature history/theology course, normally students would take this course after they have successfully passed their other history/theology course requirements; minimum prerequisites are Dynamic Faith of the Church and Creation, Sin, and New Creation.] Jayakiran Sebastian

HISTORY AND THEOLOGY ELECTIVE COURSES

Philadelphia Independence and Gettysburg Reconciliation: United Lutheran Seminary’s Promise

This class is is designed to introduce to the students at each seminary the vision and back story that has shaped the identity of the two schools. The shared history of Gettysburg and Philadelphia is one of secrecy, conflict, frustration, and rivalry. The identity of both schools is heavily dependent on the other, while often missing a larger opportunity. Pennsylvania as a colony and commonwealth is a model of the nation’s religious pluralism and social diversity, while events of enormous significance for the prospects of freedom and justice occurred in the vicinity of the two schools. The course will give students skills in interpreting local history and placing it in the context of the nation’s history. Church politics and national politics of race, religion, and region arise from this history and should be forthrightly addressed. The work to unite two disparate and rival schools provides

a model also for the reconciled community the church can be for our country and world. Maria Erling

Is Church Relevant? Social passions and personal commitment in the spaces outside the church

Most people are sure that Americans are getting less religious, that the ‘nones’ keep growing while denominations lose membership. But one way to look at this question of declining church attendance may be to think: maybe religious practice has moved out of the churches, synagogues, temples, shrines, meditation rooms, and mosques, into other spaces. Americans may in fact be expressing their religious passions and pursuits in different places and ways than before. Gettysburg and Philadelphia are laboratories for examining this question of religion outside of confessional and architectural boundaries. Lifestyle choices and private recreational activities all mark our commitments and are worthy of study. How are contemporary people living their religion, and how can ministerial leaders respond? Maria Erling

The Reformation

This course is intended to help students understand the origins of today’s divided and global Christian context, and to work toward mutual understanding, cooperation, and unity. While serving as an introduction to the Reformation, the course equips students with a comparative knowledge of the diverse theologies, histories, and practices of the major traditions that emerged in the sixteenth century: Lutheran, Reformed, Anglican, Anabaptist, and Roman Catholic. Students will encounter and learn to discuss the Reformation era as a

moment when, among other things, the meaning of the Christian faith for social life was re-thought. We will investigate, e.g., women’s experiences and participation in reform; Christians’ changing relationship to and understanding of Jews and Muslims; and varied responses to the ideal of a Christian social order. [Prerequisite: Dynamic Faith of the Church] Vince Evener

Mysticism and Spirituality in Christian History

This course will introduce students to major writings and trends in Christian spirituality from c. 1100 to c. 1700, with a particular focus on mysticism, the quest for a direct experience of or union with God. The goal is to enable students to reflect upon, articulate, and help others think about the relationship of spirituality and its practice to theology, doctrine, life in community, and life on behalf of others. Extensive attention will be paid to women’s contribution to medieval and early modern mysticism and spirituality, and to the relationship of Luther and Lutheranism to mysticism. Thus, we will seek a deeper understanding of Lutheran doctrine, ethics, and spirituality by comparison and contrast with medieval, mystical predecessors. [Prerequisite: Dynamic Faith of the Church] Vince Evener

Marriage, Family, and Sexual Renunciation in Christian History

This course will explore Christian attitudes toward marriage, domestic life, and sexual renunciation from the early church through the Reformation era. Today, the family and human sexuality are frequently at the center of Christian reflection, concern, and controversy; students will gain new

insight into present questions and discussions by learning about the diversity and development of Christian ideas and practices over history. [Prerequisite: Dynamic Faith of the Church]
Vince Eveney

The Cross and Human Suffering: Luther and the Reformation

Martin Luther and other reformers radically rethought the meaning both of Christ’s suffering on the cross and of human suffering. This course explores Luther’s theology of the cross, and how Luther and the Reformation changed passion piety (i.e. devotion to the suffering Christ); the ministry of consolation; the “art of dying”; and the way individuals and communities understood and responded to poverty and injustice. The goal is to equip students with historical and theological knowledge that can be used to understand, talk about, and respond effectively to all forms of suffering today. [Prerequisite: Dynamic Faith of the Church]
Vince Eveney

Contemporary Lutheran Theology

This course explores a variety of contemporary Lutheran theologies. The course’s primary purpose is to assist you in drawing upon the richness of Lutheran thought for your own theological and ministerial practice. [Prerequisite: Creation, Sin, and New Creation]
John Hoffmeyer

Christian Discipleship in a Consumer Society

An exploration of trinitarian perspectives on living in a consumer society. Attention will focus on matters of time, desire, material reality, and sacramen-

tal presence. [Prerequisite: Creation, Sin, and New Creation]
John Hoffmeyer

Introduction to Christian Ethics

Christian ethics is that part of Christian theology that focuses on what constitutes good human living, in light of the gracious Word of God made flesh in Jesus and attested by the Holy Spirit. This course explores both (1) major theological themes guiding Christian ethics and (2) concrete issues that call out for ethical engagement by Christians. [Prerequisite: Creation, Sin, and New Creation]
John Hoffmeyer

Nolde Seminar in Human Rights

The course operates as a seminar examining theology and human rights. The seminar includes an extended visit to the United Nations. The seminar is supported by an endowment from the family of Nancy Nolde. [Prerequisite: Creation, Sin, and New Creation]
John Hoffmeyer

Salvation/Salvations: An Interreligious Examination of Life, Death and What Lies Beyond

In this course, students examine what it means to be “saved” [liberated, enlightened, delivered, etc.] in both Christianity and selected other world religious traditions, and the ramifications such understandings have for life and meaning in the world. The goal is to deepen and enhance one’s articulate of salvation in the Christian tradition through the comparative theological process, while learning something about other religious traditions as well. [Prerequisite: Creation, Sin, and New Creation]
Kristin Johnston Largen



The True Self: Being Christian in a Post-Christian World

In this course, we will examine different aspects of Christian discipleship, from the perspective that the response to what it means to be a Christian is the ongoing development and faithful expression of one’s true self, received in baptism. To that end, we will use the writings of Thomas Merton and others to examine different aspects of Christian life, taking into account the complex network of relationships [with God, creation, neighbor, church, self] that constitutes one’s Christian identity. [Prerequisite: Creation, Sin, and New Creation]
Kristin Johnston Largen

Sin & the Human Condition: The 7 Deadly Sins

Using the seven deadly sins as a basic structure, this course surveys a variety of ways in which the concept of human sinfulness has been articulated in the course of Christian history. Students will reflect critically on how the different doctrines of sin have influenced our understanding of both the person and work of Jesus Christ, as well as the relationships between God, humanity and creation. [Prerequisite: Creation, Sin, and New Creation]
Kristin Johnston Largen

Feminist and Womanist Illuminations of Christian Doctrine

In recent years feminist and womanist theologians have made remarkable contributions both to the content of Christian teaching and to the forms in which Christian theology is practiced. This course aims to provide: (1) an introduction to some of those contributions; (2) an opportunity to engage in the activity of theology in ways opened up by feminist and womanist theologians; and (3) resources for interpreting feminist and womanist insights in relation to other theological movements past and present. [Prerequisite: Creation, Sin, and New Creation]
Kristin Johnston Largen

American Religious History

We will study the history and ecology of religions in the United States. Our primary goal will be to enrich our understanding of the patterns of creed (language and belief), code (morality), cultus (ritual), course (founders and pivotal events), community (ethnicity and institutional structure), and the unCanny (experiences of ‘the Sacred’) in diverse streams of religious tradition present in contemporary America. A related goal will be to foster sympathetic appreciation of religious diversity, in order to facilitate the practice of ministry in a pluralistic setting, and to avoid perpetuation or dissemination of religious bigotry and violence.
Jon Pahl

Faith and Film

According to some observers, film and media is religion in America; seeing is believing. Many people spend much more time engaged with media than with a local congregation or agency. At the

Course Descriptions

least, films interact with faith traditions to represent, expose, critique, extol, and shape them. In this course, we will study the interactions between movies and television and religions in the United States, from the early twentieth-century to the present, bringing to bear tools from the disciplines of cultural studies, history, and theology, among others, with a focus on engaging media (especially film and television) in congregational ministry and public theology. Viewing of 5-7 films will be accompanied by close readings and discussions of each of them, in conjunction with key secondary sources and reviews.

Jon Pahl

Understanding Mission Today

The seminar will examine the nature and function of the church's mission in light of biblical, historical and contemporary perspectives. Attention will be paid to theologies of mission as articulated in various ecumenical, Roman Catholic and evangelical statements issued in recent decades. A select number of themes will be explored in greater detail in relation to our context of religious pluralism. Lutheran perspectives on evangelization and mission will also receive attention. [Prerequisite: Creation, Sin, and New Creation]

Paul Rajashekar

Christology in a Pluralistic Society

An exploration of the meaning and significance of Jesus Christ from divergent contextual perspectives. Beginning with an analysis of how Christ has been understood in American religious history, the course will explore and expose students to appropriations of Christ in diverse cultural, social and interreligious settings. Some attention will



be paid to Biblical and classical Christological formulations and their relevance for today in light of Asian, Black, feminist, and Latin American theologies. [Prerequisite: Creation, Sin, and New Creation]

Paul Rajashekar

Praxis Courses

Praxis prepares students for faithful discipleship and the proclamation of Jesus Christ to a restless world through studies in the theology and practice of ministry.

PRAXIS CORE COURSES

Worshipping Community

This course aims to equip leaders to prepare worship within and with a community, drawing on the richness of the church's traditions and of

the community's giftedness and context. Bringing together fruits of biblical study, church history, ecumenical theological consideration (especially of the sacraments), and pastoral care, it also draws on disciplines ranging from anthropology to neuropsychology. Students will both prepare corporate worship appropriate to their own tradition, and practice leading it.

Mark Oldenburg

Presence and Community

An introduction to the foundations of pastoral theology, formation, and care, to equip participants to develop relationships of empathy and compassion with those seeking care. Students will explore various models of pastoral theology, and how they inform pastoral and community care. Students will develop a framework for understanding their own personal and pastoral formation, using the tools of family systems, narrative theory, and psychodynamic psychology. Through engagement with dynamic pastoral cases, students will develop the ability to engage in pastoral assessment, analysis, and develop a plan of care. Attention will be given to professional ethics, grief & loss, health & illness, making appropriate referrals, and the spiritual importance of self-care and boundaries. Through in vivo practice, students will continue to develop their pastoral presence, through prayer, empathy, listening, assertion, and problem solving skills, in order to respond in common pastoral, sacramental, and crisis situations

Storm Swain

Church in Society

The complex relationship between religion and society has re-emerged as a critical, sometimes

volatile, social dynamic globally as well as in the North American context. This course will lay the foundations for a critical understanding of this relationship from the perspective of the Christian faith. Drawing on theological, sociological and historical sources, students will become familiar with different approaches of looking at the engagement of church and society. The complex relationships between the church and cultural contexts, government and politics will be explored as the basis for doing public theology at local, national and global levels.

Katie Day, Gilson Waldkoenig

Rural & Small Church Ministry

Seventy-one per cent (71%) of all congregations in the United States have fewer than 100 people in average weekly attendance (63% in ELCA). Forty-four per cent (44%) of all congregations are in rural or small town settings (47% in ELCA). Explore your reaction to social change, conflict, community patterns, and mission in rural places and small churches, including Appalachia and other regions. While readings, presentations and discussions frame the course, there are options for ethnographic field research in a setting you choose. Fulfills Church in Society requirement.

Gilson Waldkoenig

Preaching the Gospel

Preaching in the 21st Century is an introduction to the theology, methods, and practice of the oral communication of the gospel. This course provides a general introduction to the task of preaching. Students will distinguish and analyze: 1) the place of preaching in the context of the worshipping assembly; 2) the theological work of preaching as

part of the practice of Christian ministry; and 3) the techniques and methodologies that various preachers use in the preparation and delivery of sermons. [Prerequisite: Reading and Telling the Story]
Karyn L. Wiseman, Angela Zimmann (adjunct)

Congregational Formation and Education for a Changing Church

Students will demonstrate basic knowledge of the philosophy and history of Christian education, demonstrate ability to analyze, use and describe educational resources in their perspective ministries, and be able to develop pedagogical skills in teaching children, youth and adults in the Christian faith from their various denominations. Students will acquire a knowledge of their current denominational curriculum surrounding Sunday school, first communion, confirmation, baptism, adult catechumenate, and age-appropriate Bible study. Students will also demonstrate an ability to use media, technology and the arts in the delivery of Christian education. The field education placement will be crucial to achieving these goals.
Charles Leonard

Equipping the Saints: Church Administration and Leadership for the 21st Century

The focus of the course is on preparation for the administration of a congregation, particularly the identification of shared leadership with laity for evangelism, stewardship, and program planning, execution and evaluation. Pastoral responsibilities for priority setting, church and personal finances, and identification of skills among the laity are emphasized.
Charles Leonard

PRAXIS ELECTIVES

Church Year

For thousands of years the people of God have used the cycles of nature to proclaim the mighty acts of God. Still today, the year, week, and day provide powerful ways to recognize and celebrate the effects of the presence of Christ, the central self-revelation of the Triune God. This course will provide an historical, practical, ecumenical, even inter-religious introduction to the sanctification of time. [Prerequisite: Worshipping Community or Worshipping Community in the African-American Tradition]
Mark Oldenburg

Worship at Life Passages

At such dramatic milestones in lives as birth, puberty, marriage, and death, worship accompanies and aids changes in social roles. Indeed, it provides an important tool in making sure that one’s faith expands to include these new roles, responsibilities, and abilities. This course will provide the basis for this ministry – and for worship at such other, under-served passages as divorce, miscarriage, and retirement – including the opportunity for practice in planning and leading such services. [Prerequisite: Worshipping Community or Worshipping Community in the African-American Tradition]
Mark Oldenburg

Worshipping Community in the African American Tradition

This course explores the historical, theological and Biblical basis of worship in the African American tradition, from slave narratives to contemporary experiences. It further analyzes the development

of worship styles from various church traditions with deep history, exploring the various forms of worship, and the planning for worship services to address the needs of an un-churched society will be a part of this course. Various liturgies of worship and special worship services (funerals, weddings, baptism, and communion) common in the life of the African American church will be examined, discussed and experienced.
Wayne Croft

Song in the Christian Assembly

This course will consider singing in Christian assemblies as they gather around bath, word, and table, and as they engage in formation and the life of the world. Students will gain an understanding of song in the history of the church, and will sharpen their critical skills in evaluating individual songs and assembly repertoires. Students will grow in both choosing and effectively using songs in worship. Training or experience in music is not required. Prerequisite: Worshipping Community or Worshipping Community in the African American Tradition]
Michael E. Krentz

Music in the Life of the Church

This course is an initial study of Christian ritual music through the ages, with attention to the practice of ritual music today. Students will engage with the theology and practice of music in the church, especially in the life of local Christian assemblies. Training or experience in music is not required. [Prerequisite: Worshipping Community or Worshipping Community in the African American Tradition]
Michael E. Krentz

Lutheran Hymnody

This course consists of an examination of the particular contribution that Lutheran hymns and songs have made to the history, theology, and music of the Church. Attention will be given to the historical origins of such hymns, to the development of the chorale, to the performance practice of chorales, and to contemporary singing in Christian assemblies. Training or experience in music is not required. [Prerequisite: Worshipping Community or Worshipping Community in the African American Tradition]
Michael E. Krentz





Relationships, Marriage, Family, and Congregation

Pastoral care of persons and congregations in the context of intimate relationships, marriage, and family. Practical skills will include pastoral and congregational assessment, premarital preparation, relationship counsel, and crisis intervention with couples and families. Through up-to-date research, case studies, video clips, and personal reflection, students will gain an understanding of the developmental challenges, family systems, and group dynamics as they impact individuals, couples, families, congregations, and the community. Participants will explore how religious and spiritual beliefs, values, and practices, impact pastoral care and the role of public theology in a community in crisis. [Prerequisite: Presence and Community]
Storm Swain

Theology and Practice of Disaster Spiritual Care

This seminar in pastoral theology and disaster spiritual care prepares religious leaders to provide spiritual and emotional care during deployment to disaster sites as well as within their own communities. The course covers pastoral theologies which resource disaster chaplaincy, an in depth case study, explores comprehensive response, including disaster operations, disaster spiritual care, disaster mental health, and self-care for caregivers. Students present case studies on specific disasters ranging from medical pandemics to earthquake, and disaster communications ranging from public crisis management briefings to preaching in the context of disaster. Congregational disaster preparedness is developed. [Prerequisite: Presence and Community]
Storm Swain

Mental Health and Illness for Ministry

An introduction to psychopathology as it affects parish life and pastoral care. Through film, biography, and novel, students gain an empathic window into what it is like to live with a mental illness. Students become familiar with the major diagnostic categories of psychological disorders, with a view toward making appropriate pastoral interventions, and knowing when and how to refer to community resources. Crisis intervention and the role of psychopathology in parish conflict are also considered. [Prerequisite: Presence and Community]
Storm Swain

Death and Dying

This course will study and discuss the medical, psychological, emotional, social, ethical, spiritual and cultural aspects of death, dying and bereavement. Students will reflect on their personal history of loss as a source and foundation for understanding human life, and examine the moral and theological framework that informs their pastoral response to illness, suffering and dying. [Prerequisite: Presence and Community]
Storm Swain

Complicated Issues in Loss, Grief and Death

Drawing on classic and contemporary theories ranging from Sigmund Freud to William Worden, from death by disease, disaster or deliberation, this case-based seminar course will explore theory, pastoral resources and responses to complicated and difficult grief, through both continuous and individual case studies.
Storm Swain

Chaplaincy in Diverse Contexts: From Trinity and Trauma, to Resilience and Resurrection

The role of the chaplain in diverse contexts, with particular emphasis on the forms of traumatic stress that chaplains deal with in each setting. The dimensions of formation as a chaplain in each context will be explored with reference to pastoral identity, responsibility, authority, collegiality, and accountability. A case base approach to pastoral assessment and intervention will be examined, exploring the movement from presence to outcome oriented competencies. Particular focus on trauma in relation to pastoral theology and care will be attended to, with consequent attention to PTSD, moral injury, vicarious traumatization, compassion fatigue, and burnout. Resilience will be examined as it relates to particular chaplaincy contexts.
Storm Swain

Bonhoeffer Seminar

An integrative seminar relating theological discourse to the public arena, focusing on the life and work of Dietrich Bonhoeffer. The public aspect of the various disciplines—history, Bible, theology, ministry—will be related to issues arising from the analysis of the contemporary public situation. For those in their last full year of coursework.
Katie Day

Wealth, Poverty and the Church

An examination of the challenge of poverty and the ethical issues related to the distribution of resources, drawing on historic Christian sources, current sociological research and policy analysis.
Katie Day

The Church and the Holocaust

This integrative seminar will review the history of the Holocaust, and explore the complex and varied role of the Church leading up to the establishment of the Third Reich until the post-war period. We will consider the genocides which have continued in Europe and Africa despite the pledge of “never again!” and the call of the Church to respond. Note that a trip to the U.S. Memorial Holocaust Museum in Washington, D.C. is required.
Katie Day

The Church in the City

Drawing on all the areas—biblical, historical, praxis, and theological—this course is designed to develop an understanding of the Church’s vocation in the urban context from the early church to the present.
Katie Day

Understanding the City

An examination of how cities work and the systems that drive them: economic, political, cultural, public, and private interests. The role of the Church in effecting change is an overarching theme throughout the course.
Katie Day

God and Guns

An historic and sociological examination of guns in American society—beliefs, practices, “gun cultures” and gun violence. Theological and ethical perspectives on consideration of gun policies is also explored.
Katie Day

Course Descriptions



Issues in Urban Ministry

An integrative seminar for seniors, which gives the opportunity to pursue and share research in a particular area of interest.
Katie Day

Environment & Religion in Northern Appalachia

Hike through sites of environmental history, visiting original un-cut forest that inspired the federal Wilderness Act; the first oil well that set off the fossil fuel era; the home of iconic ecological author Rachel Carson; streams restored from mine damage; a sustainable homestead; and more. Leaders of small churches share strategy for ministry amid conflicts over environmental and social issues. Home base is Camp Lutherlyn, Butler, PA. There is extensive hiking, outdoor conditions, semi-rustic lodging and road travel in a van in this Elective course sponsored by the Appalachian Ministries

Educational Resource Center (AMERC). Counts toward Concentration in Town and Country Church Ministry, and the Certificate in Ecology & Theology in the Washington Theological Consortium.
Gilson Walkoenig

Ecological/Outdoor Faith & Praxis

Environment and God’s outdoor creativity are cradles of faith, thresholds to the gospel of Christ Jesus. Participants in this course develop competencies and plans to lead ecological and outdoor ministries. Students choose projects in areas such as food & faith; energy stewardship; habitat care; outdoor spirituality; or eco-justice advocacy. The course provides connections from environmental history and ecological theology to inform projects developed by participants.
Gilson Waldkoenig

Emerging Trends in Preaching

A look at trends in 21st century preaching, including cutting edge formats, use of social media and technology, engaging new delivery modes, and trends from the contemporary and Emerging Church. Analysis of how preachers need to engage issues of Postmodernity and changing modes of engagement will be explored. Students will be expected to preach. [Prerequisite: Preaching the Gospel]
Karyn L. Wiseman

Liturgical Preaching

Preaching exists in a context situated within and defined in part by the liturgical year and the 3-year Revised Common Lectionary. We will explore how the year, the texts, the sermon shape, and the contemporary situation inform each other in

theory and in practice. Students will be expected to preach. [Prerequisites: Preaching the Gospel and Worshipping Community]
Karyn L. Wiseman

Preaching Controversial Issues

This course invites students at all academic levels to wrestle with the proclamation of the Gospel in juxtaposition to challenging social issues, including (but not limited to) family structure (divorce/re-marriage, cohabitation), sexuality, beginning and end-of-life issues, domestic violence, political unrest, climate change, and increasing poverty. Students will have the opportunity to explore these topics in relation to Holy Scripture and the social statements of the ELCA, and then will preach on a selected topic. Course activities will likely include several “field trips” to area agencies to gather information, as well as guest speakers. [Prerequisites: Preaching the Gospel and Worshipping Community]
Angela Zimmann (adjunct)

Preaching Across the Divide

This course invites students at all academic levels to wrestle with the proclamation of the Gospel in juxtaposition to challenging social issues, including (but not limited to) family structure (divorce/re-marriage, cohabitation), sexuality, beginning and end-of-life issues, domestic violence, political unrest, climate change, and increasing poverty. Students will have the opportunity to explore these topics in relation to Holy Scripture and the social statements of the ELCA and other church bodies, and then will preach on selected topics. Course activities will likely include several “field trips” to area agencies to gather information, as well as

guest speakers. [Prerequisites: Preaching the Gospel and Worshipping Community]
Angela Zimmann (adjunct)

Green Preaching

Preaching plays a unique role in the life of a congregation, and this course introduces future preachers to “green” homiletical theory and practice in order that they might be better prepared to proclaim the wonder of God’s creation. Through readings, sermon analysis, discussion and in-class preaching exercises, as well as time spent immersed in creation, students will grow in an awareness of and appreciation for the importance of ecologically-grounded, Christocentric preaching and living. [Prerequisites: Preaching the Gospel and Worshipping Community]
Angela Zimmann (adjunct)

Faith, Finances and Proclamation

In this class, students explore the joy of preaching around the issue of stewardship in a congregational setting. Taking a look at the biblical basis and possible interpretations of faithful giving and how that translates into proclamation is the focus of this course, which is intended to be a practical guide for parish pastors and those intending to enter congregational ministries. [Prerequisites: Preaching the Gospel and Worshipping Community]
Angela Zimmann (adjunct)

Life Passages

In this class we will consider liturgies around funerals, weddings, healing services, reconciliation, quincenera, women’s blood, adoption of children, etc, dealing with diversity around culture, gender,

Course Descriptions

sex and inter-religious situations. Using theoretical readings, actual situations, examination of liturgies, creation of new liturgies, and preaching, the class will explore how and on what basis these liturgical events can be created, planned, conducted, and preached. Students will be expected to preach/lead a worship experience. [Prerequisites: Preaching the Gospel and Worshipping Community]

Karyn L. Wiseman

Preaching the Gospel in the African American Tradition

This course analyzes the socio-historical foundations, theological formulations, and rhetorical features of African American preaching. The course will encourage students to think about preaching as having certain historical and cultural roots and antecedents. Class will consist of lecturing and discussing an element(s) of African American preaching and possibly viewing a video of an African American preacher who demonstrates an element(s) of African American preaching. In addition to an investigation of the sermons and addresses of historic and contemporary African American preachers, topics addressed will include African American preaching characteristics, traditional and emerging trends in African American Christian preaching, and the interface between justice and African American preaching.

Preaching Special Services in the African American Tradition

In the African American worship tradition, the church has its own calendar (and special services). Preachers must know how to develop and deliver



clear, concise, and relevant sermons for occasions within this tradition. This course is a seminar and will examine special occasions, as well as, the history and theology of preaching and developing sermons for particular events within the African American Church. Students will be expected to preach relevant sermons and understand the importance of excellent sermon organization and construct a well-organized sermon that is theologically sound and relevant to specific occasions.

Wayne Croft

Preaching from the Old Testament

The Revised Common Lectionary serves to its users a considerable portion of the Old Testament, ready for use by preachers. And yet preaching from the Old Testament is fraught with difficulties. We cannot simply adopt the attitudes assumed in these stories, poems, and proclamations about gender, violence, the Promised Land, and many

other topics. Nor should we too easily spiritualize them, or they will lose their meaning and much of their power. And, perhaps most importantly, we should not treat a given pericope as if its intended, only, or even most important message is as a prediction of the Incarnation. Rather, we come to a much better understanding of the Incarnation when we see how the Word of God worked in its original context –often remarkably similar to how it works in ours. Participants will preach on readings from various genres of readings in the lectionary. [Prerequisite: Preaching the Gospel or Preaching the Gospel in the African American Tradition]

Wayne Croft, Mark Oldenburg

Christian Education Seminars

A series of one-day seminars/workshops exploring various facets of educational ministries in congregations. Each day-long seminar is taught by a qualified practitioner and aims to provide a concentrated focus on a theme. Students may also register for single seminars without credit by paying a single-day registration fee for each seminar.

Charles Leonard

Forming Faith Playfully

An exploration of spiritual formation grounded in these principles: creating sacred Space; valuing Process; fostering Imagination; providing safety for Intimacy and Trust. Nurturing children's spiritual lives through mentoring playful engagement with the narratives and practices of the Christian community to ground them deeply in its language is the primary focus. The playground for discovery of this kind of faith formation is the Godly Play® circle, observation, readings, and reflection.

Charles Leonard

Essentials of Youth Ministry in the 21st Century

This course will expose students to various models of youth ministry, examine youth culture in society, discuss youth faith formation in the Church, and give the student knowledge in establishing and maintaining viable youth ministry programs.

Charles Leonard

Reclaiming the Great Commission: Evangelizing Today

A review of contemporary theologies of evangelism in the context of broader issues of Christian mission in a pluralistic and postmodern society. Also explores effective strategies in the practice of evangelism at the congregational level.

Charles Leonard

An Experiential Introduction to Contemplative Christian Spirituality

The 20th century spiritual teacher Henri Nouwen, writing about the lives of public ministers, said that one's own intimacy with God in a prayerful life is the very beginning, source, and core of her or his ministry in the world (The Living Reminder). This course will be a didactic and experiential introduction to contemplative Christian spirituality with the aim of facilitating both our individual growth in intimacy with God and the development of a resilient life of prayer. By becoming familiar with Christianity's rich spiritual tradition, and by personally "experimenting" with a variety of classical prayer-forms and disciplines, we each can begin to appropriate the church's ancient wisdom for our lives today.

John Largen (adjunct)

DENOMINATIONAL COURSES

African Methodist Episcopal Polity

A survey of the history and polity of the African Methodist Episcopal church.
Janet Sturdivant (adjunct)

Essentials of Anglicanism: Back to Front & Inside Out

The course will focus on the formation of Anglican and Episcopal identity, responsibility, authority, collegiality and accountability through engagement with both primary sources, major texts, and various articles. A seminar for students with little previous study of Anglicanism serious about appropriating the fundamentals of Anglican church history, spirituality and theology and being prepared, in turn, to teach lay inquirers’ or ecumenical classes on Anglicanism and the Episcopal Church, to preach sermons grounded in an Anglican theological perspective, and to lead liturgy as a lay person. The course also lays a significant part of a basic foundation for students who will take the General Ordination Examinations.
Storm Swain

Anglican Theology: Poets, Mystics, and Theologians

A seminar course, that ranges from Julian of Norwich to Desmond Tutu and Rowan Williams, through Richard Hooker, George Herbert, John Milton, Jeremy Taylor, William Law, John and Charles Wesley, William Gladstone, William Porcher DuBose, Evelyn Underhill, T. S. Eliot, William Temple, C. S. Lewis, Austin Farrer, and many another, the course will engage the writings of these ‘Anglicans’ in a survey of the tradition and

their search in different and similar words for the presence of God and holiness.
Storm Swain

The Books of Common Prayer: History, Theology and Practice

A study of the development, evolution, theology and ceremonial uses of the various editions of The Book of Common Prayer, with particular emphasis on the English and American editions. This class is recommended for Episcopal students and those in full communion who may function in Episcopal settings.
J. Barrington Bates (adjunct)

Baptist Polity

This course is a study of the basic history, structure, mission, and theological standards of the Baptist Church. In addition, Baptist government, worship, practices, polity, structure, doctrine, and processes that are part of the Baptist Church will be studied. One will see how various Baptist churches work and how to utilize the resources of Baptist polity to help churches be more effective. One will also discover what Baptists believe as a denomination and how doctrine informs what and who Baptists are.
Wayne Croft

Admissions and
Candidacy

With regard to academic readiness, the student body represents a wide variety of academic concentrations in undergraduate work. The Seminary recommends a broad background in the liberal arts, including English, history, modern languages, philosophy, communications and the social sciences. Applicants should possess intellectual ability for critical and reflective thinking.

It is the policy of United Lutheran Seminary not to discriminate against any student applicant for academic acceptance on the basis of race, color, national origin, disability, age, veteran status, sex, gender identity or expression, sexual orientation, parental status, family medical history or genetic information or any other non-merit based factor in administration of its educational policies, admissions policies, scholarship and loan programs and other school-administered programs. Criminal, financial, and motor vehicle background checks are required of all applicants prior to admission. Prospective students may find the most up-to-date information regarding admissions procedures on the Seminary’s web site.

Candidacy in the ELCA is the churchwide process of discernment, preparation, and formation leading to rostered ministry. The ELCA has two distinct rostered ministries: Word and Sacrament, and Word and Service. Candidacy involves the partnership of candidate, ELCA synod candidacy committee, ELCA seminary, and the ELCA Domestic Mission unit. The candidacy committee,

composed of clergy, laity, and seminary faculty, has the basic responsibility for the process. Establishing and maintaining an ongoing relationship with a candidacy committee is the responsibility of the applicant. The steps for entering and successfully completing Candidacy are described on the ELCA Website. Prospective students are advised to begin the candidacy process well before application to the Seminary.

ELCA candidates for ordination who attend non-ELCA seminaries are typically required to “affiliate” with an ELCA seminary, at the beginning of their seminary career. Affiliated students are typically required to complete some coursework at an ELCA seminary. Whether it is a full year of residency or selected courses, this aspect of candidacy is determined by the synodical committee.

Finances and Services

Academic Tuition and Fees

The Seminary seeks to be a good steward of all the resources entrusted to it by students, synods, private donors, foundations, and grants. Tuition and fees paid by students comprise less than 20% of the Seminary’s income stream. Mindful of increasing student debt loads, the Seminary strives to minimize increases in tuition from year to year.

Tuition is charged per semester for full-time students (at least 12 credits in a semester) and per credit for part-time students (less than 12 credits in a semester).

2017-2018 Tuition

For full-time students in MDiv, MAML, MA and MAPL degree programs: \$8,250 per semester. The tuition for the semester includes 12 credits; normally, a full-time student may take a maximum of 15 credits in a semester. Also included in the full-time tuition are 3 credits in the intensive term following the full-time semester (either January term or Summer term).

For part-time students in MDiv, MAML, MA and MAPL degree programs; all students in STM degree program; all students in DMin degree program; all students not in a degree program and affiliate students: \$600 per credit.

For students in a Certificate program: \$750 per course

Other Tuition Charges

- Sexual Abuse Prevention Education Workshop \$50
- Anti-Racism Workshop \$100
- Audit \$175 per credit; \$50 per credit for students (waived for full-time students)

2017-2018 Fees

- Late Registration fee \$50 per term
- Examination for course waiver \$125 per credit
- Graduation fee \$150
- Lutheran Affiliation fee \$950
- Internship Administrative fee \$1,000
- Internship Travel Pool \$500 per year
- Internship Seminary Service Fee \$350 per year
- Diaconal Project (ULS students) \$500; (non-ULS students) \$1,000
- STM non-credit Thesis fee \$600
- DMin Colloquia fee \$600 each
- PhD Dissertation fee \$1,250

Other Fees

- Transcript fee \$10 each (waived for enrolled students)
- Returned Check fee \$35 each

Housing and Meals

The Seminary has more than 100 units of student housing (dormitories, suites, and apartments) located on the Gettysburg campus and student apartments on the Philadelphia campus, including both furnished and unfurnished housing units. Prices range from \$536 to \$1,350 per month; Gettys-

burg dormitory space is \$1,496 per semester. Pricing and billing frequency for specific housing units is available upon request. Guest rooms are available for commuters at a daily rate ranging from \$25 to \$65, depending on the location and unit. Associated housing fees for security deposits, pets, key replacement, etc. are available upon request.

Lunch is served each weekday when classes are in session in the Gettysburg campus refectory. Students may purchase meals for the semester for \$355 or individually as needed. The semester meal plan is required for students in the Gettysburg dormitory.



Payment of Bills

All tuition charges are due on the first day of classes for each term. Housing is billed for the entire semester or month-to-month, depending on the specific unit and location. Financial Aid is first applied to all Seminary charges (tuition, housing, meal plan) for the semester, with remaining credit balances refundable to students. All other obligations to the Seminary must be paid within 30 days of the date incurred.

Students with unpaid balances may not advance to the next term, internship, or unit of study, or obtain grades or transcripts. No student can graduate with outstanding obligations. Students withdrawing from the seminary, or from a course or courses, will be refunded tuition on a prorated basis as described in the Student Handbook.

Financial Aid Information

The Seminary has a substantial and growing scholarship endowment corpus. Annual income generated by this endowment and current donations to the scholarship fund provide scholarships of several types for seminarians. There are several steps in the building of a seminarian’s financial aid package, including computation of financial need, consideration of awards from home congregation and synod, eligibility for Seminary scholarships, and certification of federal student loan eligibility.

See the Financial Aid Handbook for detailed information on applying for and receiving scholarships and federal student loans.

Scholarships

Full-tuition scholarships are available for all new, full-time, ELCA students who are in the candidacy process for rostered ministry, excluding those enrolled in the Distributed Learning degree track. In addition, subsidies for on-campus housing may be available for full-time, ELCA students who are awarded a full-tuition Fund for Leaders scholarship.

Scholarships may be available for all students enrolled at least half-time in a first theological degree program, including matching grants for support from sponsoring non-ELCA church bodies, up to the amount of full tuition. Partial scholarships may be available from the Seminary for students enrolled less than half-time in a first theological degree program. Partial scholarships may also be available for students in the STM degree program.

Federal Direct Loan Program

The “Free Application for Federal Student Aid” (FAFSA) is an essential element of the Federal Direct Loan application process. Only students who are enrolled at least half-time in a degree program are eligible to apply for Federal Direct Loans. The potential amount of Federal Direct Loan support depends on many factors, including the student’s financial need, the total cost of attendance, and outside financial support. The maximum loan per year per student is \$20,500. The interest rate is set by the government and begins accruing immediately. For loans disbursed during the 2016-17 academic year, the interest rate was 5.31%.

The Seminary cautions students about excessive reliance on loans. Although repayment is deferred as long as the student is enrolled at least half-time, students must begin repaying loans shortly after graduation at a time when other financial obligations and low starting salaries limit one’s resources. If a student drops below half-time enrollment at any time, the loans previously disbursed are no longer deferred and the student must begin repayment. Loans should be considered after all other sources of aid have been explored. Students, however, are responsible for these decisions.

Fellowships for Graduates

The Seminary offers fellowships for pursuing doctoral studies in theological disciplines within accredited institutions to graduates of Gettysburg Seminary or United Lutheran Seminary. Further information is available from the Dean of the Seminary.



The Board of Directors

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David Russell, Allentown, PA
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Cheryl Williams, Baltimore, MD

The Faculty

Mr. Evan Boyd
Library Director and Archivist

The Rev. Dr. Richard P. Carlson
Glatfelter Professor of Biblical Studies and Director of Contextual Formation

The Rev. Dr. Wayne E. Croft, Sr.
Jeremiah A. Wright Sr. Associate Professor of Homiletics and Liturgics in African American Studies

The Rev. Dr. Katie Day
The Charles A. Scheiren Professor of Church and Society

The Rev. Dr. Maria E. Erling
Professor of Modern Church History and Global Missions

Dr. Vincent M. Evener
Instructor of Luther and Reformation Studies

The Rev. Dr. Mark Vitalis Hoffman
Professor of Biblical Studies

The Rev. Dr. John F. Hoffmeyer
Associate Professor of Systematic Theology

Dr. Michael Krentz
Instructor and Dean of the Chapel (Philadelphia Campus)

The Rev. Dr. Kristin Johnston Lergen
Co-Dean and Professor of Systematic Theology

The Rev. Dr. Theresa F. Latini
President of the Seminary and Professor of Practical Theology

The Rev. Dr. Charles R. Leonard
Associate Professor of Practical Theology and Director of Field Formation

The Rev. Dr. Mark W. Oldenburg
*Steck-Miller Professor of Worship and Dean of the Chapel
(Gettysburg Campus)*

Dr. Jon Pahl
Peter Paul and Elizabeth Hagan Professor in the History of Christianity

The Rev. Dr. J. Paul Rajashekar
Luther D. Reed Professor of Systematic Theology

The Rev. Dr. Quintin L. Robertson
Instructor and Director of Urban Theological Institute

The Rev. Dr. Brooks Schramm
Kraft Professor of Biblical Studies

The Rev. Dr. J. Jayakiran Sebastian
Co-Dean and H. George Anderson Professor of Mission and Cultures

The Rev. Dr. Storm Swain
*Associate Professor of Pastoral Care and Theology and Director of Anglican
Studies (supported by the Fredrick Houk Borsch Chair in Anglican Studies)*

The Rev. Dr. Gilson A. C. Waldkoenig
Professor of Church in Society and Director of Town and Country Church Institute

The Rev. Dr. Karyn L. Wiseman
*Associate Professor of Homiletics (supported by the Herman G. Stuempfle
Chair of Proclamation of the Word)*



Professors Emeriti

Mr. Donald Matthews, M.L.S.
1966-1991
Librarian Emeritus; Professor Emeritus of Bibliography

The Rev. Darold Beekmann, D.D.
1990-2000
President Emeritus of the Seminary

The Rev. Robert G. Hughes, Ph.D.
1972-2002
St. John Professor Emeritus, Homiletics

Dr. Norma Schweitzer Wood, M.A.R., D.Min.
1972-2003
*Dean Emerita; Professor Emerita of Pastoral Counseling and
Interpersonal Ministries*

The Rev. J. Paul Balas, M.Ed., Ph.D.
1989-2003
Professor Emeritus of Pastoral Theology

The Rev. Gordon W. Lathrop, Th.D.
1984-2004
Charles A. Schieren Professor Emeritus, Liturgy

The Rev. Gerald Christianson, Ph.D.
1967-2008
Central Pennsylvania Synod Professor of Church History, Emeritus

The Rev. Margaret A. Krych, Ph.D.
1977-2008
Charles F. Norton Professor Emerita, Christian Education and Theology

The Rev. William Avery, D.Min.
1983-2009
*Professor Emeritus of Field Education and The Arthur L. Larson
Professor Emeritus of Stewardship and Parish Ministry*

The Rev. Nelson Strobert, Ph.D.
1987-2013
*Professor Emeritus of Christian Education in the Paulssen-Hale
Chair of Church and Society*



The Rev. Timothy J. Wengert, Ph.D.
1989-2013
Ministerium of Pennsylvania Emeritus Professor, Church History

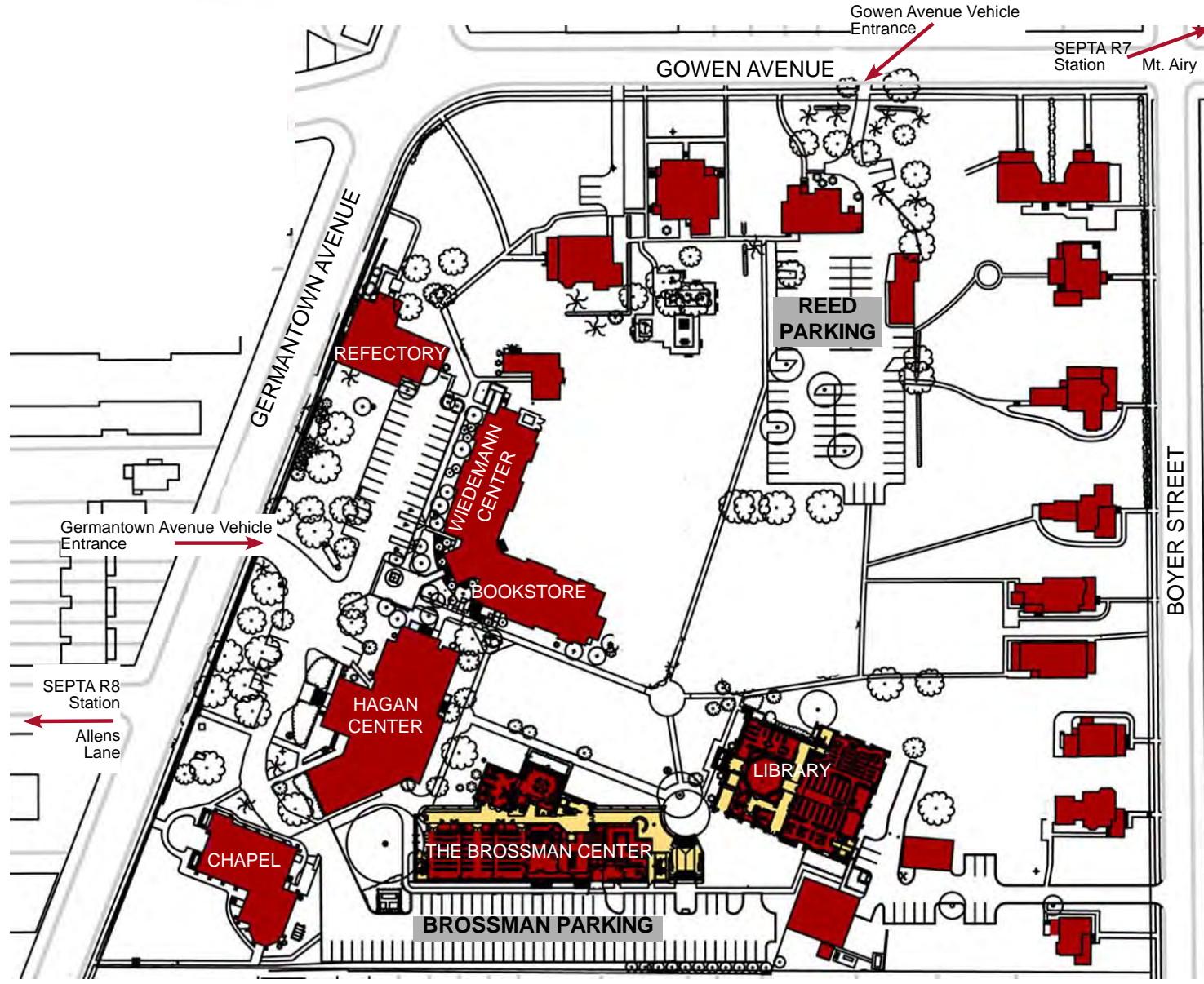
The Rev. Philip D.W. Krey, Ph.D.
1990-2015
Ministerium of New York Professor Emeritus, Early Church History

The Rev. Michael L. Cooper-White, DD
2000-2017
President Emeritus of the Seminary

The Rev. Stephen P. Folkemer, Ph.D.
1979-2017
Professor Emeritus of Church Music and Cantor

The Rev. Leonard M. Hummel, Ph.D.
2005-2017
Professor Emeritus of Pastoral Theology

The Rev. Marty E. Stevens, Ph.D.
2006-2017
Professor Emerita of Old Testament and Stewardship



Philadelphia Campus



Gettysburg Campus

- | | | | | | | | | |
|----|--|--|----|--|--|----|---|---|
| 1 | Valentine Hall
61 Seminary Ridge (Main learning and administrative center for Gettysburg Seminary) | | 11 | Schmucker House
(Offices for faculty, Theological Education With Youth, ELCA Region 8) | | 22 | Heiges Hall
464 Springs Avenue (Housing) | |
| 2 | Seminary Ridge Museum  ENTRANCE =
A.K.A. "Schmucker Hall" and "Old Dorm" | | 12 | Hill-Unger Performance Platform
in Schmucker Grove | | 23 | Stuempfle Hall
470 Springs Avenue (Housing) | |
| 3 | Church of the Abiding Presence
(Chapel) | | 13 | Baur House
(Faculty housing) | | 24 | YWCA
909 Fairfield Road | |
| 4 | Krauth House
(Faculty housing) | | 14 | Richard House
(Housing) | | 25 | Pavillion | |
| 5 | North Hall
(Housing) | | 15 | Zimmerman House
(Faculty housing) | | |  | Bus/Auto Drop-Off
NO PARKING at ANY TIME |
| 6 | Lewars House
(President's house) | | 16 | Garden Apartments
35 South Hay Street (Housing) | | |  | Business & Valentine Hall Visitor Parking
(Restricted Mon.-Fri. from 8:00am-5:00pm) |
| 7 | Refectory
(Student Dining Hall) | | 17 | Townhouses
49/47/45 South Hay Street (Housing) | | |  | Event/Museum Parking |
| 8 | Power House
(Maintenance) | | 18 | De Yoe House
314 Springs Avenue (Faculty housing) | | |  | Employee/Student Parking
(M-F 8:00am-5:00pm) |
| 9 | A. R. Wentz Library
66 Seminary Ridge | | 19 | Wolf House
368 Springs Avenue (Current offices of the Adams County Historical Society) | | |  | Residential Parking
(Restricted) |
| 10 | Singmaster House Conference Center
20 Seminary Ridge | | 20 | Baughman Hall
418 Springs Avenue (Housing) | | |  | Restricted
(24-hr. NO PARKING without special tag) |
| | | | 21 | Aberly Hall
448 Springs Avenue (Housing) | | | | |

Academic Calendar

Summer 2017

July 9-15	Certificate in Theological Studies courses
Aug 7-24	Language of the Early Church course
Aug 21-26	Intensive courses for Distributed Learning students
Aug 22-30	Ph.D. Comprehensive Examinations
Aug 25-26	Orientation for new students

Fall Semester 2017*

Aug 28	Fall semester classes start
Sept 4	Labor Day; no classes
Sept 6-9	Certificate in Theological Studies course
Sept 12	End of drop/add period
Sept 23	Sexual Abuse Prevention Workshop
Sept 26	Urban Theological Institute Annual Lecture
Sept 26-27	Board of Directors Meeting
Oct 9-14	Reading Week; no regularly scheduled classes; some intensive or hybrid classes may meet; Approval and Endorsement panels as scheduled
Oct 28	Luther Bowl
Oct 30-Nov 1	Luther Colloquy/Celebration of Reformation; no classes
Nov 2	ULS Presidential Inauguration
Nov 6	Registration opens for Spring semester
Nov 20-24	Thanksgiving recess; no classes
Dec 13	Fall semester classes end
Dec 14-15	Exam and make-up days

January Term 2018

Jan 2-26	January term classes
Jan 3-6	Certificate in Theological Studies course
Jan 15	Martin Luther King, Jr. Day; no classes
Jan 30	Anti-Racism Workshop
Jan 30-31	Board of Directors Meeting

Spring Semester 2018*

Jan 31	Spring semester classes start
Feb 13	End of drop/add period
Mar 11-15	Preaching with Power
Mar 28-Apr 3	Easter Break; no classes
Apr 23-28	Reading Week; no regularly scheduled classes; some intensive or hybrid classes may meet
May 15	Spring semester classes end
May 16-17	Board of Directors Meeting
May 16-17	Exam and make-up days
May 18	Commencement

Summer 2018

June 4-29	Summer Term classes
July 8-14	Certificate in Theological Studies courses
Aug 6-23	Language of the Early Church course
Aug 20-26	Intensive courses for Distributed Learning students
Aug 21-29	Ph.D. Comprehensive Examinations
Aug 24-25	Orientation for new students

*Each class must make up one session each semester using alternative instructional methods.

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