

United Lutheran Seminary

GETTYSBURG+
PHILADELPHIA

ACADEMIC CATALOG 2018-19

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WELCOME TO THE UNITED LUTHERAN SEMINARY COMMUNITY

In deciding to consider ULS, you have taken an important initial step in determining where to pursue your calling to serve God and humanity in a changing church and world. When you choose ULS, you will become a member of a nurturing and inclusive institution centered on our Lord God and rooted in the grace and mercy of Jesus. As our mission statement puts it, we are a “welcoming and diverse learning community equipping people to proclaim the living Gospel for a changing church and world.”

OUR LEGACY

United Lutheran Seminary is celebrating a legacy of more than 192 years as it continues to prepare Christian leaders dedicated to the service of God and all of humankind.

On July 1, 2018, ULS celebrated the first year of its new identity after the consolidation of the Lutheran Theological Seminary in Gettysburg, (founded in 1826) and Lutheran Theological Seminary in Philadelphia (founded in 1864); two historic institutions that came together in 2017 (during the 500th anniversary of the Protestant Reformation).

As God calls you to Seminary, it is of special significance that ULS is centered in the Lutheran confessional witness, but engaged, in the truest ecumenical sense, with the body of Christ and in partnership with other Christian denominations.



The breadth and quality of our curriculum and the scope of our programs are enriched by the diversity of our excellent faculty, staff members, and students. ULS offers outstanding theological programs leading to parish ministry, teaching, chaplaincy, social justice lay leadership, and other areas of Christian service.

Because our faculty are active scholars who encourage academic excellence and have the highest expectations of you as students, you will greatly benefit from your studies and internship experiences.

A PLACE FOR YOU

I am sure ULS is the place for you to pursue your goals as student of theology and live out your call as a servant of God and your neighbors. If you are a returning seminarian, welcome. If you are a prospective student or a lay leader interested in obtaining one of several continuing education certificates, I pray that you will choose to join the ULS community.

In God's Grace,

A handwritten signature in black ink, reading "Richard Green". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Dr. Richard Green
Interim President



MISSION STATEMENT + PURPOSE

Unifying, Learning, Serving: United Lutheran Seminary is a welcoming and diverse learning community equipping people to proclaim the living Gospel for a changing church and world.

ACCREDITATION

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

Complaints may be submitted to MSCHE following the procedures outlined at <http://www.msche.org/documents/Complaints.pdf>

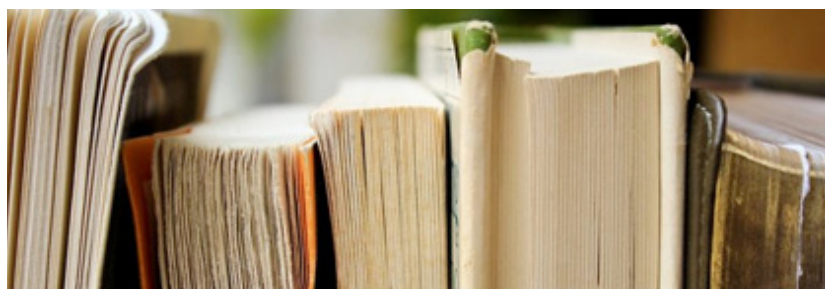
ULS IS ALSO FULLY ACCREDITED BY THE

Association of Theological Schools (ATS)
10 Summit Park Drive, Pittsburgh, PA 15275
Telephone: 412-788-6505.

Students having a complaint related to ATS accrediting standards may file a complaint with the Commission on Accrediting. See section XII of the Commission Policies and Procedures at <http://www.ats.edu/uploads/accrediting/documents/commission-policies-and-procedures.pdf>

Please note that complaints must be filed in writing and must provide evidence that the member school is in violation of a stated policy or accrediting standard or membership criterion.

UNITED LUTHERAN SEMINARY IS A SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA.



DEGREE PROGRAMS



MASTER OF DIVINITY

OUTSTANDING THEOLOGICAL EDUCATION

The Master of Divinity program prepares persons for ordained ministry or for pastoral/leadership service in congregations and other settings. The program provides the necessary tools and resources for the spiritual, vocational, professional, and theological requirements of pastoral leadership. **Courses are offered on both campuses in various formats: residential, hybrid, intensive, and online.** Students may complete the degree via a “residency” track with mostly on-campus courses or a “distributed learning” track, utilizing online and intensive courses.

The degree, normally a 3-to-4-year program when taken full-time, requires completion of 72 academic credits plus noncredit contextual formation experiences, including a year-long immersion or internship. If the degree is not completed within eight years, the student must petition the faculty for continuance in the degree program.

Students seeking ordination must be careful to satisfy both degree requirements and any parallel ecclesiastical expectations. It is important that applicants considering ordained ministry make early contact with appropriate officials of their synods or other church bodies, both to ensure that they have met those requirements that precede entrance into seminary and to ensure that they understand any special academic requirements they may be expected to fulfill. For students in the Evangelical Lutheran Church in America (ELCA), the program works in conjunction with the student's synod candidacy committee to prepare the candidate for rostering as a minister of Word and Sacrament.

BEYOND THE TRADITIONAL, RESIDENTIAL APPROACH TO COMPLETION OF THE MDIV, ULS OFFERS TWO ALTERNATIVE PATHWAYS:

DISTRIBUTED LEARNING MDIV (DL)

The Master of Divinity Distributed Learning pathway enables students to complete a Master of Divinity degree without having to relocate to campus. One third of the student's coursework is completed through on-campus, week-long intensives, offered at various times of the year. The student's remaining coursework may be completed on-line. Contextual Formation requirements, arranged in consultation with the Contextual Formation office, can generally be fulfilled near the student's home location.

ACCELERATED CO-OPERATIVE MDIV (CO-OP)

The Accelerated MDiv Co-op pathway for outstanding ELCA students is an innovative partnership between the seminary, congregations, and synods that enables the student to complete both MDiv and candidacy in three years. Co-op students complete their Ministerial Fieldwork and Ministerial Immersions by working roughly 20 hours per week at a single congregation identified by their bishop and Candidacy Committee. At the same time they are fulltime students, creating a highly integrated learning experience. Coursework may be completed on a residential or distributed learning basis, depending on the student's location and learning style.

MISSION STATEMENT

The mission of the MDiv program is to prepare persons for ordained ministry and for committed and transformative pastoral and religious leadership.

LEARNING OUTCOMES

- Unifying – Developing skills to bring people together as an engaged learning community in the diverse unity enabled by the Triune God
 1. Actively draws on faith traditions and diverse perspectives, including biblical, theological, scientific, ecumenical, and interfaith, when engaging contemporary events
 2. Consistently advocates for the development of a shared vision in groups of diverse learners
 3. Demonstrates an ability to lead and teach with biblical and theological integrity communities of faith in worship and service
 4. Presents a biblically and theologically clear and consistent message when proclaiming and engaging the gospel in all contexts
- Learning – Developing skills in lifelong critical thinking and research through the lifegiving power of the Holy Spirit
 1. Interprets the Bible through various methodological approaches in light of both historical and contemporary contexts
 2. Recognizes interrelationships among concepts and commitments, combining them to interpret past and present realities within biblical, historical, theological, sociological, and cultural contexts
 3. Understands one's rootedness in a living theological tradition, its place in the context of human living, articulates it to others, and cultivates a capacity for self-critique
 4. Draws on contextual experience as a source of continuing critique and ongoing education

- Serving –Developing skills and confidence in leading communities for outreach and public witness grounded in the risen Christ
 1. Utilizes conflict management, counseling, and pastoral theology effectively in individual and group situations, while also understanding the limits of one's skills
 2. On the basis of sound theological and biblical understanding, establishes opportunities to accompany those who are marginalized, actively addresses the systems that cause and perpetuate such marginalization, and works to transform the community
 3. Articulates a sound and ethical approach to management of human, cultural, institutional, and financial resources
 4. Celebrates opportunities and challenges in building communities of diverse peoples and the gifts they bring

REQUIREMENTS

1 | A bachelor's degree or its equivalent from a regionally accredited college or university.

2 | Satisfactory completion of at least 72 credits. One credit is equivalent to one semester hour.

A. Biblical Studies (18 credits)

BIB 100 The Language of the Early Church and the Church Today

BIB 201 Reading and Telling the Story

BIB 210 The Story of Jesus and the Early Church

BIB 220 The Story of Israel

BIB 3xx The Bible at the Crossroads of Church and Culture

BIB 3xx or 4xx Biblical Studies Elective

B. History and Theology (18 credits)

HTH 100 Systematic Theology 1: Creation, Sin, and New Creation

HTH 101 History 1: Dynamic Faith of the Church

DEN xxx Denominational polity (e.g., Lutheran Foundations, Baptist Polity, Essentials of Anglicanism, and other denominational equivalents). HTH

221 The Ecumenical Church may be substituted by students for whom no denominational course is available or appropriate.

HTH 201-209 History 2: Globalizing Christianity

HTH 211-219 Systematic Theology 2: Doing Theology in a Religiously and Culturally Diverse World

HTH 3xx The Gospel and Freedom

C. Praxis (18 credits)

PRAX 10x Worship

PRAX 11x Pastoral Theology

PRAX 12x Church in Society

PRAX 13x Preaching

PRAX 14x Christian Education and Formation

PRAX 310 Equipping the Saints/Church Administration

D. Free electives (18 credits)**3 | Contextual Formation**

Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MDiv program Contextual Formation consists of three required (noncredit) components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail). Up-to-date information, forms, and important links for students and supervisors may be found at www.my.uls.edu/contextual-formation/

1 | Ministerial Fieldwork

- Student will be assigned to a congregation for two consecutive semesters to engage in practices of ministry in order to develop skills and vision related to pastoral leadership. This will normally take place in the first year of full-time study; part-time students who may be unable to begin fieldwork in the first semester should contact the Director of Contextual Formation during the first year to determine the optimal timing for fieldwork and subsequent contextual formation experiences. It is possible with the permission of the Director of Contextual Formation for students already employed in a congregational setting to use that setting as their Ministerial Fieldwork site.
- For students participating in the Co-operative MDiv (Co-op), the first two semesters of Co-op will be considered Ministerial Fieldwork.
- Pre-requisite for Ministerial Fieldwork: Positive entrance decision for ELCA students (or assurance thereof)

2 | Critical Reflection on Praxes of Ministry (normally CPE)

- 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 formation of personal and ministerial identity. A certified unit of Clinical Pastoral Education (CPE) is the recommended option to fulfill this contextual formation requirement and is required for ordination in certain denominations (including the ELCA). Most students will complete CPE during the summer after the first year of full-time study. CPE sites can be found at many hospitals and clinical institutions around the country, some of which offer online units that can be accessed from deeply rural or urban areas. Some sites also offer “extended” units during the academic year that can sometimes be helpful to part-time students. The CPE site must be certified by the Association of Clinical Pastoral Education, an independent entity that provides training for spiritual care professionals.

- Students whose denominations do not require CPE and who are unable to avail themselves of a CPE program may take PRAX 410 Critical Reflection concurrently with Ministerial Fieldwork or Ministerial Immersion to satisfy the degree requirement. Alternatively, the student may work with the Director of Contextual Formation to develop a suitable alternative, individualized plan for demonstrating competencies. 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.
- Pre-requisites for CPE or PRAX 410 include PRAX 110 Pastoral Theology.

3 | Ministerial Immersion (Internship)

- Immersion (Internship) provides opportunity for students to experience the full scope of pastoral ministry in a parish-based setting for between 8 and 12 months. The expectation is for the student to engage in worship leadership, regular preaching and teaching of the faith, relationships across the spectrum of ages, pastoral care and visitation, administration, strategic planning, and, insofar as possible, significant life events such as baptisms, confirmations, weddings, and funerals.
- ELCA students will normally be assigned to a 12-month internship under the supervision of an experienced pastor and with the guidance of a selected lay committee. ELCA students normally undertake internship after the second year of full-time study, so long as they have been endorsed by their synods. Students who delay internship until the conclusion of coursework (capstone internship) may participate in graduation so long as they have successfully completed at least nine months of the internship.
- Non-ELCA students will work with the Director of Contextual Formation to create a plan in an appropriate setting to be immersed in the leadership and workings of a congregation. While a non-ELCA immersion cannot typically be completed in less than 8 or 9 months of full-time work, great flexibility will be employed in enabling students to develop and demonstrate the stated MDiv competencies.

- For students participating in the Co-operative MDiv (Co-op), the final four semesters of Co-op will be considered as concurrent internship for Ministerial Immersion purposes.
- Pre-requisites for the ministerial immersion normally include CPE, Healthy Ministerial Boundaries training, and the Anti-Racism Workshop.

4 | Additional non-credit requirements

1. **Spiritual Formation**—A variety of individual spiritual practices is recommended to encourage students' growth in intimacy with God. Regularly offered courses may be taken as free electives to fulfill this requirement, but students may also engage in at least 32 hours of alternate activities (retreats, spiritual direction, individual or group lectio divina, etc.) to develop and demonstrate competencies. Students have great latitude in choosing classical or unconventional prayer forms and disciplines that fit both their personality type and spiritual needs. Maintaining a "log" or dated record documenting one's time and activity is required, a hard copy of which must be submitted to the Director of Spiritual Formation.
2. **Healthy Ministerial Boundaries training**—A focus on how ministers faithfully live out the sacred trust granted them by the church, particularly as their behaviors show respect for personal and ministerial boundaries. Training is offered at least once each year on each campus. Pre-approved trainings offered by synods or other judicatories may sometimes be substituted.
3. **Anti-Racism Workshop**—A consideration of the church's call to radical inclusion as a witness to God's radical grace, particularly as we recognize our need—individually and corporately—regularly to unlearn certain behaviors while re-learning our real relationship to all others as siblings in Christ. Training is offered at least once each year on each campus.

5 | Minimum residence at ULS of one year, defined as the satisfactory completion of at least 24 credits through courses offered on one of the seminary's two campuses.

SAMPLE TRACK

See next page to view the sample tracks for campus-based and distributed learning students. (For printed version, view next page.)

United Lutheran Seminary

GETTYSBURG + PHILADELPHIA

MDiv Sample Tracks

FOR CAMPUS-BASED STUDENTS

The following sample grid illustrates one way of fulfilling MDiv requirements for campus-based, weekday students, assuming full-time study for three academic years plus one year of ministerial immersion.

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 (for ELCA students)
	Dynamic Faith of the Church		Pastoral Theology
	Worship		Free elective
	Ministerial Leadership		
Year 2			
August Intensive	Fall	January Intensive	Spring
	Story of Israel	Free elective	Bible Elective
	Church in Society		Doing Theology in a Religiously and Culturally Diverse World
	Preaching the Gospel		Globalizing Christianity
	Free elective		Christian Education
Summer or Extended over Year: Critical Reflection on Praxes of Ministry			
Year 3 or 4			
Ministerial Immersion			
Year 3 or 4			
August Intensive	Fall	January Intensive	Spring
	Bible at the Crossroads of Church and Culture	Free elective	Free elective
	The Gospel and Freedom		Free elective
	Equipping the Saints		Free elective
	Free elective		Free elective

FOR DL STUDENTS

The following sample grid illustrates one way of fulfilling MDiv requirements for students admitted to the "distributed learning" track, assuming study for four academic years and one year of ministerial immersion. Note that the student is required to be on campus (either Philadelphia or Gettysburg) during August and January terms to take part in at least eight week-long intensive courses.

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

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, students may, in addition to completing the standard curricular requirements, pursue a concentration in a specialized field of study. The decision to pursue a concentration should normally be made by the end of the first year of study. A concentration normally requires twelve credits in the particular field of study. Some concentrations may specify that a minimum number of concentration credits be counted among the student's free electives.

CONCENTRATION IN BLACK CHURCH MINISTRY

The Concentration in Black Church Ministry is offered under the auspices of the Urban Theological Institute (UTI) and prepares students for ministry in a Black Church context. A student who wishes to pursue the concentration should confer with the director of the UTI to choose at least 12 credits, typically from among the following courses, normally offered on the Philadelphia campus:

- African American Church History
- African American Theology
- Worship in the African American Tradition
- Preaching in the African American Tradition
- African Presence in Scripture
- Other courses 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 and Small Church Ministry (3 credits; required; also fulfills Church in Society core course)

2 | Immersion in a rural setting (3 credits or equivalent)

- Environment and Religion in Northern Appalachia
- Small Town and Rural Ministry Immersion with Wartburg/Luther Seminaries
- Other immersions from the Appalachian Ministries Educational Resource Center

3 | Other courses elected by the student in consultation with director of CTCCM (6 credits)

- Additional immersion from #2, above, if so desired
- Other relevant offering from the Theological Praxis area of curriculum, such as Ecological Christianity and Stewardship; Green Preaching; Urban Ministry courses for broadening and comparative experience, etc.
- Contextual Formation in a rural or small town setting

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

MASTER OF ARTS

VERSATILE VERACITY

The Master of Arts 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 are 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.

MISSION STATEMENT

The MA 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.

LEARNING OUTCOMES

- Unifying – Developing skills in academically rigorous research that contributes to bringing people together in the diverse unity enabled by the Triune God
 1. Actively articulates diverse perspectives, including from theological disciplines, and scientific, ecumenical, and interfaith points of view
 2. Documents awareness of perspectives of marginalized in research, writing, and application
 3. Advocates consistently for the development of a shared vision in groups of diverse learners
 4. Synthesizes multiple theological approaches in developing an inclusive theological approach
- Learning – Developing skills in lifelong critical thinking, research, and application through the life-giving power of the Holy Spirit
 1. Demonstrates problem-solving abilities within a concentration and general competence across theological disciplines
 2. Articulates critical and constructive engagement with a living theological tradition, and capacity to engage that tradition with academic integrity
 3. Evidences abilities to interpret historic religious traditions, including their sacred scriptures, historical development, and cultural forms, engaging contextual analysis
 4. Shows capacity to complete a thesis or other summative assessment on a topic of significance

- Serving – Developing skills and confidence in participating in academic communities, and teaching and leading as appropriate for an MA graduate
 1. Engages the broader academic community in contextualizing contemporary theological issues and themes
 2. Presents a clear and consistent message in public leadership, grounded in the risen Christ, across contexts
 3. Shows abilities to use tools necessary for academic inquiry in one's fields
 4. Evidences skills to address the systems that cause and perpetuate marginalization and division, including drawing upon theological and other academic disciplines

REQUIREMENTS

- 1 | A bachelor's degree or its equivalent from a regionally accredited college or university
- 2 | Satisfactory completion of at least 51 credits. One credit is equivalent to one semester hour.

A. Required Courses (15 credits)

BIB 201 Reading and Telling the Story

HTH 100 Theology 1: Creation, Sin, and New Creation

HTH 101 History 1: Dynamic Faith of the Church

Choice of courses from Praxis courses (PRAX xxx)

Choice of Public Theology courses (Church and Society courses and others as designated in the course descriptions)

B. Concentration Courses (15 credits)

No later than the end of the first semester of full-time study, MA students must select an area of concentration. The student will then complete at least 15 credits related to the area of concentration.

C. Free electives (15 credits)

D. Thesis or other summative assessment (6 credits) in the area of concentration

The thesis is normally registered over two semesters (3 credits each). In the first semester, the student works with the thesis advisor to develop the thesis focus and bibliography, conduct research, outline the paper, and begin writing. In the second semester the student completes writing, defends the paper before a faculty panel, finishes needed corrections, and submits two archival copies to the Library.

3 | Non-credit Requirements

1. **Spiritual Formation**—A variety of individual spiritual practices is recommended to encourage students' growth in intimacy with God. Regularly offered courses may be taken as free electives to fulfill this requirement, but students may also engage in at least 32 hours of alternate activities (retreats, spiritual direction, individual or group lectio divina, etc.) to develop and demonstrate competencies. Students have great latitude in choosing classical or unconventional prayer forms and disciplines that fit both their personality type and spiritual needs. Maintaining a "log" or dated record documenting one's time and activity is required, a hard copy of which must be submitted to the Director of Spiritual Formation.
2. **Healthy Ministerial Boundaries training**—A focus on how ministers faithfully live out the sacred trust granted them by the church, particularly as their behaviors show respect for personal and ministerial boundaries. Training is offered at least once each year on each campus. Pre-approved trainings offered by synods or other judicatories may sometimes be substituted.
3. **Anti-Racism Workshop**—A consideration of the church's call to radical inclusion as a witness to God's radical grace, particularly as we recognize our need—individually and corporately—regularly to unlearn certain behaviors while re-learning our real relationship to all others as siblings in Christ. Training is offered at least once each year on each campus.

4 | Minimum residence at ULS of one year, defined as the satisfactory completion of at least 24 credits through courses offered on one of the seminary's two campuses

MASTER OF ARTS IN MINISTERIAL LEADERSHIP

SUPERIOR MINISTERIAL SERVICE

The Master of Arts in Ministerial Leadership program prepares persons for leadership service in the church. In the Evangelical Lutheran Church in America (ELCA) the program works in conjunction with the student's synod 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, plus contextual formation experiences and additional non-credit requirements. Courses are 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.

MISSION STATEMENT

The Master of Arts in Ministerial Leadership program prepares persons for leadership service in the church. For students 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.

LEARNING OUTCOMES

1 | Unifying – Developing skills to bring people together as an engaged learning community in the diverse unity enabled by the Triune God

1. Actively articulates faith traditions and diverse perspectives, including biblical, theological, scientific, ecumenical, and interfaith, when engaging contemporary events
2. Consistently advocates for the development of a shared vision in groups of diverse learners
3. Demonstrates an ability to lead and teach communities of faith in Word and Service, with biblical and theological integrity
4. Presents a biblically and theologically clear and consistent message when proclaiming and engaging the gospel in all contexts

2 | Learning – Developing skills in lifelong critical thinking, research, and application, through the life-giving power of the Holy Spirit

1. Demonstrates problem-solving abilities combining biblical, historical, theological, and integrative disciplines
2. Articulates critical and constructive engagement with a living theological tradition, and capacity to engage that tradition with contemporary problems
3. Evidences abilities to interpret historic religious traditions, including their sacred scriptures, historical development, and cultural forms, engaging contextual analysis
4. Draws on contextual experience (including field work) as a source of continuing critique and ongoing education

3 | Serving – Developing skills and confidence in leading organizations and communities for outreach and public witness grounded in the risen Christ

1. Utilizes conflict management, counseling, and pastoral theology effectively in individual and group situations, while also understanding the limits of one's skills
2. On the basis of sound theological and biblical understanding, establishes opportunities to accompany those who are marginalized, actively addresses the systems that cause and perpetuate such marginalization, and works to transform the community
3. Demonstrates growth in personal and spiritual maturity for leadership in public ministry
4. Celebrates opportunities and challenges in building communities of diverse peoples and the gifts they bring

REQUIREMENTS

- 1 | A bachelor's degree or its equivalent from a regionally accredited college or university
- 2 | Satisfactory completion of at least 51 credits. One credit is equivalent to one semester hour.

A. Required Courses (21 credits)

BIB 201 Reading and Telling the Story

BIB 220 Story of Israel or BIB 210 Story of Jesus and the Early Church

HTH 100 Systematic Theology I: Creation, Sin, and New Creation

DEN xxx Denominational Polity (Lutheran Foundations or ecumenical equivalent)

PRAX 120x Church and Society option

PRAX 13x Preaching or PRAX 14x Christian Education/Formation

Choice of Public Theology courses (Church and Society courses and others as designated in the course descriptions)

B. Specialization Courses (18 credits)

No later than the end of the first semester of full-time study, MAML students must select an area of specialization. The student will then complete at least 18 credits related to the area of specialization, including 3 credits in a specialization project. As appropriate, the specialization course requirements (excluding the project) may be completed at another accredited graduate school, subject to the policy governing transfer credits.

C. Free electives (12 credits)

Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MAML program Contextual Formation consists of three required components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail). Up-to-date information, forms, and important links for students and supervisors may be found at **www.my.uls.edu/contextual-formation/**

1 | Ministerial Fieldwork

- Student will be assigned to a congregation for two consecutive semesters to engage in practices of ministry in order to develop skills and vision related to ministerial or diaconal leadership. This will normally take place in the first year of full-time study; part-time students who may be unable to begin fieldwork in the first semester should contact the Director of Contextual Formation during the first year to determine the optimal timing for fieldwork and subsequent contextual formation experiences. It is possible with the permission of the Director of Contextual Formation for students already employed in a congregational or clinical setting to use that setting as their Ministerial Fieldwork site.
- Pre-requisite for Ministerial Fieldwork: Positive entrance decision for ELCA students (or assurance thereof)

2 | Critical Reflection on Praxes of Ministry (normally CPE)

- 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 formation of personal and ministerial identity. A certified unit of Clinical Pastoral Education (CPE) is the recommended option to fulfill this contextual formation requirement and is required for rostering in the ELCA. Most students will complete CPE during the summer after the first year of full-time study. CPE sites can be found at many hospitals and clinical institutions around the country, some of which offer online units that can be accessed from deeply rural or urban areas. Some sites also offer “extended” units during the academic year that can sometimes be helpful to part-time students. The CPE site must be certified by the Association of Clinical Pastoral Education, an independent entity that provides training for spiritual care professionals.

- Students whose denominations do not require CPE and who are unable to avail themselves of a CPE program may take PRAX 410 Critical Reflection concurrently with Ministerial Fieldwork or Ministerial Immersion to satisfy the degree requirement. Alternatively, the student may work with the Director of Contextual Formation to develop a suitable alternative, individualized plan for demonstrating competencies. 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.
- Pre-requisites for CPE or PRAX 410 include PRAX 110 Pastoral Theology

3 | Ministerial Immersion (Internship)

Students will immerse themselves in a ministry setting to develop and demonstrate the degree program's competencies. For ELCA candidates for Word and Service, internship placements will reflect the range of diaconal purpose (each including significant engagement in a congregational context) and still be specific to the candidate's unique foci. Non-ELCA students will work with the Director of Contextual Formation to find appropriate settings which allow them to develop and demonstrate the stated degree competencies and meet ecclesiastical requirements for rostering.

4 | Other noncredit requirements

- Spiritual Formation—A variety of individual spiritual practices is recommended to encourage students' growth in intimacy with God. Regularly offered courses may be taken as free electives to fulfill this requirement, but students may also engage in at least 32 hours of alternate activities (retreats, spiritual direction, individual or group lectio divina, etc.) to develop and demonstrate competencies. Students have great latitude in choosing classical or unconventional prayer forms and disciplines that fit both their personality type and spiritual needs. Maintaining a "log" or dated record documenting one's time and activity is required, a hard copy of which must be submitted to the Director of Spiritual Formation.

- Healthy Ministerial Boundaries training—A focus on how ministers faithfully live out the sacred trust granted them by the church, particularly as their behaviors show respect for personal and ministerial boundaries. Training is offered at least once each year on each campus. Pre-approved trainings offered by synods or other judicatories may sometimes be substituted.
- Anti-Racism Workshop—A consideration of the church's call to radical inclusion as a witness to God's radical grace, particularly as we recognize our need—individually and corporately—regularly to unlearn certain behaviors while re-learning our real relationship to all others as siblings in Christ. Training is offered at least once each year on each campus.

5 | Minimum residence at ULS of one year, defined as the satisfactory completion of at least 24 credits through courses offered on one of the seminary's two campuses.

MASTER OF ARTS IN PUBLIC LEADERSHIP

The MA Program in Public Leadership takes as its mission to prepare students to be theologically articulate, critically reflective, and practically skillful individuals capable of engaging with civil society and the wider world as leaders of social ministry and other public service organizations and agencies.

The degree, normally a two-year program when taken full-time, requires a total of 51 credits. Core courses are available on both campuses in various formats: residential, hybrid, intensive, and online. However, required courses offered through partnership with Temple University may be available only in the Philadelphia area. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

Applicants to the MAPL program are required to have earned a bachelor's degree or its equivalent from a regionally accredited college or university.

MISSION STATEMENT

The MA Program in Public Leadership takes as its mission to prepare students to be theologically articulate, critically reflective, and practically skillful individuals capable of engaging with civil society and the wider world as leaders of social ministry and other public service organizations and agencies.

LEARNING OUTCOMES

1 | Unifying – Developing skills to bring people together across social divisions, in the diverse unity enabled by the Triune God

1. Actively articulates diverse perspectives, including scientific, ecumenical, and interfaith
2. Documents experiences accompanying those who are marginalized
3. Advocates consistently for the development of a shared vision in groups of diverse learners
4. Utilizes conflict management, business and/or social work skills effectively in individual and group situations

2 | Learning – Developing skills in lifelong critical thinking, research, and application through the life-giving power of the Holy Spirit

1. Demonstrates problem-solving abilities combining biblical, historical, theological, and integrative disciplines with business and/or social work paradigms
2. Articulates critical and constructive engagement with a living theological tradition, and capacity to engage that tradition with pressing public problems for which social ministry organizations exist
3. Evidences abilities to interpret historic religious traditions, including their sacred scriptures, historical development, and cultural forms, engaging contextual analysis
4. Draws on contextual experience (including field work) as a source of continuing critique and ongoing education

3 | Serving – Developing skills and confidence in leading organizations and

communities

1. Demonstrates abilities to lead and teach social ministry and other public service organizations effectively
2. Presents a clear and consistent message in public leadership, grounded in the risen Christ, across contexts
3. Articulates and practices a sound and ethical approach to management of human, cultural, institutional, and financial resources
4. Evidences skills to address the systems that cause and perpetuate marginalization and division, including drawing upon biblical, theological, historical, integrative, and business and/or social work disciplines

REQUIREMENTS

- 1 | A bachelor's degree or its equivalent from a regionally accredited college or university
- 2 | Satisfactory completion of at least 51 credits. One credit is equivalent to one semester hour.

A. Required Courses (15 credits)

BIB 201 Reading and Telling the Story

HTH 100 Theology 1: Creation, Sin, and New Creation

HTH 101 History 1: Dynamic Faith of the Church

Choice of courses from Praxis courses (PRAX xxx)

Choice of Public Theology courses (Church and Society courses and others as designated in the course descriptions)

B. Concentration Courses (12 credits)

Students choose credits in courses at either Temple School of Social Work or Fox School of Business.

C. Free electives (15 credits)

D. Case-Based Field Work (9 credits)

3 | Non-credit requirements

1. **Spiritual Formation**—A variety of individual spiritual practices is recommended to encourage students' growth in intimacy with God. Regularly offered courses may be taken as free electives to fulfill this requirement, but students may also engage in at least 32 hours of alternate activities (retreats, spiritual direction, individual or group lectio divina, etc.) to develop and demonstrate competencies. Students have great latitude in choosing classical or unconventional prayer forms and disciplines that fit both their personality type and spiritual needs. Maintaining a "log" or dated record documenting one's time and activity is required, a hard copy of which must be submitted to the Director of Spiritual Formation.
2. **Healthy Ministerial Boundaries training**—A focus on how ministers faithfully live out the sacred trust granted them by the church, particularly as their behaviors show respect for personal and ministerial boundaries. Training is offered at least once each year on each campus. Pre-approved trainings offered by synods or other judicatories may sometimes be substituted.
3. **Anti-Racism Workshop**—A consideration of the church's call to radical inclusion as a witness to God's radical grace, particularly as we recognize our need—individually and corporately—regularly to unlearn certain behaviors while re-learning our real relationship to all others as siblings in Christ. Training is offered at least once each year on each campus.

4 | Minimum residence at ULS of one year, defined as the satisfactory completion of at least 24 credits through courses offered on one of the seminary's two campuses

MASTER OF SACRED THEOLOGY

GOALS

The Master of Sacred Theology program provides 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 are available 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.

MISSION STATEMENT

The STM program of United Lutheran Seminary offers those with a first professional theological degree the opportunity to engage in advanced work in an aspect of, or an area within, theological inquiry in service of the church and the world.

LEARNING OUTCOMES

1 | Unifying – Developing advanced skills in academically rigorous research that contributes to bringing people together in the diverse unity enabled by the Triune God

1. Actively articulates diverse perspectives, including from biblical and theological disciplines, and scientific, ecumenical, and interfaith points of view
2. Clearly documents awareness of perspectives of marginalized in research, writing, and application
3. Advocates consistently for the development of a shared vision in groups of diverse learners

2 | Learning – Developing advanced skills in lifelong critical thinking, research, and application through the life-giving power of the Holy Spirit

1. Demonstrates excellent problem-solving abilities within a concentration and general competence across theological disciplines
2. Clearly articulates critical and constructive engagement with a living theological tradition, and capacity to engage that tradition with academic integrity
3. Evidences advanced abilities to interpret historic religious traditions, including their sacred scriptures, historical development, and cultural forms, engaging contextual analysis
4. Shows capacity to complete an extensive thesis on a topic of significance

3 | Serving – Developing advanced skills and confidence in participating in academic communities, with teaching and leading as appropriate for an advanced degree graduate

1. Presents a clear and consistent message in public leadership, grounded in

the risen Christ, across contexts

2. Shows high level abilities to use tools necessary for academic inquiry in one's fields
3. Evidences advanced skills to address the systems that cause and perpetuate marginalization and division, including drawing upon biblical, theological and other academic disciplines

REQUIREMENTS

1 | A bachelor's or equivalent degree from a regionally accredited college or university

2 | A Master of Divinity degree or another master's degree in a theological discipline earned in a program that requires at least 60 semester hours or the equivalent. The granting institution must be fully ATS- or regionally accredited. Normally, a grade point average of 3.0 or better is required.

3 | Successful completion of at least 21 credits, including at least 12 in an area of concentration. No more than 9 credits can be earned via transfer credits.

4 | Thesis and Thesis Defense (6 credits)

See the STM Manual for details concerning this program.

DOCTOR OF MINISTRY

EXCELLENCE IN PRAXIS

The Doctor of Ministry program is designed to enhance the practice of ministry for those who have completed a first theological degree and 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.

MISSION STATEMENT

The Doctor of Ministry program offers those in leadership positions within the ministries of the church the opportunity to reflect academically and pastorally on their vocation, ministry, public leadership, and transformative praxis.

LEARNING OUTCOMES

1 | Unifying – Developing advanced ministerial skills in bringing people together as an engaged learning community in the diverse unity enabled by the Triune God

1. Actively draws on faith traditions as well as diverse perspectives, including biblical, theological, scientific, ecumenical, and interfaith, when engaging contemporary events
2. Consistently advocates for the development of a shared vision in groups of diverse learners
3. Demonstrates an advanced ability to lead and teach with biblical and theological integrity in a particular community of faith in a particular ministerial discipline/focus
4. Presents a biblically and theologically clear and consistent message when proclaiming and engaging the gospel in a particular context

2 | Learning – Developing advanced skills in critical thinking and research and the ability to integrate those skills within the practice of ministry through the lifegiving power of the Holy Spirit

1. Interprets the Bible through various methodological approaches in light of both historical and contemporary contexts.
2. Recognizes interrelationships among concepts and commitments, combining them to interpret past and present realities within biblical, historical, theological, sociological, and cultural contexts
3. Understands one's rootedness in a living theological tradition, its place in the context of human living, articulates it to others, and cultivates a capacity for self-critique
4. Draws on contextual experience as a source of continuing critique and ongoing education

3 | Serving – Developing advanced ministerial skills and confidence in leading a particular community for outreach and public witness grounded in the risen Christ

1. Utilizes conflict management, counseling, and pastoral theology effectively in individual and group situations, while also understanding the limits of one's skills
2. On the basis of sound theological and biblical understanding, establishes opportunities to accompany those who are marginalized, actively addresses the systems that cause and perpetuate such marginalization, and works to transform the community
3. Articulates a mature, sound and ethical approach to management of human, cultural, institutional, and financial resources
4. Celebrates opportunities and challenges in building communities of diverse peoples and the gifts they bring

REQUIREMENTS

- 1 | A bachelor's or equivalent degree from a regionally accredited college or university
- 2 | A Master of Divinity degree or another master's degree in a theological discipline earned in a program that requires at least 72 semester hours or the equivalent. The granting institution must be fully ATS- or regionally accredited. Normally, a grade point average of 3.0 or better is required.
- 3 | A minimum of three years in the professional ministry of the Church after receiving the MDiv or its equivalent.
- 4 | Colloquium I and Colloquium II (non-credit)
- 5 | Successful completion of at least 24 credits. No more than 9 credits can be earned via transfer credits.
- 6 | Project in Ministry (non-credit)

See the DMin Manual for details concerning this program.

DOCTOR OF PHILOSOPHY (PHD)

[NO NEW STUDENTS CURRENTLY BEING ACCEPTED]

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

GOALS

The Doctor of Philosophy 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.

REQUIREMENTS

1 | 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
- Independent Study in the area of the dissertation

2 | Teaching Assistance: At least three experiences as a teaching assistant, together with development of a teaching portfolio

3 | Comprehensive Examinations

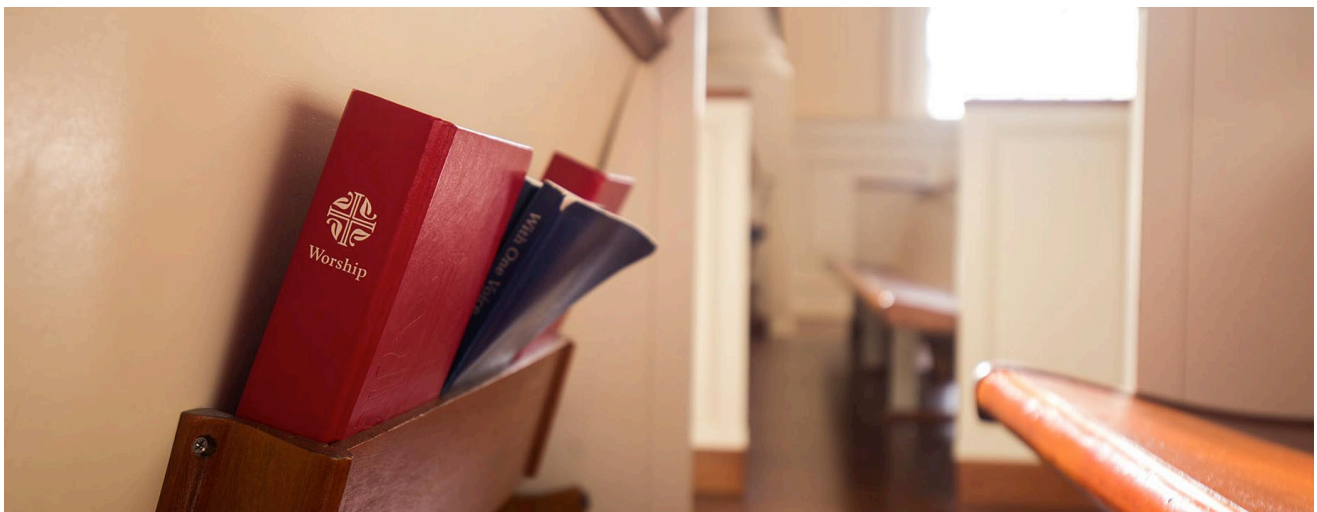
- Major field of study
- Minor field of study
- Public Theology
- Dissertation area
- Dissertation and oral defense

NON-DEGREE CERTIFICATE STUDY

A limited number of students each year may be admitted to special courses of study for which certificates of completion may be awarded. Admission to a certificate program is in no way an indicator of future admission to a degree program. Students in the Certificate program are not eligible for financial aid, except for international students admitted through specific ELCA or other exchange programs. In most cases, international students, other than those just noted, cannot be granted visas for participation in this program.

The Certificate will be earned after the successful completion of at least 24 course units. No courses may be received by transfer or cross-registration at other institutions. The particular program of courses will be chosen in consultation with the student's faculty advisor, based on the student's individual vocational/professional goals or personal interest. Anglican students, in particular, may take specific courses to receive a Certificate of Anglican Studies.

Other students who may pursue certificate study include Affiliated students doing a "Lutheran Year" at the behest of the synod overseeing their preparation for rostering in the ELCA and international exchange students who are taking courses to enrich their studies or work in their home country.



ADMISSIONS & CANDIDACY

ADMISSIONS

Regarding 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.

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.

APPLICATION OVERVIEW

This process is for the following first professional degrees:

- Master of Divinity (MDiv)
- Master of Divinity/Distributed Learning (MDiv/DL)
- Master of Divinity/Co-operative Model (MDiv/Co-op)
- Master of Arts in Ministerial Leadership (MAML)
- Master of Arts in Public Leadership (MAPL)
- Master of Arts (MA)
- Certificate of Theological Studies
- Certificate in Anglican Studies
- Affiliate



Please read this carefully before completing your application online at ULS.edu/apply.

GENERAL INFORMATION

PREVIOUS NAMES

Please provide any previous name(s) if you have changed your name since completing your undergraduate or graduate degrees.

PRIMARY PHONE

The number at which you would like us to contact you during the application process.

EMAIL ADDRESS

The e-mail address at which you can be contacted during the application process.

ADDRESSES

If you do not currently reside at your home address (e.g. you are away at school), please provide both your home/permanent and current addresses.

EDUCATION

TRANSCRIPTS

We require an official transcript from all institutions at which you have studied regardless of whether a degree was granted. Transfer students must also have a letter of good standing sent from the Dean of your current seminary. **Mailing address for the Office of Admissions is 7301 Germantown Ave, Philadelphia, PA 19119.**

UNDERGRADUATE DEGREE

Applicants are expected to have an earned Bachelor's degree, or equivalent, from an accredited undergraduate institution. Occasional exceptions may be made for applicants who have completed at least 78 credit hours of undergraduate course work and have demonstrated academic readiness for graduate-level course work.

GRADE POINT AVERAGE

The minimum GPA expected of applicants, from previous undergraduate and graduate course work, is 2.8.

REFERENCES

You are asked to provide us with three references. Forms will be emailed from ULS, please have the email addresses of your references ready when completing the online application.

PASTORAL

The pastoral reference must be from a pastor at your home church.

ACADEMIC

This is to be written by a professor who has taught you. If you have been out of school for some time you can use a work supervisor (or work peer).

LEADERSHIP

The final reference is to be from someone that knows you well that is not a relative.

AUTOBIOGRAPHICAL ESSAY

- In 5-7 pages double spaced, write an autobiographical essay that addresses the following points:
- What role has the church, the scriptures, and historical or contemporary authors played in your life and your sense of call?
- What key moments and events in your life have contributed to your sense of call?
- Where and how do you think God is calling you to serve?
- What personal gifts do you hope to offer the church and the world?
- How would an education at ULS aid you in living out your unique calling?

Your essay must be submitted in PDF (preferred) or MS Word format. Applicants who are involved in the ELCA Candidacy process may submit their Candidacy essay as part of their application.

If you use your Candidacy Entrance Essay, please add as a supplement for your response to the following two questions, if you have not already addressed these questions in the Entrance Essay itself:

1. What role have the scriptures and historical or contemporary authors played in your life and your sense of call?
2. How would an education at United Lutheran Seminary aid you in living out your unique calling?

OTHER INFORMATION

APPLICATION FEE

There is a non-refundable \$50.00 application fee.

APPLICATION DEADLINES

Although it is wise to apply at least six months prior to your intended starting date, ULS has a rolling admissions process. In order to be admitted for the fall semester applications must be completed by the end of July. For spring, applications must be completed by the first week of December. If you have begun the application process you will be notified of your application status by email as materials arrive.

Once all of your application materials are received, you will be notified by the Admissions Office that your file is complete. Then your file will be reviewed by the Admissions Committee, you will be informed of the committee's decision by an email and a mailed letter.

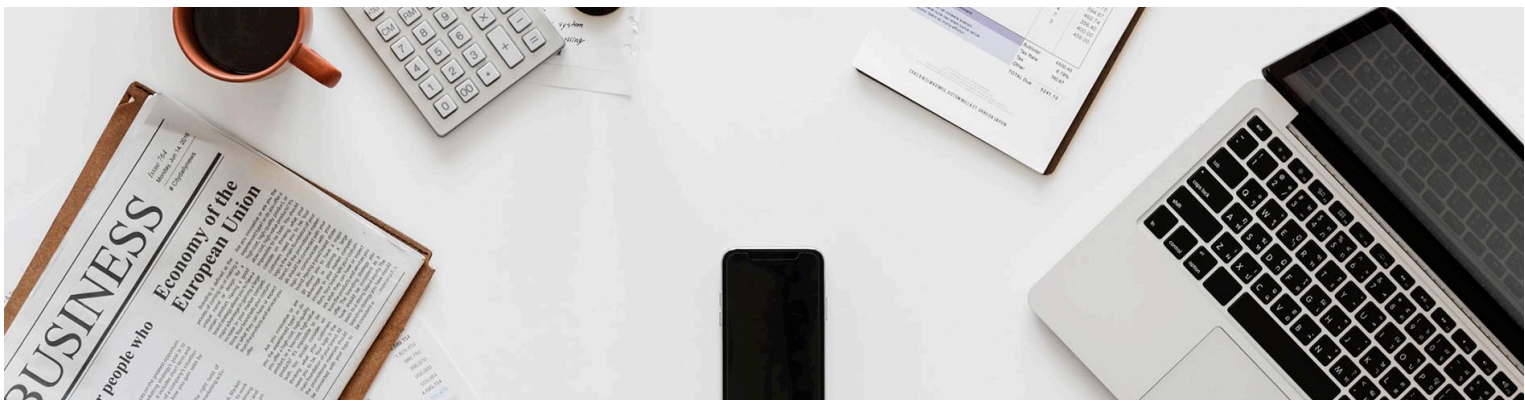
CANDIDACY

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, holds the 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 Candidacy committee.



FINANCES & SERVICES

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).

VIEW NEXT PAGE FOR 2018-2019 ACADEMIC YEAR TUITION AND FEES.

United Lutheran Seminary

GETTYSBURG + PHILADELPHIA

2018-2019 Tuition & Fees

Full-time MDiv, MAML, MA, and MAPL students	\$9,000/semester
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Tuition includes 12-15 credits per semester,
plus 3 credits in the subsequent intensive term
(January term or Summer term).

Part-time MDiv, MAML, MA, and MAPL students	\$600/credit
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All STM and DMin students

All nondegree students

Audit (nondegree students)	\$175/course
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Audit (part-time students)	\$50/course
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Audit (full-time students)	Waived
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Internship Administrative fee (ELCA students only)	\$1,000 (payable by semester)
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Internship Travel Pool (ELCA students only)	\$500 per year
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Diaconal project (ULS student)	\$500
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Diaconal project (non-ULS student)	\$1,000
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DMin Colloquia	\$600/course
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STM thesis/DMin project	\$600
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PhD dissertation	\$1,250
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Non-credit Certificate Programs

Certificate of Theological Studies (non-credit):	\$750/course
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Certificate in Congregational Faith Formation	\$2500 for program
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UTI Certificate in Christian Ministry	\$210/course
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UTI Certificate in Church Leadership	\$210/course
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UTI Certificate in African American Studies (invitation only)	\$225/course
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Other Fees

Application fee	\$50
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Late registration fee	\$50/semester
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Credit by examination	\$125/credit
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Affiliation fee (payable upon admission)	\$1,025
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Transcript fee	\$10 each (waived for enrolled students)
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Returned Check fee	\$35 each occurrence
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HOUSING & 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; Gettysburg 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 charges are due by the first day of classes for each semester. Housing charges are billed for the entire semester or on a month-to-month basis, depending on the specific unit and location. All financial aid funds, including grants/scholarships and student loan proceeds, are first applied to Seminary charges. All other financial obligations incurred must be paid within 30 days.

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.

REFUNDS FOR WITHDRAWAL

Students withdrawing from the seminary, or from a course or courses, will have their tuition, housing, and meal plan charges prorated, if applicable, as described in the Student Handbook.

FINANCIAL AID

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 award, including computation of financial need, consideration of awards from home congregation and synod, eligibility for Seminary scholarships, and federal student loan and work study programs.

See the Financial Aid section of the my.uls.edu website for detailed information on the application process for applying for grants/scholarships, federal student loans and work study programs.

SCHOLARSHIPS

Full-tuition scholarships are available for all full-time, ELCA students who are in the candidacy process for rostered ministry. Also, ELCA students who are awarded full-tuition Scholarships from outside organizations such as Fund for Leaders, may be eligible to receive a ULS Housing Allowance, \$7000 for on campus residency and \$5000 for off campus residency.

There are grants and scholarships available for students who are enrolled at least half-time (6 credits) in a first theological degree program. ULS offers a matching grant for funds brought in from non-ELCA, sponsoring church bodies.

FEDERAL DIRECT UNSUBSIDIZED LOAN PROGRAM

Students must complete the Free Application for Federal Student Aid (FAFSA) form and be enrolled at least half-time in a degree program to be eligible to borrow a Federal Direct Student Loan. The award amount for the Federal Direct Loan depends on several factors, including the total cost of attendance, the total amount of other financial resources the student is receiving, and a student's total federal student loan indebtedness. The annual maximum loan amount a student may borrow per academic year is \$20,500. The interest rate is set by the federal government and begins accruing immediately after the funds have been disbursed. The interest rate for the 2017-2018 academic year was 6%.

The Seminary cautions students about excessive borrowing because although loan repayment is deferred if a student is enrolled at least half-time, loan repayment will begin 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, their loans will no longer be in a deferred status and they must begin repayment immediately. Loans should be considered only after all other sources of aid have been explored and exhausted. Students, however, are responsible for these decisions.

FELLOWSHIPS FOR GRADUATES

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



COURSE DESCRIPTIONS

STM/DMin courses listed separately at end of page.

KEY TO COURSE NUMBERING

BIB 100s Language of the Early Church

BIB 200s 1st- and 2nd-year courses fulfilling Biblical requirements

BIB 300s Courses fulfilling Bible at the Crossroads requirements (normally for seniors)

BIB 400s Bible or free electives (some courses have pre-requisites)

CXT xxx Contextual Education requirements (mostly noncredit)

DEN xxx Courses fulfilling denominational history/polity courses for particular students

GSE xxx General Studies courses, usually free electives

HTH 100 Systematic Theology 1: Creation, Sin, and New Creation

HTH 101 Church History 1: Dynamic Faith of the Church

HTH 20x Courses fulfilling History 2: Globalizing Christianity requirement

HTH 21x Courses fulfilling Theology 2: Doing Theology in a Diverse World requirement

HTH 300s Courses fulfilling Gospel and Freedom requirement (normally for seniors)

HTH 400s History/Theology free electives

PRAX 10x Courses fulfilling Worship requirement

PRAX 11x Courses fulfilling Pastoral Theology (formerly Presence in Community) requirement

PRAX 12x Courses fulfilling Church in Society requirement

PRAX 13x Courses fulfilling Preaching the Gospel requirement

PRAX 14x Courses fulfilling Congregational Formation and Education requirement

PRAX 30x Courses fulfilling Equipping the Saints/Church Administration requirement (normally for seniors)

PRAX 400x Praxis free electives

SPFM xxx Free elective courses that also fulfill the noncredit Spiritual Formation requirement

Xxx 700s STM/DMin courses. May be taken by advanced first-degree students with instructor permission.

BIB 100 LANGUAGE OF THE EARLY CHURCH

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] M.Div Language of the Early Church requirement

Mark Vitalis Hoffman, Crystal Hall

BIB 201 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 fulfillment 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. Reading & Telling the Story requirement [Pre-requisite for MDiv students: BIB 100 Language of Early Church][May be taken simultaneously with Story of Israel]

Mark Vitalis Hoffman

BIB 210 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 encouragement. 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. MDiv/MAML Story of Jesus & the Early Church requirement, or free elective [Pre-requisite: BIB 201 Reading and Telling the Story]

Crystal Hall

BIB 220 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. MDiv/MAML Story of Israel requirement, or free elective [May take simultaneously with Reading and Telling the Story]

Brooks Schramm, Robert Robinson

BIB 301 PROPHETS SEMINAR: JEREMIAH

A study of selected texts from Jeremiah, with special attention to exegetical method. Rigorous seminar format. MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective [Pre-requisite: BIB 220 Story of Israel]

Brooks Schramm

BIB 302 BIBLE AT THE CROSSROADS

MDiv Bible at Crossroads of Church and Culture requirement or Bible or free elective

TBA

BIB 303 JUDGEMENT AND JUSTICE

"If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe " (Exodus 21:23-24). "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God" (John 3:14-15). Scripture abounds with images of judgement and justice, images that have inspired human imagination and sparked human thinking for centuries. In this course we will engage deeply with selected scriptural depictions of judgement and justice and discuss how they support or problematize current theologies of atonement and systems of criminal and civil justice. MDiv Bible at Crossroads of Church and Culture requirement or Bible or free elective. [Prerequisites BIB 100 Language of the Early Church, BIB 201 Reading and Telling the Story].

Allison deForest

BIB 304 BIBLE AT THE CROSSROADS: THE PSALTER AND 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. MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective. [Prerequisite: The Story of Israel]

Brooks Schramm

BIB 310 LOVE OF GOD: SONG OF SONGS

The history of interpretation of the Song of Songs is long and complex, as this small collection of 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. Bible at Crossroads of Church and Culture requirement or Bible or free elective. [Prerequisite: The Story of Israel]

Brooks Schramm

BIB 350 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. MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective

James Pollard

BIB 355 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. MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective. [Prerequisite: The Story of Jesus and the Early Church]

Mark Vitalis Hoffman

BIB 357 PAUL, WOMEN AND THE AUTHORITY OF SCRIPTURE

The Pauline Epistles give us some of the best evidence we have of women's active participation in the ministry of the early church. They also contain some of the most restrictive statements in the Bible about women's speech and leadership. This course will explore this tension and the relevance of these passages for the historical study of women in the early church and for Christian life and ministry today. Discussion of the Pauline Epistles will also serve as an avenue into exploring what we mean when we say the Bible has authority. How do we as 21st century Christians faithfully and responsibly interpret these ancient documents as Scripture? This course satisfies the "Bible at the Crossroads" elective requirement, and it is also offered for STM/DMin credit. MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective. [Pre-requisites: BIB 100, BIB 201, and BIB 210; or equivalent]

Jennifer McNeel

BIB 380 ISRAEL/PALESTINE/JORDAN TRAVEL SEMINAR

There are few experiences more enriching to an understanding of the Bible and more formative for spiritual insight than visiting the lands where so much of biblical history occurred. The Bible speaks of the extent of the land from Dan to Beer-sheba. We will be visiting these sites and others connected with Abraham and Sarah, David and Solomon, prophets and priests, Jesus and the disciples, and forward through the Byzantine and Islamic periods to the present. While focusing on biblical highlights of the land, the trip also engages with the cultural and religious aspects of the complicated modern situation today. Students may choose to take the trip for credit which will include preparatory readings and an on-site presentation. Fulfills MDiv Bible at the Crossroads requirement, or Bible or free elective

Mark Vitalis Hoffman

BIB 401 HEBREW

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. Bible or free elective

Brooks Schramm

BIB 461 ROMANS

In this course we will walk through this, Paul's most systematic letter, in detail discussing Paul's context, rhetorical strategies, his Old Testament exegesis and how these help us and his first readers understand the good news "power of God for salvation to everyone who has faith, to the Jew first and also to the Greek (Roman 1:16)." We will take this opportunity to examine this essential epistle through a variety of 21st Century lenses to see clearer its meaning and purpose for us today. Assignments will include weekly online discussion of the text, an exegetical paper on a passage of the student's choice and a project for use in a ministry setting. Bible or free elective [Pre-requisites: BIB 201 Reading and Telling the Story and BIB 210 Story of Jesus]

Allison deForest

BIB 472 NEGLECTED APOSTLES: PETER AND JAMES

Though Paul referred to them as "pillars" (Gal 2:9), Peter and James the Just have taken second place to the apostle to the gentiles, at least as far as the letters attributed to them are concerned. Martin Luther famously questioned the status of the Epistle of James alongside the Gospels and the letters of Paul. In this course students will ask what can be known about the historical Peter and James, explore what has been said of them by church tradition, and carefully examine the canonical writings bearing their names. Topics for study and discussion will include historicity and canonicity, faith and works, apocalypticism, and the relationship between Jewish and Gentile Christianity in the first and second centuries AD. [Pre-requisite: BIB 210 Story of Jesus and the Early Church] Bible or Free Elective

Joshua Yoder

BIB 478 QUEER HERMENEUTICS

From Supreme Court rulings on wedding cake to the systemic discrimination of trans communities in bathrooms and courtrooms across this country, the bible is regularly wielded as a weapon to justify violence against LGBTQIA+ communities. This course seeks to go beyond simply rehearsing what the bible has to say about sexuality to engaging how queer biblical interpretations can give voice to counter messages that challenge homophobic violence and support LGBTQIA+ communities. Using an interdisciplinary approach, the course will critically examine how queer interpretations, especially trans interpretations, open up new perspectives on biblical texts as well as the theologies and sociopolitical ideologies connected to them. Emphasis will be placed on the practical applications of existing queer interpretations for preaching, worship, education, advocacy, and justice work as well as the creation of new queer biblical interpretations. [Pre-requisite: BIB 210 Story of Jesus and the Early Church OR BIB 220 Story of Israel] Fulfills MDiv Bible at Crossroads of Church and Culture requirement, or Bible or free elective

Karri Whipple

DEN 201 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.

Fulfills denominational history/polity requirement for Lutheran students [Pre-requisite: HTH 100 or HTH 101]

Vincent Evener

DEN 204 BAPTIST POLITY

A study of the basic structure, mission, and theological standards of the Baptist tradition. Fulfills denominational history/polity requirement for Baptist students

Wayne Croft

DEN 206 ESSENTIALS OF ANGLICANISM

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. Fulfills denominational history/polity requirement for Anglican students

TBA

GSE 151 JOHN'S ISLAND SERVICE TRAVEL SEMINAR

Leadership. Knowledge. Experience. The John's Island trip is centered in a student-organized work trip to John's Island, South Carolina. In preparation for the trip students will meet six times during January term to learn the deep history of the Sea Islands, to study the Gullah culture of the region, to investigate the economic and social forces that are reshaping the islands, and to plumb the depths of the religious life of the people of the islands. Learning will continue during the trip itself, in conversation with neighbors on the islands and in presentations by local resources. The deepest learning will occur through working with those served by the trip, by immersion in their culture. Free Elective

Robert Robinson

GSE 351 INTER-SEMINARY SEMINAR

Selected topics for students in the final year are pursued along with students from other area seminaries. Free elective; for seniors by invitation only

Robert Robinson

HTH 100 CREATION, SIN, AND NEW CREATION

This course introduces students to constructive and liberative theological thinking that emphasizes (1) the inherent relationality of God, creation and humanity, and (2) the meanings of salvation. Mindful of the world of which we are a part, 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. A guiding question for the course is how theology informs public ministry. Systematic Theology 1: Creation/Sin/New Creation requirement

John Hoffmeyer

HTH 101 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. Fulfills History 1: Dynamic Faith of the Church requirement for MDiv, MA, and MAPL students; MAML free elective

Jon Pahl, Vincent Evener, Philip Krey

HTH 201 CHRISTIANITY BECOMES A WORLD RELIGION

Course description forthcoming.

MDiv History 2: Globalizing Christianity requirement, or free elective

Maria Erling

HTH 202 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 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. MDiv History 2: Globalizing Christianity requirement, or MA/MAML/MAPL Public Theology option, or free elective

Jon Pahl

HTH 203 JESUS AND CULTURAL PERSPECTIVES

Course description forthcoming.

MDiv History 2: Globalizing Christianity requirement, or free elective

Jayakiran Sebastian

HTH 204 HISTORY OF LUTHERANISM

United Lutheran Seminary is the oldest Lutheran seminary in the Western Hemisphere. It has been a leader in experiencing, benefitting from, and responding to exploration, colonialization, slavery, war, missionary zeal, and missionary regret. Today, after many language transitions and merger processes, Lutherans no longer rely on ethnic ties to gain a greater witness, but through ecumenical relationships, and world partnerships have tried every form of persuasion to adapt to new communities. Sometimes this works, sometimes not. Leaders hope for more inclusion; community memory and tradition become difficult barriers to overcome. But it can be done. This course explores how the many settlers and immigrant communities assimilated into the American scene, and how they time and again sought to broaden their appeal to meet their own vision of becoming a more inclusive church. By examining this history students will learn where the minefields are in scoping out the American landscape and what has been and what is promising about Lutheranism's witness in our time. MDiv History 2: Globalizing Christianity requirement, or free elective

Maria Erling

HTH 212 CHRISTIAN ENCOUNTERS WITH OTHER FAITHS

The seminar attempts to examine the nature and scope of Church's engagement with religious pluralism in light of biblical, historical and theological perspectives. It is not a course on world religions. We will examine Christian attitudes and approaches to other living faiths and how it shapes Christian self-understanding in contemporary society. We will also explore the nature and function of interreligious dialogue in Western societies and its implications for pastoral ministry. MDiv Theology 2: Doing Theology in a Diverse World requirement, or free elective [Pre-requisite: HTH 100]

Paul Rajashekar

HTH 213 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. MDiv Theology 2: Doing Theology in a Diverse World requirement, or free elective. [Prerequisite: Creation, Sin, and New Creation]

Paul Rajashekar

HTH 214 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. MDiv Theology 2: Doing Theology in a Diverse World requirement, or free elective

Frederick Ware

HTH 216 LIFE, DEATH AND SALVATION IN A MULTI-FAITH WORLD

Increasingly, the church is realizing that what it means to be “saved” is a much more complex question than simply where one is “going” after death. Instead, salvation touches the whole of human life—both individually and communally—and relates directly to how one understands both life and death. The challenge is clear: Christians today require a faithful, meaningful answer to the question of how Jesus saves, but in doing so, our postmodern context requires both a reexamination of the tradition and also a fresh articulation of how salvation relates to an understanding of life and death—in Christianity and in other religious traditions as well. This course, then, seeks to give students the tools to do just that, by examining 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. MDiv Theology 2: Doing Theology in a Diverse World requirement, or free elective. [Prerequisite: HTH 100]

Kristen Largen

HTH 221 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. Fulfills denominational history/polity requirement for students not required to take such a course or may be taken as free elective

Jayakiran Sebastian

HTH 303 THE LORD'S SUPPER & THE COMMUNION OF THE CHURCH

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. MDiv Gospel and Freedom requirement, or free elective [Pre-requisites: HTH 100 and HTH 101]

Jayakiran Sebastian

HTH 306 PATHS OF CONSCIENCE TRAVEL SEMINAR

This course will be an immersive experience into the history of the resistance to slavery on the part of churches and believers. It will also explore the theological and moral resources needed for initiatives still needed to address the effects of slavery on our moral sensibility today. We will travel together from Philadelphia to the Eastern Shore to Washington DC to Harpers Ferry to Gettysburg visiting sites in the struggle. MDiv Gospel and Freedom requirement, or MA/MAML/MAPL Public Theology option, or free elective [Pre-requisites: HTH 100 and HTH 101] Limited to 11 students.

Maria Erling

HTH 307 RELIGIONS, VIOLENCE, AND PEACEBUILDING

This course provides students with tools to understand, prevent, and mitigate the ways religions produce or reinforce patterns of systemic violence, and will offer students resources to strengthen practices that promote peacebuilding in congregations, agencies, and communities. The primary approach in the course will be historical, but practical discussions with religious leaders and visits to agencies committed to religious peacebuilding will be components of the course as well. [Pre-requisites: HTH 100 and HTH 101] Fulfills MDiv Gospel and Freedom requirement, or MA/MAML/MAPL Public Theology option, or free elective

Jon Pahl

HTH 308 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. MDiv Gospel and Freedom requirement, or free elective. [Prerequisite: Dynamic Faith of the Church]

Vincent Evener

HTH 310 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. MDiv Gospel and Freedom requirement, or MA/MAML/MAPL Public Theology option, or free elective. [For those in their last full year of coursework]

Katie Day

HTH 315 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. MDiv Gospel and Freedom requirement, or free elective. [Prerequisite: Creation, Sin, and New Creation]

John Hoffmeyer

HTH 316 MODERN ANGLICAN THEOLOGY

This course offers an introduction to a selection of significant Anglican writers from the eighteenth century to the present. Although most of the writers are from the Church of England, Anglicans from elsewhere in the Communion are also included. A range of types of writing and of theological traditions will be included, illustrating the diversity of Anglicanism. Some weeks will focus on one particular writer, while others will focus on a topic, with reference to more than one writer. The course should be of particular value to Episcopal and other Anglican students, enabling them to understand the range of traditions within their tradition, and the arguments and tensions that have characterized it. Special attention will be given to the task of teaching Anglican theology and forming Anglican identity in the contemporary parish. Readings will include, but not be limited to, works by Michael Ramsey, C.S. Lewis, John Milbank, Kathryn Tanner, Kate Sonderegger, and Sarah Coakley. [Prerequisites: HTH 100 and HTH 101] MDiv Gospel and Freedom requirement, or free elective; required for Anglican Studies students

Kara Slade

PRAX 100 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. MDiv Worship requirement, or Praxis option, or free elective

Scott Ickert, J. Barrington Bates

PRAX 104 WORSHIP 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. MDiv Worship requirement, or Praxis option, or free elective

Wayne Croft

PRAX 110 PASTORAL THEOLOGY

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. MDiv Pastoral Theology requirement, or Praxis option, or free elective

Storm Swain

PRAX 120 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. MDiv Church & Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Katie Day

PRAX 123 RURAL AND 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. MDiv Church in Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Gilson Waldkoenig

PRAX 124 FAITH-BASED COMMUNITY ORGANIZING

Course description forthcoming. MDiv Church in Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Linda Noonan

PRAX 127 APPALACHIAN CHURCH IN SOCIETY

Get ready for challenges in ministry, through a close look at church, society and ecology in Appalachia. A region rich in cultural histories and stunning landscape, Appalachia has also been traumatized by environmental damage, economic and racial inequality, opioid epidemic and other problems. The intensive week includes traditional classes and immersion trips to Appalachian communities. Assigned readings and presentations introduce methods for community analysis and the roots of environmental and social problems. Conversations with mission leaders probe resilience of church and Spirit. MDiv Church in Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Gilson Waldkoenig

PRAX 130 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. MDiv Preaching the Gospel requirement, or Praxis option, or free elective

Karyn Wiseman, C. David Reese

PRAX 140 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. MDiv Congregational Formation and Education requirement, or Praxis option, or free elective

Charles Leonard

PRAX 144 CERTIFICATE IN CONGREGATIONAL FAITH FORMATION

The 16-day course in congregational faith formation includes hands-on education emphasizing small groups, community development and relational ministry as a way to engage congregations in faith formation (also known as Christian Education.) The days of classroom work include Biblical and theological training, cultural analysis, long range planning, family ministry, Christian Education and lots of how-to strategies. This course is scheduled to meet 2 days a month from September – April (Friday-Saturday). The scope of this course is for faith formation for children, youth and young adults, but can be easily used with adults. Registration for the course takes place in the fall semester; a grade will be given at the close of the spring semester. MDiv Congregation Formation and Education requirement, or Praxis option, or free elective

Chelle Huth

PRAX 310 EQUIPPING THE SAINTS

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. MDiv Equipping the Saints requirement, or Praxis option, or free elective

Charles Leonard

PRAX 410 MISSIONAL EVANGELISM: CREATIVITY IN CONTEXT

This course explores a variety of current practical approaches to engage in mission and evangelism. Specific focus will go to interaction of church communities with people not currently participating in a faith community. Classes will be interactive, inviting creativity and adaption of techniques for use in diverse contexts. Free Elective

Jennifer Hope-Tringali with Gil Waldkoenig

PRAX 420 CRITICAL REFLECTION

This course is an intensive case-based peer-group action reflection course for students who have a weekly ministry setting, with onsite supervision. The course will foster participants' understanding of pastoral ministry as they intentionally integrate their praxes of ministry, systematic theology, and the formation of their personal and ministerial identity, responsibility, authority, collegiality, and accountability. Students will write weekly pastoral assessments and make regular case presentations on praxes of ministry. This course is a partial completion of the degree requirement for the Critical Reflection on Praxes of Ministry. The other parts of the requirement include ministry placement, and individual supervision, which needs to be overseen by the Director of Contextual Education. Please note ELCA, Episcopal, Presbyterian, Methodist, and some other denominations require a certified Clinical Pastoral Education unit. This course does not fill that requirement.) [Pre-requisite: PRAX 110 Pastoral Theology]. Limited to 12 students.

Storm Swain

PRAX 428 ENVIRONMENT, FAITH AND 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. Fulfills MA/MAML/MAPL Public Theology option, or MA/MAPL Praxis option, or free elective

Gilson Waldkoenig

PRAX 431 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. MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Katie Day

PRAX 451 PREACHING JOHN

The Gospel of John presents a very different portrait of Jesus when compared to its counterparts. As a result, its role in the imagination of the church's preaching has been supplementary to the three-year lectionary preaching cycle that favors the Synoptic Gospels. This course focuses on the narrative integrity of the Fourth Gospel, its specific theological claims, and the particular ways in which it interprets the meaning of the Word made flesh so that its unique voice might be taught and preached with integrity and faithfulness in the life of the church. Free elective

Karoline Lewis

PRAX 460 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. MA/MAPL Praxis option, or free elective [Pre-requisite: PRAX 110 Pastoral Theology]

Storm Swain

PRAX 467 PREACHING POPULAR MEDIA

A look at the use of popular media (movies, TV shows, popular/secular music, news and current events, and other media sources) to augment the preaching moment. The course will also look at the task of preaching and the news (from traumatic events to political discourse). Addressing the benefits, possibilities, difficulties, and cautions of using popular media in the pulpit will occur. Attention will be given to the use of digital media in proclaiming the Word. Creation of digital media projects, sermon outlines with media usage, sermon PowerPoints, and other types of media projects will be required. Students will be required to preach. MA/MAPL Praxis option, or free elective [Pre-requisite: PRAX 130s course]

Karyn Wiseman

PRAX 468 LITURGY FOR A NEW DAY

Course description forthcoming. MA/MAPL Praxis option, or free elective

Karyn Wiseman

PRAX 470 THRIVING, DYING, MERGING, AND EMERGING CONGREGATIONS

This course explores the developmental, systemic, leadership, and missional dynamics of congregations that are beginning, ending, and changing. In case studies of real life congregations we will identify possible best practices and explore what adaptive leadership skills are to help congregations navigate Church in today's world. MA/MAPL Praxis option, or free elective

Karyn Wiseman and Storm Swain

PRAX 481 RACE, GENDER AND SEXUALITY

A focus on the issues of pastoral leadership and the various ways one's race, gender and sexuality influence individual leadership style and the perception of that leadership style by others. We will explore each participant's personal gifts and makeup in order to discover how different styles of leadership may be beneficial to them in pastoral leadership. MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Karyn Wiseman Elective

SPFM 112 THE SAINTS' GUIDE TO HAPPINESS

No saint ever composed a guide to happiness. In fact many of them warned against the temptation to reduce the gospel to a system of techniques or "easy steps." Yet this course takes note of the fact that those women and men whom the church has named "saints" were individuals who embodied the deepest wisdom of Christianity. In general they were renowned for their balance and good humor, their compassion and generosity, their humility and gratitude, their spirit of peace and freedom in the face of obstacles, and their ability to find joy in all things. In the end they were not named saints because of the way they died, or because of their visions or miraculous deeds, but because of their extraordinary capacity for love and goodness, which reminded others of the love of God. This course looks to these venerable models of the Christian life, both ancient and modern, to help ministerial candidates develop a morally integrated Christian spirituality and the habit of prayer. Free elective; also fulfills noncredit Spiritual Formation requirement

John Largen

SPFM 110 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. Free elective; also fulfills noncredit Spiritual Formation requirement

John Largen

STM/DMIN COURSES**BIB 701 PROPHETS SEMINAR: JEREMIAH**

A study of selected texts from Jeremiah, with special attention to exegetical method. Rigorous seminar format.

Brooks Schramm

BIB 703 STM/DMIN JUDGEMENT AND JUSTICE

"If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe " (Exodus 21:23-24). "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God" (John 3:14-15). Scripture abounds with images of judgement and justice, images that have inspired human imagination and sparked human thinking for centuries. In this course we will engage deeply with selected scriptural depictions of judgement and justice and discuss how they support or problematize current theologies of atonement and systems of criminal and civil justice.

Allison deForest

BIB 704 THE PSALTER AND 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 languagecourse: 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.

Brooks Schramm

BIB 710 LOVE OF GOD: SONG OF SONGS

The history of interpretation of the Song of Songs is long and complex, as this small collection of 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.

Brooks Schramm

BIB 755 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.

Mark Vitalis Hoffman

BIB 757 PAUL, WOMEN, AND THE AUTHORITY OF SCRIPTURE

The Pauline Epistles give us some of the best evidence we have of women's active participation in the ministry of the early church. They also contain some of the most restrictive statements in the Bible about women's speech and leadership. This course will explore this tension and the relevance of these passages for the historical study of women in the early church and for Christian life and ministry today. Discussion of the Pauline Epistles will also serve as an avenue into exploring what we mean when we say the Bible has authority. How do we as 21st century Christians faithfully and responsibly interpret these ancient documents as Scripture?

Jennifer McNeel

BIB 761 ROMANS

In this course we will walk through this, Paul's most systematic letter, in detail discussing Paul's context, rhetorical strategies, his Old Testament exegesis and how these help us and his first readers understand the good news "power of God for salvation to everyone who has faith, to the Jew first and also to the Greek (Roman 1:16)." We will take this opportunity to examine this essential epistle through a variety of 21st Century lenses to see clearer its meaning and purpose for us today. Assignments will include weekly online discussion of the text, an exegetical paper on a passage of the student's choice and a project for use in a ministry setting.

Allison deForest

BIB 772 NEGLECTED APOSTLES: PETER AND JAMES

Though Paul referred to them as “pillars” (Gal 2:9), Peter and James the Just have taken second place to the apostle to the gentiles, at least as far as the letters attributed to them are concerned. Martin Luther famously questioned the status of the Epistle of James alongside the Gospels and the letters of Paul. In this course students will ask what can be known about the historical Peter and James, explore what has been said of them by church tradition, and carefully examine the canonical writings bearing their names. Topics for study and discussion will include historicity and canonicity, faith and works, apocalypticism, and the relationship between Jewish and Gentile Christianity in the first and second centuries AD.

Joshua Yoder

PRAX 778 ENVIRONMENTAL HISTORY OF CHRISTIANITY

Global and local environmental troubles prompt critical reconsideration of habits and traditions, and in recent decades, scholarly “environmental history” and “ecological hermeneutics” emerged. Inspired by those methods, this course re-reads history of Christianity in eco-theological perspective, seeking precedents and critical insight for the church’s contemporary response to environmental crisis. The course is online and organized in weekly units featuring a-synchronous activities (presentations, media and discussion boards). A required research project happens with a choice of synchronous or a-synchronous options. [Open to senior first-degree students by permission; free elective]

Gilson Waldkoenig

DMIN COLLEGIAL SEMINAR

A seminar for DMin students that provides for collegial conversations around problems and issues in ministry based upon case studies, including the role of public theology and ministry.

Martin Zimmann

DMIN COL1 DMIN COLLOQUIUM 1 (NON-CREDIT)

Colloquium I is a non-credit requirement that introduces students to the goals and requirements of the DMin program, including the development of individual Student Learning Goals. Students will be oriented to the expectations and opportunities of academic study in biblical studies and theology for the practice of ministry

Allison deForest et al.

DMIN COL2 DMIN COLLOQUIUM 2 (NON-CREDIT)

Colloquium II is a non-credit requirement for DMin students who have achieved candidacy and are ready to engage in their final doctoral projects. Students will be introduced to the development of the DMin Project Proposal, methodologies and expectations for research, as well as the project review process.

Allison deForest et al.

HTH 702 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 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

HTH 710 SPIRITUALITY IN THE MEDIEVAL TRADITION (TENTATIVELY SCHEDULED)

Course description forthcoming.

Philip Krey

HTH 715 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.

John Hoffmeyer

HTH 720 ISLAM: BELIEFS, CULTURE, AND CONTACTS

This course will equip individuals with competencies for Interfaith engagement with Islamic faith and culture. Students will be provided skills and knowledge that will increase understanding and improve dialogue with the Islamic community. Topics will include: the origins and beliefs of Islam; the Qur'an; Islam in history, particularly its encounters with Christianity; and Islam today. Students will be encouraged to embrace the diversity of religious traditions and contribute towards comfortable engagement while acknowledging and appreciating the distinctiveness of the other religious tradition. This course will be offered as a Philadelphia Intensive with pre-readings and online engagement and with follow up assignments. [Open to senior first-degree students by permission; free elective]

Roger Allen and Noah Hepler

HTH 721 THEOLOGIES OF RELIGIONS

This graduate seminar is a study of contemporary theologies of religions and an exploration of the place of world's religions in one's theology. After an introduction to our contemporary situation of religious pluralism and the significance of interreligious dialogue in Christian discussions, some prominent models or theological proposals for responding to religious plurality will be examined. We will be addressing a range of theological (and practical) issues that may require considerable amount of reading and reflection. Students are invited to select a theologian or theological topic for an in depth analysis and presentation in class. Our primary focus is on "Christian theologies of religions" though perspectives from other religious traditions are not excluded.

Paul Rajashekar

PRAX 715 MILITARY CULTURE AND PASTORAL CARE FOR ACTIVE DUTY, VETERANS, AND FAMILY MEMBERS

Military service is by its very nature inherently stressful. During periods of active conflict, as during the recent wars in Afghanistan and Iraq, many Armed Service members and their families were exposed to significant trauma along with multiple deployments. These military experiences and their associated physical, psychological, social, and spiritual consequences often follow military members and their families into their post-service life. The personal and family challenges associated with reintegration into civilian life are important risk factors for mental health problems and may lead to stressful personal and family relationships. Moreover, for the military members, the Veteran, and for their family members, the stigma and shame often associated with mental health issues, especially in the military, may lead to profound suffering, sometimes persisting for a lifetime and frequently transmitted across generations. Clergy are on the frontlines of this problem as they administer to their congregants. Service members and Veterans frequently use chaplains in the armed services for their counseling needs. Thus in the civilian world pastors become the first responders to Veterans in crisis. This course will focus on the unique cultural factors associated with military service. The course will provide an introduction to military culture and the impact of military life on the family. Topics including stressors specifically related to military duties and service life, reintegration, grief and bereavement, suicide prevention, moral injury, military sexual trauma, post-traumatic stress, traumatic brain injury, and intergenerational trauma will be examined through the lens of the impact of military culture and experiences and pastoral care. Course content will include multimedia material – videos, podcasts, news articles and research articles. [Open to first-degree students by permission; free elective]

Nancy Isserman, Will Barnes, and guest speakers

PRAX 730 FAITH, FINANCES AND PROCLAMATION (TENTATIVELY SCHEDULED)

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.

Angela Zimmann

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. T

he 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.

If you have questions about or problems concerning Information Technology at the Seminary please email ITHelp@ULS.edu.



SPIRITUAL FORMATION

The foundation for spiritual formation at United Lutheran Seminary is 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. Chapel schedules on each campus vary by season, but typically include an opportunity to gather Tuesday through Friday. The Seminary's corporate worship uses a wide range of settings, forms and styles, and many churchwide 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 gradually takes place in each of us and in all of us together over time in many ways in many places – in classroom study, prayers and individual 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. All members of the community on both campuses are encouraged to participate in offerings for intentional spiritual formation.





STUDENT BODY

The Student Body 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 Body Executive Council and Campus Council.

Through this organization, students organize details of life together and care for such issues that may arise in the seminary community. The Student Body strives to build community, advocate and represent the concerns and interests of students and help sustain future leaders of church.



LIFELONG LEARNING

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 noncredit 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 may be awarded after completion of a curriculum in a particular area of interest. Programs offering noncredit study leading to certificates in 2018-19 include the following:

- UTI Certificate Program in Church Leadership
- UTI Certificate Program in Christian Ministry
- Certificate in Theological Studies
- Certificate in Congregational Faith Formation
- Urban Theological Institute

The UTI offers two non-credit certificate programs:

- UTI Certificate Program in Church Leadership
- UTI Certificate Program in Christian Ministry
- UTI Certificate Program in Christian Ministry

The UTI Certificate Program in Christian Ministry is designed to offer classes to clergy and church leaders that will equip them in the parish and enhance their skills in Bible study, church doctrine, church history, homiletics, and worship.

A program of the Urban Theological Institute (UTI) of United Lutheran Seminary, the program consists of eight classes over two academic years, meeting on the Philadelphia campus. No bachelor's degree is required for admission to this program.

UTI CERTIFICATE PROGRAM IN CHURCH LEADERSHIP

The UTI Certificate Program in Church Leadership offers classes to clergy and church leaders that will equip them to administer church programs and enhance their skills in pastoral leadership. A program of the Urban Theological Institute (UTI) of United Lutheran Seminary, the program consists of eight classes over two academic years, offered at St. Paul Baptist Church in West Chester, PA. No bachelor's degree is required for admission to this program.

For additional details and registration information regarding UTI certificate studies, see <https://unitedlutheranseminary.edu/academics/certificate-studies/>

MORE UTI PROGRAMS

The UTI also offers two public programs:

- Annual UTI Lecture (during the fall semester)
- Preaching With Power (during the spring semester)
- Certificate in Theological Studies

The Certificate in Theological Studies is designed for any person desiring in depth and intensive study of theology, bible, history and the practice of ministry and for those seeking academic components for ELCA Theological Education for Emerging Ministry (TEEM) process under the direction of their candidacy committee.

CERTIFICATE IN CONGREGATIONAL FAITH FORMATION

The Certificate in Congregational Faith Formation is designed to equip adults for building and leading faith formation programming in the congregation. It includes practical education emphasizing small groups, community development, and relational ministry and is designed for pastors, professional children-and-youth staff, volunteers, part-time leaders, and anyone passionate for faith formation with children and youth. Topics include Biblical and theological training, cultural analysis, long range planning, family ministry, Christian Education and lots of how-to strategies. The course meets for two-day sessions each month over eight months, meeting on the Gettysburg campus.

For additional details and registration information concerning noncredit certificate studies, see <https://unitedlutheranseminary.edu/academics/certificate-studies/>

Current information regarding other lifelong learning opportunities is available on the Lifelong Learning page of the Seminary website.



DIRECTORIES

THE BOARD OF TRUSTEES

OFFICERS

Chairperson: Peter Boehringer

Vice Chairperson: Cheryl Williams

Secretary: Karen Arnold

Treasurer: Paul Wangerin

BOARD OF TRUSTEES MEMBERS

Karen Arnold

Bishop Tracie Batholomew

Rev. Peter Boehringer

Rev. Tedd Cogar

Rev. Canon Nancy Deming

Bishop James Dunlop

Bishop R. Guy Erwin

Dr. Kris Hansen-Kieffer

Dr. James Lakso

Rev. Sara Lilja

Rev. Craig Arthur Miller

Chris Mondics

Rev. Constance Mentzer

Fred Risser

Dr. Tommie Robinson Jr.

Mr. David A. Russell

Dr. Mark K. Tyler

Mr. Paul Wangerin

Ms. Cheryl Williams

THE FACULTY

Mr. Evan Boyd

Library Director and Archivist

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

Dr. Crystal L. Hall

Assistant Professor of Biblical Studies

The Rev. Dr. Mark Vitalis Hoffman

Professor of Biblical Studies

The Rev. Dr. John F. Hoffmeyer

Associate Professor of Systematic Theology

The Rev. Dr. Kristin Johnston Largen

Professor of Systematic Theology

The Rev. Dr. Charles R. Leonard

Associate Professor of Practical Theology and Director of Field Formation

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

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

Paulssen-Hale-Maurer 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)

ADJUNCT FACULTY

FALL 2018

The Rev. Dr. James Pollard

The Rev. Dr. Jennifer McNeel

The Rev. Dr. Robert Robinson - Professor Emeritus in Old Testament and Hebrew

The Rev. Dr. Philip Krey - Ministerium of New York Professor Emeritus, Early Church History

The Rev. Dr. Kara Slade

The Rev. Dr. Scott Ickert

The Rev. Dr. J. Barrington Bates

Chelle Huth, Deacon ELCA

The Rev. Jennifer Hope-Tringali

Dr. Nancy Isserman

Dr. Will Barnes

The Rev. Dr. Martin Zimmann

The Rev. Dr. John Largen

JANUARY TERM 2019

Dr. Roger Allen

The Rev. Noah Hepler

The Rev. Dr. Joshua Yoder

The Rev. Dr. Karri Whipple

The Rev. David Reese

The Rev. Dr. Karoline Lewis

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. Richard N. Stewart. D.Min.

1994-2012

Associate Professor Emeritus, Communications and Parish Administration

The Rev. Nelson Strobert, Ph.D.

1987-2013

Professor Emeritus of Christian Education in the Paulssen-Hale Chair of Church and Society

The Rev. Robin D. Mattison, Ph.D.

1989-2013

Associate Professor Emerita, New Testament and Greek

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. Karl Krueger, Ph.D.

1999-2016

Director Emeritus of the Krauth Memorial Library and Associate Professor Emeritus, History of Christianity

The Rev. Stephen P. Folkemer, Ph.D.

1979-2017

Professor Emeritus of Church Music and Cantor

The Rev. Robert B. Robinson, Ph.D.

1989-2017

Anna C. Burkhalter Professor Emeritus in Old Testament and Hebrew

Erik M. Heen

1996-2017

John H. P. Reumann Professor Emeritus in Biblical Studies

The Rev. Michael L. Cooper-White, DD
2000-2017

President Emeritus of the Seminary

The Rev. Leonard M. Hummel, Ph.D.
2005-2017

Professor Emeritus of Pastoral Theology

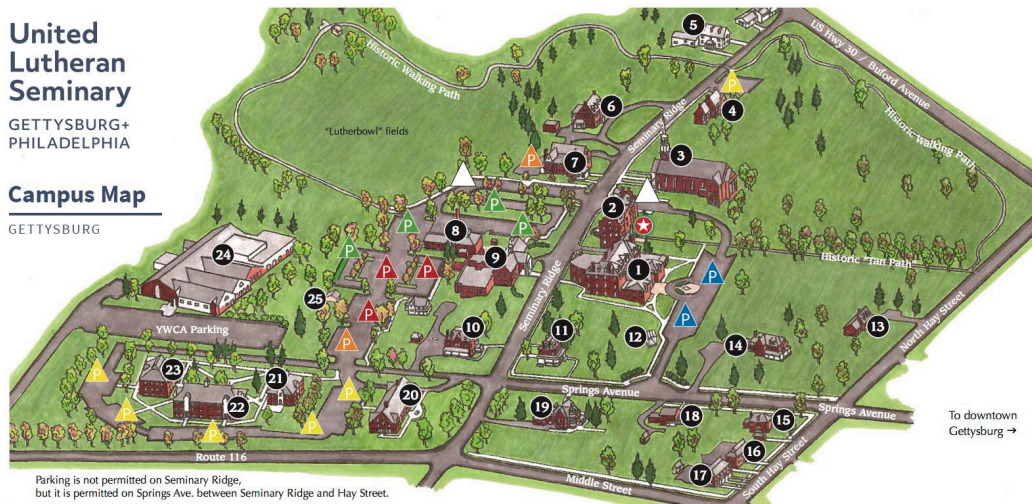
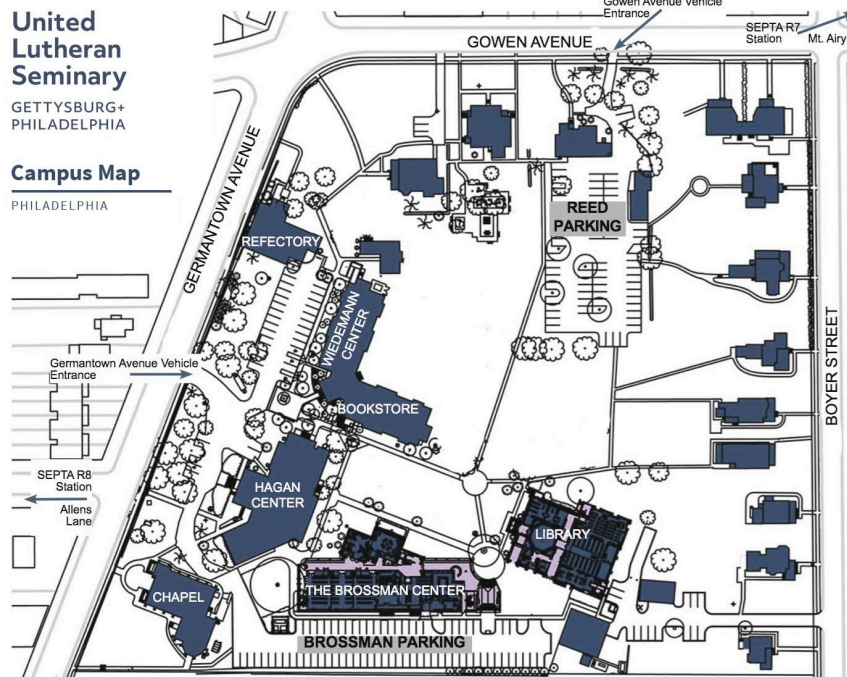
The Rev. Marty E. Stevens, Ph.D.
2006-2017

Professor Emerita of Old Testament and Stewardship

The Rev. Dr. Mark W. Oldenburg
1986-2018

Steck-Miller Professor Emeritus of Worship

CAMPUS MAPS



Parking is not permitted on Seminary Ridge, but it is permitted on Springs Ave. between Seminary Ridge and Hay Street.

- 1 **Valentine Hall** 61 Seminary Ridge (Main learning and administrative center for Gettysburg Seminary)
- 2 **Seminary Ridge Museum ENTRANCE** A.K.A. "Schmucker Hall" and "Old Dorm"
- 3 **Church of the Abiding Presence** (Chapel)
- 4 **Krauth House** (Faculty housing)
- 5 **North Hall** (Housing)
- 6 **Lewars House** (President's house)
- 7 **Refectory** (Student Dining Hall)
- 8 **Power House** (Maintenance)
- 9 **A. R. Wentz Library** 66 Seminary Ridge
- 10 **Singmaster House Conference Center** 20 Seminary Ridge

- 11 **Schmucker House** (Offices for faculty, Theological Education With Youth, ELCA Region 8)
- 12 **Hill-Unger Performance Platform** in Schmucker Grove
- 13 **Baur House** (Faculty housing)
- 14 **Richard House** (Housing)
- 15 **Zimmerman House** (Faculty housing)
- 16 **Garden Apartments** 35 South Hay Street (Housing)
- 17 **Townhouses** 49/47/45 South Hay Street (Housing)
- 18 **De Yoe House** 314 Springs Avenue (Faculty housing)
- 19 **Wolf House** 368 Springs Avenue (Current offices of the Adams County Historical Society)
- 20 **Baughman Hall** 418 Springs Avenue (Housing)
- 21 **Aberly Hall** 448 Springs Avenue (Housing)

- 22 **Heiges Hall** 464 Springs Avenue (Housing)
- 23 **Stuempfle Hall** 470 Springs Avenue (Housing)
- 24 **YWCA** 909 Fairfield Road
- 25 **Pavillion**

- Bus/Auto Drop-Off** NO PARKING at ANY TIME
- Business & Valentine Hall Visitor Parking** (Restricted Mon.-Fri. from 8:00am-5:00pm)
- Event/Museum Parking**
- Employee/Student Parking** (M-F 8:00am-5:00pm)
- Residential Parking** (Restricted)
- Restricted** (24-hr. NO PARKING without special tag)

November 2016

ACADEMIC CALENDAR

13 SESSIONS, 2 WEEKS BREAK

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

Some classes may have to make up an additional session each semester

Weeklong break at **Thanksgiving** (Mon-Sat) and at **Easter** (Wed-Tues)

Weeklong break for **Reading Week** (Mon-Sat)

SUMMER 2018

May 29 – June 1 Asian Theological Summer Institute

June 4–22 Summer Intensive classes

June 11–14 DMin Colloquium I and II

July 4 Independence Day; seminary closed

July 8–14 Certificate in Theological Studies courses

July 9–13 Summer Institute

July 20–28 TEY/Lifelong Learning

July 22–28 TEA (Lay School)

August 6–24 Language of the Early Church course

August 20–24 August intensive classes

August 20–24 Distributed Learning program orientation (Philadelphia, evening)

August 22–29 PhD comprehensive examinations

August 24–25 Orientation

FALL SEMESTER 2018

August 27 Fall semester classes begin

September 3 Labor Day; no classes (must be made up during semester)

September 5–8 Certificate in Theological Studies course (Gettysburg)

September 11 End of drop/add period

September 18 UTI annual lecture and worship

September 25–26 Board of Trustees meeting

October 8–13 Reading Week; no regularly scheduled classes

AVAILABLE FOR INTENSIVE/HYBRID CLASSES

SENIOR APPROVAL AND ENDORSEMENT PANELS AS SCHEDULED

October 8 Healthy Ministerial Boundaries workshop (Gettysburg)**October 13** Healthy Ministerial Boundaries workshop (Philadelphia)**October 17** Midterm of Fall semester/Deadline for withdrawal from courses with prorated tuition refund**October 19–20** The Weekend (Gettysburg)**October 26** Fall semester Title IV loan proceeds fully earned by student (no return owed in case of withdrawal)**October 27** Luther Bowl**October 31** Luther Colloquy (Gettysburg); no classes either campus**November 5** Registration opens for Spring semester**November 19–23** Thanksgiving recess; no classes (offices close at 3:00 on 21st)**November 22–23** Seminary closed**December 12** Fall semester classes end**December 13–14** Exam days; make-up days; as scheduled through Registrar**December 22–31** Christmas break; seminary closed (offices close at 3:00 on 21st)

JANUARY TERM 2019

January 1 New Year's Day; seminary closed**January 2–25** January term classes**January 2–5** Certificate in Theological Studies course (Gettysburg)**January 21** Martin Luther King, Jr. Day; no classes; seminary closed**January 28** Anti-Racism workshop (Philadelphia)**January 29** Anti-Racism workshop (Gettysburg)**January 29–30** Board of Trustees meeting

SPRING SEMESTER 2019

January 30 Spring semester classes begin**February 14** End of drop/add period**February 15–16** The Weekend (Philadelphia)**March 10–14** Preaching with Power (Philadelphia)**March 15** Midterm of Spring semester/Deadline for withdrawal from courses with prorated tuition refund**March 18–23** Reading Week; no regularly scheduled classes

INTENSIVE COURSES/HYBRID COURSES

April 2 Spring semester Title IV loan proceeds fully earned by student (no return owed in case of withdrawal)

April 5-6 The Weekend (Gettysburg)

April 16-22 Easter Break; no classes

May 14 Spring semester classes end

May 15-16 Exam days; make-up days as scheduled through Registrar

May 17 Commencement

May 28 – June 1 Asian Theological Summer Institute

June 3-28 Summer Term

