



**United
Lutheran
Seminary**

Academic Catalog
2019-20

Table of Contents

Welcome from the Interim President	3
Mission Statement	4
Accreditation	5
Degree Programs	6
Non-Degree Certificate Study	32
Admissions & Candidacy	33
Finances & Services	39
Financial Aid	42
Course Descriptions	43
Library	72
Information Technology	73
Spiritual Formation	75
Student Body	76
Lifelong Learning	77
Directories	79
Campus Maps	86
Academic Calendar	87

Welcome from Interim President, Rev. Angela Zimmann, Ph.D., CFRE

Welcome to the United Lutheran Seminary Community

You have taken an important step by exploring United Lutheran Seminary as the guidepost to find your calling to serve God. At ULS, you will be part of a nurturing and inclusive theological institution of higher learning rooted in the grace and mercy of Jesus. Our mission at ULS is to provide a welcoming and diverse learning community equipping people to proclaim the living Gospel for a changing church and world.

OUR LEGACY

United Lutheran Seminary celebrates a legacy of more than 190 years as it continues to prepare Christian leaders dedicated to the service of God and humankind. Two years ago, the Lutheran Theological Seminary in Gettysburg, PA (founded in 1826) and in Philadelphia, PA (founded in 1864), joined forces as one, unified United Lutheran Seminary.

As God calls you to the Seminary, it is of significance that ULS is centered in the Lutheran confessional witness and engaged in the truest ecumenical sense, with the body of Christ and in partnership with more than 25 Christian denominations.

The breadth and quality of our curriculum and scope of programs are enriched by the diversity of our exemplary faculty, who are active scholars, as well as by your student colleagues and our dedicated staff. Our programs and internships lead to parish ministry, teaching, chaplaincy, social justice work, leadership in the non-profit sector, lay leadership in the church, and other areas of Christian service.



A PLACE FOR YOU

I am confident you will find ULS a welcoming place to pursue your goals as students of theology and a home to live out your call as a servant to 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 encourage you to choose United Lutheran Seminary.

In God's Grace,

A handwritten signature in black ink that reads "Angela Zimmann". The signature is written in a cursive, flowing style.

Rev. Dr. Angela Zimmann
Interim President



Mission Statement

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

BIB 212 The Story of the Early Church

BIB 220 The Story of Israel

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

B. History and Theology (18 credits)

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

HTH 11x Church History 1 option

DEN xxx Denominational polity (e.g., Lutheran Foundations, Baptist Polity, Essentials of Anglicanism, and other denominational equivalents). DEN 205 The Ecumenical Church may be substituted by students for whom no denominational course is available or appropriate.

HTH 20x Church History 2: Globalizing Christianity option

HTH 21x Systematic Theology 2: Doing Theology in a Religiously and Culturally Diverse World option

HTH 3xx Gospel and Freedom option

C. Praxis (18 credits)

PRAX 10x Worship

PRAX 11x Pastoral Theology

PRAX 12x Church in Society

PRAX 13x Preaching option

PRAX 14x Christian Education and Formation option

PRAX 310 Equipping the Saints/Church Administration option

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. 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.)

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
Greek	Reading and Telling the Story	Preaching option	Story of Jesus
	Creation, Sin and New Creation		Lutheran Foundations (for ELCA students)
	Church History 1 Option		Pastoral Theology
	Worship		Free elective
Ministerial Field Work			

Year 2			
August Intensive	Fall	January Intensive	Spring
	Story of Israel	Free elective	Story of Early Church
	Church in Society option		Doing Theology in a ... Diverse World
	Preaching option		Globalizing Christianity option
	Free elective		Congregational Formation/ Education option

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 the Church and Culture	Free elective	Free elective
	Gospel and Freedom option		Free elective
	Equipping the Saints/Church Admin option		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 1			
August Intensive	Fall	January Intensive	Spring
Theo: Creation, Sin, and New Creation	Greek	Worshipping Community	Reading and Telling the Story
	Church History 1 option		Pastoral Theology

Year 2			
August Intensive	Fall	January Intensive	Spring
Church in Society	Story of Israel	Preaching the Gospel	Story of Jesus
	Lutheran Foundations		Globalizing Christianity option
Ministerial Field Work			

Year 3			
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	Story of Early Church
	Free elective		Free elective

Summer or Extended over Year: Clinical Pastoral Education (CPE)

Year 4 or 5			
Ministerial Immersion/ECLA Internship			

Year 4 or 5			
August Intensive	Fall	January Intensive	Spring
Gospel and Freedom option	Free elective	Bible at the Crossroads of Church/ Culture option	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 110 Church History 1 option

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. Specialization Courses (15 credits)

No later than the end of the first semester of full-time study, MA students must select an area of specialization to be approved by the MA Committee. The student will then complete at least 15 credits related to the area of specialization. Areas of specialization include:

- Black Church (through the Urban Theological Institute)
- Town and Country (through the Town and Country Church Institute)
- Biblical Studies
- History
- Theology
- Pastoral Care
- Anglican Studies
- Liturgy

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 18 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

- 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

- 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
- 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 (24 credits)

BIB 201 Reading and Telling the Story

BIB 210 Story of Jesus

BIB 220 Story of Israel

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

Choice of 2 of the following:

PRAX 120 Pastoral Theology, PRAX 13x Preaching Option,

PRA 14x Christian Education Formation Option

B. Specialization Courses (15 credits)

No later than the end of the first semester of full-time study, MAML students must select an area of specialization to be approved by the MA Committee. The student will then complete at least 12 credits in coursework related to the area of specialization, plus 3 credits in a specialization project, normally completed in conjunction with the student's ministerial immersion (see below). As appropriate, the specialization course requirements (excluding the project) may be completed at another accredited graduate school, subject to the policy governing transfer credits.

Areas of specialization include:

- Black Church (through the Urban Theological Institute)
- Town and Country (through the Town and Country Church Institute)
- Biblical Studies
- History
- Theology
- Pastoral Care
- Anglican Studies
- Liturgy

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. 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 18 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

- 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

- 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
- 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 **11x**: Church History 1 Option

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 18 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

- 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
- 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

- **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

- 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
- 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
- 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 | Satisfactory participation in DMin 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 | Visit by faculty advisor or seminary designee to student's ministry site.**
- 7 | Mid-point Student Candidacy Review**
- 8 | 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.



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
- ELCA Affiliation

Please read this carefully before completing your application online at [ULS.edu/apply](https://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.

LUTHERAN LEARNING AND FORMATION AT ELCA SEMINARIES: EXPECTATIONS FOR AFFILIATED STUDENTS

APPROVED AUGUST 2017

The ELCA Candidacy Manual describes the purpose of Lutheran Learning and Formation:

The expectations and outcomes established for Lutheran Learning and Formation occur not only in the classroom but also through the total teaching/learning experience at an ELCA seminary (or at another seminary program approved by an ELCA seminary). The outcomes are: 1) a solid grounding in Lutheran systematic theology and the Lutheran Confessions, 2) the articulation of a Lutheran theological perspective through the study of theology, church history, Bible, worship, preaching, Christian education, pastoral care and ethics, 3) a holistic understanding of ministry in a Lutheran context, including the integrity and varieties of Lutheran worship, and familiarity with policies and practices associated with ELCA polity, assignment, call and mobility, and 4) participation in current theological conversations within the ELCA, including establishing relationships with future colleagues characterized by mutual support and consolation, accountability and a clear sense of shared mission (page 48).

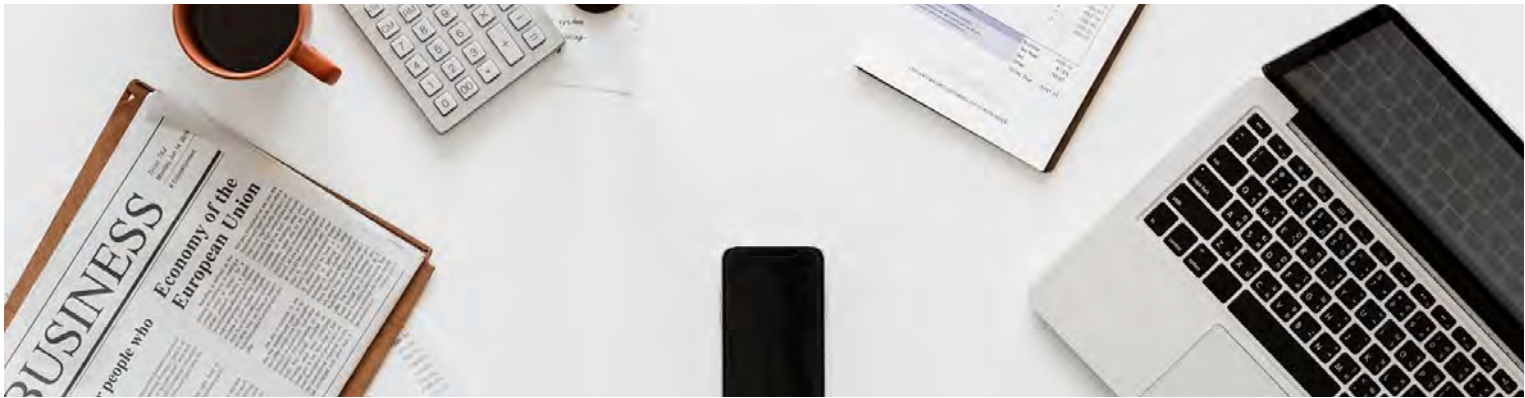
ELCA seminary faculties are required to produce a “Form D” statement for candidates pursuing rostered ministry in the ELCA. Of the three areas of readiness on which faculty are required to comment, two are strongly related to personal development and formational issues, (Call to Ministry and Ministry Gifts, Practical Readiness and Leadership Gifts), and only one (Academic and Theological Competence) specifically involves cognitive development and even then “theological competence” has much to do with personal formation. Appropriate discernment on the part of seminary faculties regarding a candidate’s readiness for rostered ministry, therefore, is heavily dependent upon personal contact (perhaps enhanced by electronically mediated contact in some cases). In our attempt to establish minimum standards for affiliated students so that seminary faculties can write “Form D” statements with integrity, sufficient personal contact that allows faculties to assess the personal formational readiness of candidates is crucial.

Therefore the ELCA seminary deans agree that Lutheran Learning and Formation students need to complete a minimum of six courses (18 semester hours) through the affiliated seminary. Candidates who attend non-ELCA seminaries normally are expected to affiliate with an ELCA seminary during their first full term, semester, or equivalent. This affiliation status is to be reported to the candidacy committee. An endorsement will not be scheduled until the affiliation has been established. The educational backgrounds of students who seek Lutheran Learning and Formation at an ELCA seminary are varied. Some come from a school that has a concentration in Lutheran studies. Others come from a school where that was not possible. The program for each particular candidate needs to be tailored carefully to honor the educational background of each individual student. Normally internship follows the completion of the academic courses for Lutheran Learning and Formation.

The ELCA seminary deans have identified the following competencies to guide the design of the Lutheran Learning and Formation requirement, in order to ensure the best possible preparation for those candidates preparing to serve on the ELCA roster: Lutheran hermeneutics, senior level exegesis—Old Testament, senior level exegesis—Gospels and/or Paul, Reformation history, theology of Luther, Lutheran Confessions, Lutheranism in North America, global Lutheranism, systematic theology (particularly Christology/salvation), Lutheran ethics (including ELCA social statements), Lutheran ecclesiology and polity, Lutheran worship, Lutheran preaching, Lutheran education/formation/confirmation practices, evangelism, stewardship, congregational mission, and theology of ministry. Individual seminaries will address these competencies in the fullest possible way, employing this list as criteria for the selection of courses for a given student.

The dean of the respective seminary has oversight for the shaping of the course work, assigning an advisor, and setting other expectations for a particular student.

In some seminaries, a staff person designated by the dean will administer this task. Where a student has already taken courses that address some of the indicated competencies, other courses will be proposed that further enhance the competencies and accomplish the purposes of Lutheran Learning and Formation. Candidacy committees may offer suggestions to the dean at the affiliated seminary. The seminary deans furthermore expect that Lutheran Learning and Formation will be more than a set of required courses. Students also participate in the community life of the seminary in significant ways. Lutheran Learning and Formation provides an opportunity intentionally to become a member of a collegium and network of peers, pastors, deacons, bishops, faculty, staff, and other church leaders.



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.

Lunch is served Tuesday - Thursday when classes are in session in the Gettysburg campus refectory. Students may purchase meals as needed.

VIEW NEXT PAGE FOR 2019-2020 ACADEMIC YEAR TUITION AND FEES.

Tuition

FIRST THEOLOGICAL DEGREES (FULL-TIME)
(MDiv, MA, MAML, MAPL)
Covers up to 5 courses per semester plus accompanying short term(s)

\$9,750/SEMESTER

FIRST THEOLOGICAL DEGREES (PART-TIME)
ADVANCED DEGREES (STM, DMIN)
ALL FOR-CREDIT GRADUATE CERTIFICATES
(Certificate of Study, Certificate in Anglican Studies)
NON-DEGREE-SEEKING STUDENTS

\$1,950/COURSE

DMIN COLLOQUIA I AND II

\$600/EACH

AUDIT
non-degree-seeking students
part-time degree-seeking students
full-time students

\$ 175/COURSE
\$ 50/COURSE
AUDIT FEE WAIVED

CERTIFICATE IN THEOLOGICAL STUDIES
Certificate Program in Christian Ministry
Certificate Program in Church Leadership
Graduation Fee

\$220/COURSE
\$210/COURSE
\$50

CTS Program; CERTIFICATE IN THEOLOGICAL STUDIES
(non-credit courses geared toward lay people)
Graduation fee

\$750/COURSE
\$50

CERTIFICATE IN CONGREGATIONAL FAITH FORMATION

\$2,500

Fees

STUDENT BODY	INCLUDED IN TUITION
COMMUNITY LIFE/SEMINARY SERVICES	INCLUDED IN TUITION
TECHNOLOGY	INCLUDED IN TUITION
ON-CAMPUS PARKING	INCLUDED IN TUITION
PROFESSIONAL ETHICS/SEXUAL ABUSE PREVENTION WORKSHOP	INCLUDED IN TUITION
ANTI-RACISM TRAINING	INCLUDED IN TUITION
GRADUATION (DEGREES & FOR-CREDIT CERTIFICATES)	INCLUDED IN TUITION
APPLICATION FOR ADMISSION	\$50
CREDIT BY EXAMINATION	\$375/COURSE
AFFILIATION (one-time fee for students attending a non-ELCA seminary; payable upon admission to ULS)	\$1,000
ELCA INTERNSHIP	\$1,000/INTERNSHIP
\$500/semester for 9- to 12-month internships, \$250/semester for concurrent and Co-op internships	
ELCA INTERNSHIP	\$500/INTERNSHIP
\$250/semester for 9- to 12-month internships; \$125/semester for concurrent internships; does not apply to Co-op internships	
DIACONAL PROJECT (ULS STUDENT)	\$500
DIACONAL PROJECT (NON-ULS STUDENT)	\$1,000
DMIN PROJECT	\$600
PHD DISSERTATION	\$1,250
OFFICIAL TRANSCRIPT (FORMER STUDENTS)	\$10/TRANSCRIPT
RETURNED CHECK	\$35

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 and Community meals: See Student Handbook

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

There are several steps in the building of a seminarian's financial aid package, including computation of financial need, consideration of awards from home congregation and synod, eligibility for Seminary scholarships, and certification of federal student loan and Work Study eligibility.

Detailed information on applying for Financial Aid and the ULS Financial Aid Form may be found at ULS's Institutional Financial Aid Application.

1.1 SCHOLARSHIPS

Students are expected to seek and utilize all available funding support from personal funds, family, congregation, judicatory, and/or external agencies. Beyond these funds, ULS will provide additional support up to full tuition for all ULS degree-seeking students, except for international students.

To qualify, students must have been admitted to a ULS degree program no later than June 30 for the Fall semester or November 30 for the Spring Semester. Students must complete and submit both the Free Application for Federal Student Aid (FAFSA) (see. 7.2) and the ULS Financial Aid Application each year while in seminary.

Scholarships will cover up to 10 courses (30 credits) per academic year for first-degree students (MDiv, MA, MAML, MAPL). Scholarships will cover up to 2 courses (6 credits) per semester for STM and DMin students. A student taking course loads above these limits will be financially responsible for the additional courses.

International students are required to come with adequate support from personal and other resources to cover their studies. After the first year, limited tuition assistance may be considered on a case-by-case basis.

Housing subsidies may be available for full-time residential students who bring in full funding from outside sources, including residential Co-op students.

1.2 FEDERAL DIRECT UNSUBSIDIZED LOAN PROGRAM

As a Title IV participating institution, ULS authorizes loans to eligible students through the Federal Direct Graduate/Professional Unsubsidized Student Loan Program and/or Federal Direct Graduate/Professional PLUS Loan Program.

The Free Application for Federal Student Aid (FAFSA) is an essential element of the Federal Direct Loan application process. Only students who are enrolled at least half-time in a degree program are eligible to apply for Federal Direct Loans. The potential amount of Federal Direct Loan support depends on many factors, including the student's financial need, the total cost of attendance, and outside financial support. The maximum loan per year per student is \$20,500. The interest rate is set by the government and begins accruing immediately. For loans disbursed during the 2018-19 academic year, the interest rate was 6.08% with an origination fee of 1.062% (the origination fee is deducted from the loan before the funds are disbursed to the school).

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

1.3 FELLOWSHIPS FOR GRADUATES

Federal regulations state that, if a student who has been awarded a federal direct student loan withdraws before the 60% point in time of the semester or term, a prescribed formula must be calculated to determine the amount of unearned financial aid funds to be returned to the federal Title IV program. Unearned financial aid funds must be returned within 45 days, and this may result in the student's owing a balance to the seminary and/or the federal government. The 60% point in time of the semester is specified in the official seminary academic year calendar.

1.4 SCHOLARSHIP RETENTION

In order to retain institutional aid and outside scholarships, students must meet the original criteria required for the scholarship award and meet requirements for satisfactory academic progress. Fund for Leaders scholars will have their scholarship revoked if they fall below a 2.0 grade point average or do not take enough courses to meet maximum timelines for graduation; there is no probationary period or appeal.



Course Descriptions

STM/DMin courses listed separately at end of page.

KEY TO COURSE NUMBERING

BIB 100s	Greek: Language of the Early Church
BIB 200s	1st- and 2nd-year courses fulfilling Biblical requirements
BIB 300s	Courses fulfilling Bible at the Crossroads requirement (normally for seniors)
BIB 400s	Bible 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 11x	Courses fulfilling Church History I
HTH 20x	Courses fulfilling Church History 2: Globalizing Christianity requirement
HTH 21x	Courses fulfilling Systematic 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 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 31x seniors)	Courses fulfilling Equipping the Saints/Church Administration requirement (normally for seniors)
PRAX 400s	Praxis free electives (some courses have pre-requisites)
SPFM xxx	Free elective courses that also fulfill the noncredit Spiritual Formation requirement
Xxx 700s permission.	STM/DMin courses. May often be taken by advanced first-degree students with instructor permission.

KEY TO COURSE LOCATIONS AND FORMAT

- HG** Hybrid, Gettysburg campus—a mix of face-to-face meetings and online participation, per the course syllabus; at least 50% of the course must be on campus
- HP** Hybrid, Philadelphia campus— a mix of face-to-face meetings and online participation, per the course syllabus; at least 50% of the course must be on campus
- IG** Intensive, Gettysburg campus—face-to-face meetings over a limited time (normally 1 to 3 weeks)
- IP** Intensive, Philadelphia campus—face-to-face meetings over a limited time (normally 1 to 3 weeks)
- OL** Online—no face-to-face meetings on either campus
- RG** Residential, Gettysburg campus—face-to-face meetings throughout the semester
- RP** Residential, Philadelphia campus—face-to-face meetings throughout the semester
- SY** Synchronous—simultaneous face-to-face meetings on both campuses using video technology; faculty presence alternates between campuses
- TS** Travel seminar; see course description or consult instructor for dates
- DL** Distributed Learning option; combination of zooming and online

BIB 100 IG/RP/OL**GREEK: LANGUAGE OF THE EARLY CHURCH AND THE CHURCH TODAY**

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

*Software purchase is required for this course (\$200)

Mark Vitalis Hoffman, Crystal Hall

BIB 201 SY/OL 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. Fulfills Reading & Telling the Story requirement [Pre-requisite for MDiv students: BIB 100 Greek] [May be taken simultaneously with Story of Israel]

Mark Vitalis Hoffman

BIB 210 SY STORY OF JESUS

As the authoritative resource for understanding the story of Jesus and as basis of the church's faith, confession, and witness, a study of the Gospels 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 Gospels 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 apply 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. Fulfills MDiv/MAML Story of Jesus requirement, or free elective [Pre-requisite: BIB 201 Reading and Telling the Story]

Crystal Hall

BIB 212 SY STORY OF THE EARLY CHURCH

As the authoritative resource for understanding the story the early church and as basis of the church's faith, confession, and witness, a study from Acts to Revelation 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. Fulfills MDiv Story of the Early Church requirement, or free elective [Pre-requisites: BIB 100 Greek, BIB 201 Reading and Telling the Story]

Crystal Hall

BIB 220 OL/SY 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. Fulfills MDiv/MAML Story of Israel requirement, or free elective [May be taken simultaneously with Reading and Telling the Story]

Reed Carlson

BIB 321 OL READING REVELATION ECOLOGICALLY

Ecology is a defining issue of our time. Revelation has some of the most popularized and diverse histories of reception of any book in the Bible. The Bible in general, and Revelation in particular, have and continue to be used both to justify ecological devastation, and as a resource in struggles for environmental justice. This course seeks to deepen understanding of the myriad ways in which Revelation is preached and taught in popular culture, especially in terms of their implications for ecology. This course will build exegetical skills for analyzing, preaching and teaching Revelation in light of critical methods, reception history, and the current ecological crisis. It seeks to cultivate biblical and theological resources for environmental advocacy and organizing within the contexts of the church and the broader world. Fulfills MDiv Bible at Crossroads of Church and Culture requirement, or free elective. [Pre-requisites: BIB 100, BIB 201, and BIB 210]

Crystal Hall

BIB 326 SY SPIRIT(S), ANGELS, AND DEMONS IN THE BIBLE

This course surveys the language, rituals, and myths that surround spirit phenomena in biblical literature using select examples from the Hebrew Bible, Second Temple Jewish literature, and the New Testament. Recognizing that spirit phenomena in practice do not always fit comfortably into modern categories like medicine, psychology, or even religion, we will attempt to understand these phenomena using theoretical models developed by scholars who have studied and experienced contemporary spirit practices first hand, including cultural anthropologists, ethnographers, and Pentecostal/charismatic Christian theologians. A special emphasis will be placed on how spirit phenomena texts can be discussed, preached, and illuminated in local church settings. Fulfills MDiv Bible at Crossroads of Church and Culture requirement, or free elective. [Pre-requisites: BIB 100, BIB 201, and BIB 210]

Reed Carlson

BIB 352 IP LIVING IN THE BIBLICAL WORLD: CREATION AND SOCIAL ORDER

The Bible portrays a world created by God and ordered in its social structures by God's will. We are invited to find ourselves within that world and to learn to live within it as God's gift to us. Participants in the course will discuss together important biblical texts that describe and evoke the biblical world. A key part of the course will be discerning how the biblical world and our own intersect to form our own contemporary experience. Fulfills MDiv Bible at Crossroads of Church and Culture requirement, or free elective [Pre-requisites: BIB 100, BIB 201, and BIB 220]

Robert Robinson

BIB 353 IG EXPERIENCING AND PERFORMING THE GOSPEL

This class provides a survey and advanced study of the New Testament and proclamation of the Gospel. Students will learn and employ a variety of interpretive approaches, especially those that highlight the biblical text's character as story and narrative engaging the reader. Close attention will be paid to translation of the Greek. A special focus is on the 'performance' of the gospel in ancient and modern contexts. Fulfills MDiv Bible at the Crossroads requirement for 2nd and 3rd year students; may be taken as free elective by 1st-year students who have met the prerequisites. [Prerequisites: BIB 100 Greek and BIB 201 Reading and Telling the Story] [STM/DMin students: see BIB 753 IG]

Mark Vitalis Hoffman

BIB 357 RG 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? Fulfills MDiv Bible at Crossroads of Church and Culture requirement, or free elective [Pre-requisites: BIB 100, Story of Jesus and the Early Church]

Jennifer McNeel

BIB 401 RP/IG 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. Free elective

Reed Carlson

BIB 423 SY PAUL AND JUSTIFICATION

Justification is the call to justice and right relationship, both with God and one's neighbors. Paul and his articulation of justification by faith are central to the Lutheran tradition, as well as other faith traditions. This course will explore articulations of justification in the Pauline corpus through close readings of key passages in Galatians, Romans and Ephesians, as well as examine how their histories of interpretation developed over time. It will build exegetical skills to interpret these texts in their literary, canonical and historical contexts, and develop theological resources for preaching and teaching justification in ministerial contexts. Free elective [Pre-requisite: BIB 100, BIB 201]

Crystal Hall

BIB 424 OL GOSPEL OF JOHN

The Fourth Gospel will be explored in depth using a variety of critical methods such as historical critical, literary, and performance. The course will focus on how the reader encounters Jesus through the Gospel of John and how the Gospel of John draws on the story of the Exodus. The course is designed for students with and without Greek. Students will strengthen their exegetical skills and deepen their understanding of how and why the books of the New Testament may have been written. Free elective [Pre-requisite: BIB 210 Story of Jesus]

Allison deForest

BIB 425 IP READING THE BIBLE WITH THE POOR

Poverty and growing inequality between the rich and the poor are defining issues of our time. This course provides grounding in contemporary issues surrounding poverty. Who are the poor and why are they poor? It explores South African, Brazilian and US American methodologies of reading the Bible with communities of the organized poor struggling to change their conditions and society at large. It grounds these methodologies in the historical and contemporary liberationist hermeneutics and explores the theological implications of reading the Bible with a “preferential option” for the voices, knowledges and experiences of people in poverty. This course will include a practical component that will build facilitation skills for leading and developing curricula for Bible studies. Free elective [Pre-requisites: BIB 100 Greek and BIB 201 Reading and Telling the Story]

Crystal Hall

BIB 428 IP SCIENCE AND SCRIPTURE

The goal of this course is to help students discover and refine their ideas about the relationship between science and the biblical narrative and develop and practice strategies for conversations on this subject with those they serve. This will be accomplished through discussing the possible relationships between science and faith, practicing reading methods using important passages in Scripture, and dialoging with other students about such conversations in their various contexts.

Free elective [Pre-requisite: BIB 220 Story of Israel]

Allison deForest

BIB 450 RP 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. Free elective, Applies toward the Black Church Concentration [Pre-requisite BIB 201]

James Pollard

BIB 472 IG NEGLECTED APOSTLES

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. Free elective [Pre-requisites: BIB 210]

Joshua Yoder

CXT MF MINISTERIAL FIELD WORK

MDiv and MAML students are to spend at least two consecutive semesters with an assigned congregation or other appropriate ministry site to engage in ministry practices and develop skills and vision related to ministerial leadership. Students should work with the Contextual Formation Office to find a suitable site, following guidelines found at <http://my.uls.edu/contextual-formation/>. Students should register separately with both the Contextual Formation Office and the Registrar’s Office.

Charles Leonard, cleonard@uls.edu

Per Contract

CXT MI MINISTERIAL IMMERSION

MDiv students who will not do regular ELCA work should work with the Director of Contextual Formation to establish an appropriate setting for an immersion experience, with the student initiating the contacts with both the prospective supervisor and with the Director. Normally an MDiv internship cannot be completed in less than eight months of significant site-based work; however, the duration of the experience is dependent upon the student's ability to fully demonstrate the competencies to the supervisor, lay committee, and oneself. Guidelines may be found at <http://my.uls.edu/contextual-formation/>. Students should register separately with both the Contextual Formation Office and the Registrar's Office. [Note that ELCA students who do regular internships will normally be registered by the Registrar from information provided by the Contextual Formation Office.]

Charles Leonard

Per contract

DEN 150 RP AFRICAN METHODIST EPISCOPAL POLITY

A survey of the history and polity of the African Methodist Episcopal church.

Fulfills denomination history/polity requirement for AME students, or free elective

Janet Sturdivant

DEN 201 RG/IP 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. From their contents, especially the Augsburg Confession and Luther's Catechisms, the course will define and describe the main themes of Lutheran Theology and spirituality. First-hand reading of the documents and learning about their history, context, and content will give students an appreciation of the historical foundations of Lutheran theology as well as perspectives for critical reflection on the role of the Confessions in today's ecumenical context. Fulfills denominational history/polity requirement for Lutheran students [Pre-requisite: HTH 100 or HTH 101/11x]

Maria Erling

Vince Evener

DEN 205 RP 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 MDiv/MAML denominational history/polity requirement for students not required to take denomination-specific course; may be taken as free elective [Pre-requisite: HTH 100 or HTH 101/11x]

Jayakiran Sebastian

GSE 100 DL INTRODUCTION TO PUBLIC THEOLOGY

An introduction to the emerging practice of public theology, which incorporates elements across theological disciplines to address issues of concern to the common good. This course will engage scholarly and popular examples (including student productions) in readings, films, music, and other media, on topics such as climate change, mass incarceration, violence against sexual minorities, and peace-building, among others. It will also include introductory attention to the professional responsibilities of a seminarian and church or social ministry leader, such as research methods, copyright and plagiarism law and ethics, asset mapping/management, community organizing, grant-writing, and social enterprise. A combination of face to face sessions and online. Free elective

Jon Pahl

GSE 351 HP 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 B. Robinson

HTH 100 IP/RG/RP SYSTEMATIC THEOLOGY 1: 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. Fulfills Theology 1: Creation/Sin/New Creation requirement [No prerequisites]

Kristin Largen

John Hoffmeyer

HTH 110 OL CHURCH HISTORY 1: 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 Church History 1 requirement for MDiv, MA, and MAPL students; MAML free elective

Aaron Smith

HTH 111 IP CHURCH HISTORY I: CREEDS AND THE CHRISTIAN TRADITION

This course explores the development of Christian doctrine and practice in ancient and medieval contexts, with particular attention to the underlying theological vision of the ecumenical creeds and to how that vision was shaped by conflicts and practices within the church. We will also explore how the early Christian spirituality of opposition to the world (martyrdom, asceticism) was transformed and relocated in the medieval period, before turning to how new contexts and spiritual aspirations (devotion to Christ's suffering humanity, the quest for an Apostolic life, scholastic seeking for unity of truth) challenged and transformed inherited traditions after 1000. Later sessions will address Anselmian atonement theory, women's vernacular mysticism, and late-medieval humanism. Fulfills Church History 1 requirement for MDiv, MA, and MAPL students; MAML free elective

Vincent Evener

HTH 113 IG CHURCH HISTORY I: THE REFORMATION AND THE CHRISTIAN TRADITION

This course is intended to help students understand the origins of today's divided and global Christian context, and to work toward mutual understanding, cooperation, and unity. While serving as an introduction to the Reformation, the course equips students with a comparative knowledge of the diverse theologies, histories, and practices of the major traditions that emerged in the sixteenth century: Lutheran, Reformed, Anglican, Anabaptist, and Roman Catholic. Students will encounter and learn to discuss the Reformation era as a moment when, among other things, the meaning of the Christian faith for social life was re-thought. We will investigate, e.g., women's experiences and participation in reform; Christians' changing relationship to and understanding of Jews and Muslims; and varied responses to the ideal of a Christian social order. Fulfills Church History 1 requirement for MDiv, MA, and MAPL students; MAML free elective

Vince Evener

HTH 203 IG GLOBALIZING CHRISTIANITY: JESUS IN CULTURAL PERSPECTIVE

An exploration of some of the key images of Jesus that emerged in Global South in the 20th century and the implications of those images for the ministry and mission in Global South and among the immigrant communities from Global South in North America. MDiv History 2: Globalizing Christianity requirement, or free elective

Jayakiran Sebastian

HTH 204 RG GLOBALIZING CHRISTIANITY: 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 [Pre-requisite: HTH 101/11x]

Maria Erling

HTH 206 OL HISTORY OF MODERN CHRISTIANITY

Christianity is growing around the world. How and why--and what might recognizing this growth mean for ministry and service in North America in the 21st century? This course attends to phenomena such as the emergence of Protestantism and the end of "Christendom," colonialism and post-colonial thought and practices, ecumenical and interfaith initiatives, emerging women's and indigenous leadership, and Christianity in Africa, Latin America, Asia and the continuities and changes in preaching, liturgy, and relations between church and state within and across contexts. Readings in a survey text will be accompanied by primary source readings and online discussions, all with an eye to strengthening ministry and public leadership. MDiv Church History 2: Globalizing Christianity requirement, or free elective

Jon Pahl

HTH 211 RP/GZ (GBURG ZOOM OPTION) SCRIPTURES OF THE WORLD

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

J. Paul Rajashekar

HTH 217 IP RELIGIOUS PLURALITY & CHRISTIAN IDENTITY

This intensive 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 identity and 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. Fulfills MDiv Systematic Theology 2: Doing Theology in a Diverse World requirement, or free elective [Pre-requisite: HTH 100]

J. Paul Rajashekar

HTH 219 RP CHRISTOLOGY IN A PLURALISTIC WORLD

An exploration of the meaning and significance of Jesus Christ from divergent contextual perspectives. Beginning with an analysis of how Christ has been understood in American religious history, the course will explore and expose students to appropriations of Christ in diverse cultural, social and interreligious settings. Some attention will be paid to Biblical and classical Christological formulations and their relevance for today in light of Asian, Black, feminist, and Latin American theologies. Fulfills MDiv Theology 2: Doing Theology in a Diverse World requirement, or free elective [Pre-requisite: HTH 100 Creation, Sin and New Creation]

J. Paul Rajashekar

HTH 306 TS PATHS OF CONSCIENCE TRAVEL SEMINAR [TRAVEL SEMINAR DURING FALL INTENSIVE WEEK]

The Gospel and Freedom intensive travel seminar is a summative experience in the History and Theology sequence, an opportunity for integrating theological and historical study with contemporary efforts to reckon with issues of moral and social urgency. This travel seminar will focus on the human sin of racism and investigate how theology and history have been affected by it, through following the underground railroad routes near us, and learning of the actions and interpretations of the abolitionist movement in the United States in the 19th century. As a pilgrimage, students will visit places and encounter stories in proximity to the two campuses of United Lutheran Seminary. The opportunity to explore and react to the actions of free and enslaved African Americans, as well as white allies and opponents during the struggle to end slavery provides a way for students to in turn critique modern uses of memory and history to better inform the churches today. Lodging, meals, and museum fees will cost about \$200.

Fulfills MDiv Gospel & Freedom requirement, or MA/MAML/MAPL Public Theology option, or free elective [Pre-requisites: HTH 100 and HTH 101/110x] Limited enrollment

Maria Erling

HTH 309 RP BAPTISM & UNITY OF THE CHURCH

The course will seek to develop an integrated understanding of the issues and themes that emerge from a study of the sacrament of baptism in relation to the quest for the unity of the church. After examining the New Testament teaching regarding baptism, including the role of John the Baptist and the baptism of Jesus, the course will move on to examine baptismal practices in the early church, and look at the teachings of selected early teachers of faith. It will then interrogate the debates and discussions regarding baptism at the time of the Protestant Reformation, including the question regarding believer's baptism and the reactions to this. We will then look at the contemporary ecumenical issues thrown up by the search for baptismal unity, including an assessment of the Baptism, Eucharist and Ministry (BEM) Document of the World Council of Churches. The course will conclude by looking at various baptismal practices in the churches from which the students come and offer examples from other churches in various parts of the world. Fulfills MDiv Gospel and Freedom requirement, or free elective [Pre-requisites: HTH 100 and HTH 101/110x]

J. Jayakiran Sebastian

HTH 312 IP GOSPEL AND FREEDOM: AMERICAN RELIGIOUS HISTORY

We will study the history and ecology of religions in the United States. Our primary goal will be to enrich our understanding of the patterns of creed (language and belief), code (morality), cultus (ritual), course (founders and pivotal events), community (ethnicity and institutional structure), and the unCanny (experiences of 'the Sacred') in diverse streams of religious tradition present in contemporary America. A related goal will be to foster sympathetic appreciation of religious diversity, in order to facilitate the practice of ministry in a pluralistic setting, and to avoid perpetuation or dissemination of religious bigotry and violence. Fulfills MDiv Gospel and Freedom requirement, or free elective [Prerequisites: HTH 100, 101]

Jon Pahl

HTH 317 SY NOLDE SEMINAR ON HUMAN RIGHTS

A seminar in theology and human rights, including an immersion experience at the United Nations. Course is provided by an endowment from the family of Nancy Nolde. Fulfills MDiv Gospel and Freedom requirement, or MA/MAPL Public Theology option, or free elective [Pre-requisites: HTH 100 and HTH 101/11x]

John Hoffmeyer

HTH 319 OL MYSTICISM AND SPIRITUALITY

This course introduces students to the development of Christian mystical traditions in the later Middle Ages, to their transformation in the Reformation era, and to current efforts to revive mystical and spiritual traditions within Christianity. We will ask how spirituality and mysticism are connected to doctrine and the church, and explore the intersection of mysticism with ecclesial-political dissent and striving for justice. Particular attention will be given to women's contributions to Christian mystical and spiritual traditions. Fulfills MDiv Gospel and Freedom requirement, or free elective [Pre-requisites: HTH 100 and HTH 101/110x]

Vincent Evener

HTH 329 RG FEMINIST THEOLOGY

In the choir of voices that constitute systematic theology in the 21st century, it is becoming increasingly apparent that feminist theologians are raising key theological and practical issues and challenging traditional church doctrines in ways that are deeply meaningful and relevant for all Christians and for the Christian church in general. Therefore, it is of critical importance that those who are planning to serve the church in public ministry have both an understanding and appreciation of feminist theologies—including global feminist, womanist, Latina, and queer theologies, and are able to use these theological insights in all aspects of their ministry. This course enables students to do this important work. Fulfills MDiv Gospel and Freedom requirement, or MA/MAPL Public Theology option, or free elective [Prerequisites: HTH 100 and HTH 101/11x]

Kristin Largen

HTH 410 IP AUGUSTINE, SAINT AND SINNER: THE GOOD, THE BAD, AND THE UGLY ABOUT ST. AUGUSTINE AND THE AUGUSTINIAN TRADITION

Employing selected readings from the founder of Western Christianity, the course will explore the positive and the negative contributions to the western Christian tradition of this brilliant 4th-century North African theologian. Among other topics included in the course, there will be an emphasis on Augustine's interpretation of the Bible and preaching, his understanding of history, his views on sexuality, his battles with heretics, and his proposals for understanding the Trinity. Free elective.

Philip Krey

PRAX 100 RG/RP/IP 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. Fulfills MDiv Worship requirement, or MA/MAPL Praxis option, or free elective

Kyle Schiefelbein-Guerrero

PRAX 104 RP 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. Fulfills MDiv Worship requirement, or MA/MAPL Praxis option, or free elective

Wayne Croft and J. Wendell Mapson

PRAX 110 IG/IP 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 and 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, MAML Praxis option, MA/MAPL Praxis option, or free elective

Storm Swain

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

Charles (Chaz) Howard and Lia Howard

PRAX 123 RG 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 opportunities for 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 and development of mission plans in a setting you choose. Fulfills MDiv Church in Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Gilson A. C. Waldkoenig

PRAX 123 DL 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 opportunities for 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 and development of mission plans in a setting you choose. Meets by Zoom at an assigned time weekly (Wednesday 3:00 PM in Fall 2019) and online. Students may participate from any location. Fulfills MDiv Church in Society requirement, or MA/MAML/MAPL Public Theology option, or Praxis option, or free elective

Gilson A. C. Waldkoenig

PRAX 124 RP FAITH-BASED COMMUNITY ORGANIZING

How can seminarians, pastors, and ministry leaders benefit from exploring the theology, history, and techniques of community organizing? This course will examine the ways that faith-based community organizing can strengthen congregational relationships, put public theology into action, extend the justice and mission work of churches, and build beloved community. Participants will study historical and local examples of faith-based movements for justice, deepen their understanding of and learn to articulate their faith commitment to transformation, and develop skills that will translate into any ministry or community context. Instruction team will include guests from a variety of religious and denominational traditions. MDiv/MAML Church in Society requirement, or MA/MAPL Public Theology or Praxis option, or free elective

Linda Noonan

PRAX 130 RP/RG/IG/IP PREACHING THE GOSPEL

Preaching the Gospel is an introduction to the theology, methods, and practice of the oral communication of the gospel. This will include plenary sessions and preaching and evaluation. We will ask the important questions: What is preaching? How is it done? Why does it matter? 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. Fulfills MDiv Preaching the Gospel requirement, MAML Praxis option, MA/MAPL Praxis option, or free elective

Karyn L. Wiseman

C. David Reese

Angela Zimmann

PRAX 131 RP PREACHING THE GOSPEL IN THE AFRICAN AMERICAN TRADITION

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

Wayne Croft

PRAX 140 RP 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. Fulfills MDiv Congregational Formation and Education requirement, or MA/MAPL Praxis option, or free elective

Charles Leonard

PRAX 144 HG 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. Fulfills MDiv Congregation Formation and Education requirement, or MA/MAPL Praxis option, or free elective (3 credits for Fall)

Chelle Huth

PRAX 145 IG CONGREGATIONAL FORMATION AND EDUCATION

Students will demonstrate basic knowledge of the philosophy and history of Christian Education, demonstrate ability to analyze, use and describe educational resources in their prospective ministries, and be able to develop pedagogical skills in teaching children, youth and adults in the Christian faith from their various denominations. Students will also acquire a knowledge of their current denominational curricula for Sunday school, first communion, confirmation, baptism, adult catechumenate, and age appropriate bible study. Finally, class participants will demonstrate an ability to use media, technology, and the arts in the delivery of Christian Education. This course will use literature and communication (online and in class) on topics such as reflection on baptism as the foundation for congregational formation and education, the role of advocacy and social justice in congregational formation and education, mandatory reporting of child abuse, impacts of sexual misconduct in congregational formation and education, power differentials in congregational formation and education, liturgy as an important component in faith formation and education, working with populations of differing abilities in faith formation and education, the realities of racism, sexism, ageism, classism, etc. in faith formation and education, and teaching/preaching in our polarized culture and world. Fulfills MDiv Congregational Formation and Education requirement, MAML Praxis option, MA/MAPL Praxis option, or free elective

Nancy Gable

PRAX 310 RP 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. Fulfills MDiv Equipping the Saints requirement, or MA/MAPL Praxis option, or free elective

Charles Leonard

PRAX 312 OL EQUIPPING THE SAINTS: RURAL CHURCH

The focus of the course is preparation for administration, community-building and outreach with small-membership congregations (<100 average worship attendance) located in open country to towns of 10,000 population. Counts toward Concentration in Town and Country Church Ministry. Fulfills MDiv Equipping the Saints requirement, or MA/MAPL Praxis option, or free elective

Gilson Waldkoenig

PRAX 315 RG A NARRATIVE APPROACH FOR EQUIPPING THE SAINTS

One of the most important aspects of congregational leadership is related to shared ministry. All the administrative and pastoral expectations are interconnected in a shared narrative of being church together. Participants in this class will be introduced to the many facets of ministerial tasks in the context of the ways God is at work in the life of a gathered and sent community. Fulfills MDiv Equipping the Saints requirement, or MA/MAPL Praxis option, or free elective

Kathy Vitalis Hoffman

PRAX 406 SY SEASONS, SPANS AND SONGS

The earliest Christians kept time in a variety of ways, including praying at certain hours of the day, gathering on special days, commemorating holy people, and celebrating during groups of weeks, practices that continue today. This course investigates these various divisions of time across history and many traditions, with attention to daily prayer, Sundays, holidays and the church year. This course will also look at how music has played an important role in marking time, including Psalms, New Testament canticles, hymns, Christmas carols, Gospel music, and praise songs. Students will prepare worship events particular to their own traditions. Praxis option, or free elective [Pre-requisite: PRAX 100 or 104]

Kyle Schiefelbein-Guerrero

PRAX 407 SY EUCHARIST ACROSS THE TRADITIONS

Gathering in a secluded room with his friends and followers, Jesus instituted a special meal that would become central to the Christian faith for two millennia. This course explores the histories, theologies and practices of the Eucharist (Holy Communion, Lord's Supper, Sacrament of the Altar) across time and space, starting with meals in the New Testament, winding through the medieval doctrines and Protestant reforms, and concluding with ecumenical convergence (e.g. Baptism, Eucharist and Ministry) and divergence. The course also investigates the ideas of Eucharistic hospitality, inculturation and presence. Students are expected to analyze their own practices and engage with sacramental traditions from other churches in various parts of the world. Praxis option or free elective Fulfills MA/MAPL Praxis option, or free elective [prerequisite: PRAX 100 or 104; recommended: at least one HTH course]

Kyle Schiefelbein-Guerrero

PRAX 410 IG 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

PRAX 420 HP 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 Clinical Pastoral Education unit. This course does not fill that requirement.) [Pre-requisite: PRAX 110 Pastoral Theology]. This course has a cap of 12 students. Both residential and online participation.

Storm Swain

PRAX 423 IG PUBLIC THEOLOGY AND DIGITAL TECHNOLOGY: THE BLESSING AND BANE OF SOCIAL MEDIA

Social media is ubiquitous in the lives of the vast majority of people to whom we are called to minister. Digital technology can be a power tool for ministry or a spectacular means of publicly failing in our effort to be the prism through which the Gospel shines. This course will examine the effect of social media in various social demographics, including the harmful implications for people in adolescence. It will also delve into best practices for ministry, using the technology as a proper means by which we can bring grace to a troubled public forum. There will be assigned reading prior to the beginning of the course and a collaborative final project to be completed before the Fall semester begins. [No prerequisites] Laptops/smartphones suggested but not required.

Martin Otto Zimmann

PRAX 428 OL 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 and 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/MAPL Public Theology or Praxis option, or free elective

Gilson Waldkoenig

PRAX 429 IG ENVIRONMENT AND RELIGION IN NORTHERN APPALACHIA

Environment & Religion in Northern Appalachia: Hike through sites of environmental history, visiting original un-cut forest that inspired the federal Wilderness Act; the first oil well that set off the fossil fuel era; childhood home of iconic ecological author Rachel Carson; streams restored from mine damage; a sustainable homestead; and more. Leaders of small churches share strategy for ministry amid conflicts over environmental and social issues. Intensive meets at Camp Lutherlyn, Butler, PA. There is extensive hiking, outdoor conditions, semi-rustic lodging and road travel in this Elective course sponsored by the Appalachian Ministries Educational Resource Center. [No prerequisites] Off-campus

Gilson Waldkoenig

PRAX 464 IP LIFE PASSAGES

In this class we will consider liturgies around funerals, weddings, healing services, reconciliation, quinceañera, women's blood, adoption of children, etc, dealing with diversity around culture, gender, sex and inter-religious situations. Using theoretical readings, actual situations, examination of liturgies, creation of new liturgies, and preaching, the class will explore how and on what basis these liturgical events can be created, planned, conducted, and preached. Students will be expected to preach/lead a worship experience. Fulfills MA/MAPL Praxis option, or free elective. [Prerequisites: PRAX 10x and PRAX 13x]

Karyn L. Wiseman

PRAX 465 HP NEXT LEVEL PREACHING

A course for students who have covered the basics of preparing and delivering a sermon through coursework, but who want to learn how to make a good sermon a great sermon. We will address new methods of sermon delivery (especially the paperless or near-paperless pulpit), creative use of story and image, paying attention to the context of the listeners, and acquiring the skills required to take a sermon to the next level. Preaching and storytelling assignments will augment the interactive nature of this elective. Enrollment limited to 15. Fulfills MA/MAPL Praxis option, or free elective [Pre-requisite PRAX 130] Elective

Karyn L. Wiseman

PRAX 468 IG A FRESH LOOK AT PREACHING LAW, GOSPEL, AND THE CROSS

When God's Word is rightly preached, truth is spoken to the alienated, broken, and dying who then encounter (in, under, and with the words) the God who resurrects. The received vocabulary of faith is an ambiguous treasury; as likely to confuse, bore, or oppress as it is to bear good news. With the help of authors and prophets who challenge preaching's status quo, the participants in this class will explore how preaching should look and sound in this season of the church's life. Fulfills MA/MAPL Praxis option, or free elective. [Prerequisites: PRAX 10x and PRAX 13x]

Henry Langknecht

PRAX 471 RG CRITICAL MEDIA LITERACY

In their new text (The Critical Media Literacy Guide, 2019) Kellner & Share discuss the key role of critical media literacy using these words: Much of the daily public pedagogy that mass media (which includes social media) teach about race, gender, class, sexuality, consumption, fear, morals and the like reflect corporate profit motives and hegemonic ideologies at the expense of social concerns necessary for a healthy democracy and a sustainable planet, (pg. XIII). The average screen-based instructional time for teenagers in the United States tops 180 days per year and the average engagement with screens tops 9 hours per day/7 days a week for almost 365 days out of the year. It is imperative that faith-based practitioners not only recognize the interconnectedness of media/culture/gender/socio economic values/religion, etc., but also reflect critically on the relationships between media and faith practices, asking questions how this shapes the lives of those whom a ministry touches. Preaching, teaching, homebound visits, youth ministry, prayers, hymns, and liturgy are filled with hidden messages we need to recognize, decode and challenge as we live in the contemporary era. Fulfills MA/MAPL Public Theology or Praxis option, or free elective. [Pre-requisite PRAX 140 or 144/145]

Nancy Gable

SPFM 110 RG 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

SPFM 112 RP 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 Lergen

STM/DMIN courses**BIB 721 OL READING REVELATION ECOLOGICALLY**

Ecology is a defining issue of our time. Revelation has some of the most popularized and diverse histories of reception of any book in the Bible. The Bible in general, and Revelation in particular, have and continue to be used both to justify ecological devastation, and as a resource in struggles for environmental justice. This course seeks to deepen understanding of the myriad ways in which Revelation is preached and taught in popular culture, especially in terms of their implications for ecology. This course will build exegetical skills for analyzing, preaching and teaching Revelation in light of critical methods, reception history, and the current ecological crisis. It seeks to cultivate biblical and theological resources for environmental advocacy and organizing within the contexts of the church and the broader world.

Crystal Hall

BIB 723 SY PAUL AND JUSTIFICATION

Justification is the call to justice and right relationship, both with God and one's neighbors. Paul and his articulation of justification by faith are central to the Lutheran tradition, as well as other faith traditions. This course will explore articulations of justification in the Pauline corpus through close readings of key passages in Galatians, Romans and Ephesians, as well as examine how their histories of interpretation developed over time. It will build exegetical skills to interpret these texts in their literary, canonical and historical contexts, and develop theological resources for preaching and teaching justification in ministerial contexts.

Crystal Hall

BIB 724 OL GOSPEL OF JOHN

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

Allison deForest

BIB 725 IP READING THE BIBLE WITH THE POOR

Poverty and growing inequality between the rich and the poor are defining issues of our time. This course provides grounding in contemporary issues surrounding poverty. Who are the poor and why are they poor? It explores South African, Brazilian and US American methodologies of reading the Bible with communities of the organized poor struggling to change their conditions and society at large. It grounds these methodologies in the historical and contemporary liberationist hermeneutics and explores the theological implications of reading the Bible with a "preferential option" for the voices, knowledges and experiences of people in poverty. This course will include a practical component that will build facilitation skills for leading and developing curricula for Bible studies. Free elective [Pre-requisites: BIB 100 Greek and BIB 201 Reading and Telling the Story]

Crystal Hall

BIB 726 SY SPIRIT(S), ANGELS, AND DEMONS IN THE BIBLE

This course surveys the language, rituals, and myths that surround spirit phenomena in biblical literature using select examples from the Hebrew Bible, Second Temple Jewish literature, and the New Testament. Recognizing that spirit phenomena in practice do not always fit comfortably into modern categories like medicine, psychology, or even religion, we will attempt to understand these phenomena using theoretical models developed by scholars who have studied and experienced contemporary spirit practices first hand, including cultural anthropologists, ethnographers, and Pentecostal/charismatic Christian theologians. A special emphasis will be placed on how spirit phenomena texts can be discussed, preached, and illuminated in local church settings.

Reed Carlson

BIB 728 IP SCIENCE AND SCRIPTURE

The goal of this course is to help students discover and refine their ideas about the relationship between science and the biblical narrative and develop and practice strategies for conversations on this subject with those they serve. This will be accomplished through discussing the possible relationships between science and faith, practicing reading methods using important passages in Scripture, and dialoging with other students about such conversations in their various contexts.

Allison deForest

BIB 752 IP LIVING IN THE BIBLICAL WORLD: CREATION AND SOCIAL ORDER

The Bible portrays a world created by God and ordered in its social structures by God's will. We are invited to find ourselves within that world and to learn to live within it as God's gift to us. Participants in the course will discuss together important biblical texts that describe and evoke the biblical world. A key part of the course will be discerning how the biblical world and our own intersect to form our own contemporary experience.

Robert Robinson

BIB 753 IG EXPERIENCING AND PERFORMING THE GOSPEL

This class provides a survey and advanced study of the New Testament and proclamation of the Gospel. Students will learn and employ a variety of interpretive approaches, especially those that highlight the biblical text's character as story and narrative engaging the reader. Close attention will be paid to translation of the Greek. A special focus is on the 'performance' of the gospel in ancient and modern contexts.

Mark Vitalis Hoffman

BIB 757 RG 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

DMIN COL1 IP 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. DMin students only..

Allison deForest

DMIN COL2 IP 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. DMin students only..

Allison deForest

DMIN 700 IP 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. Open to DMin students only.

Martin Zimmann

HTH 710 IP ST. AUGUSTINE, SAINT AND SINNER: THE GOOD, THE BAD, AND THE UGLY ABOUT ST. AUGUSTINE AND THE AUGUSTINIAN TRADITION

Employing selected readings from the founder of Western Christianity, the course will explore the positive and the negative contributions to the western Christian tradition of this brilliant 4th-century North African theologian. Among other topics included in the course, there will be an emphasis on his interpretation of the Bible and preaching, his understanding of history, his views on sexuality, his battles with heretics, and his proposals for understanding the Trinity.

Philip Krey

HTH 742 IP BOOK OF FAITH

A study of the complex and turbulent printing history of the Bible from the invention of movable type (1453) to the present. Topics covered include the sociology of reading, book production, editorship, page and book format, paratexts, illustrations, censorship, distribution and impact of the editions on the public sphere at the time of publication. The course will utilize the rich holdings of the Rare Book Room of the Krauth Memorial Library.

Karl Krueger

PRAX 705 IP THE HISTORY OF AFRICAN AMERICAN PREACHING

This course analyzes the general history of African American Christian preaching (1750-present). African American theological and rhetorical characteristics will be identified through study of African American preachers and their sermons. Students will be exposed to a wide range of preachers who have made a significant contribution to preaching as well as their homiletical methodology. Presentations will include biographical material, homiletical setting, theology and motifs, and both written and visual sermon presentations. Discussions will center on African American preachers and the changing landscape of African American preaching.

Wayne Croft

PRAX 723 IG PUBLIC THEOLOGY & DIGITAL TECHNOLOGY: THE BLESSING & BANE OF SOCIAL MEDIA

Social media is ubiquitous in the lives of the vast majority of people to whom we are called to minister. Digital technology can be a power tool for ministry or a spectacular means of publicly failing in our effort to be the prism through which the Gospel shines. This course will examine the effect of social media in various social demographics, including the harmful implications for people in adolescence. It will also delve into best practices for ministry, using the technology as a proper means by which we can bring grace to a troubled public forum. There will be assigned reading prior to the beginning of the course and a collaborative final project to be completed before the Fall semester begins. [No prerequisites] Laptops/smartphones suggested but not required.

Martin Otto Zimmann

PRAX 731 RP PROPHETIC PREACHING IN THE AFRICAN AMERICAN TRADITION

This course examines the nature and function of prophetic preaching in the African American lived experience, giving particular emphasis to the vital role it played in transforming Black churches and calling a nation to conscience during the Great Migration period of the early half of the 20th century. Using an interdisciplinary methodology that explores the biblical, theological, historical, and sociocultural dynamics of prophetic discourse, this course also suggests ways the term “migration” might become a useful metaphor for examining and describing the relationship between identity construction, geographical movement, and prophetic hope across racial, ethnic, and class lines. Participation limited to the DMin Black Church Concentration cohort. Others who may want to take this can only register with the Instructor’s permission obtained in advance.

Kenyatta Gilbert

PRAX 740 IP RELIGION AND SOCIAL CHANGE

There have been dramatic changes in our society over time, and those changes seem to be accelerating in the new millennium. How does change happen and what role does religion play—or not—in social transformation? This course will drill into these questions through the literature on social movement theory as we will focus on analytical examination of the role of religion in social change movements. Students will be engaged in individual research on a movement of their choice, looking critically at the often ambiguous variable of faith, which can either energize or inhibit social mobilization. There will be assigned reading and short essay prior to the course. Final projects will be due June 1.

[Open to senior first-degree students by permission; free elective]

Katie Day

PRAX 778 OL 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). [Open to first-degree students by permission of instructor; free elective]

Gilson A. C. Waldkoenig



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.

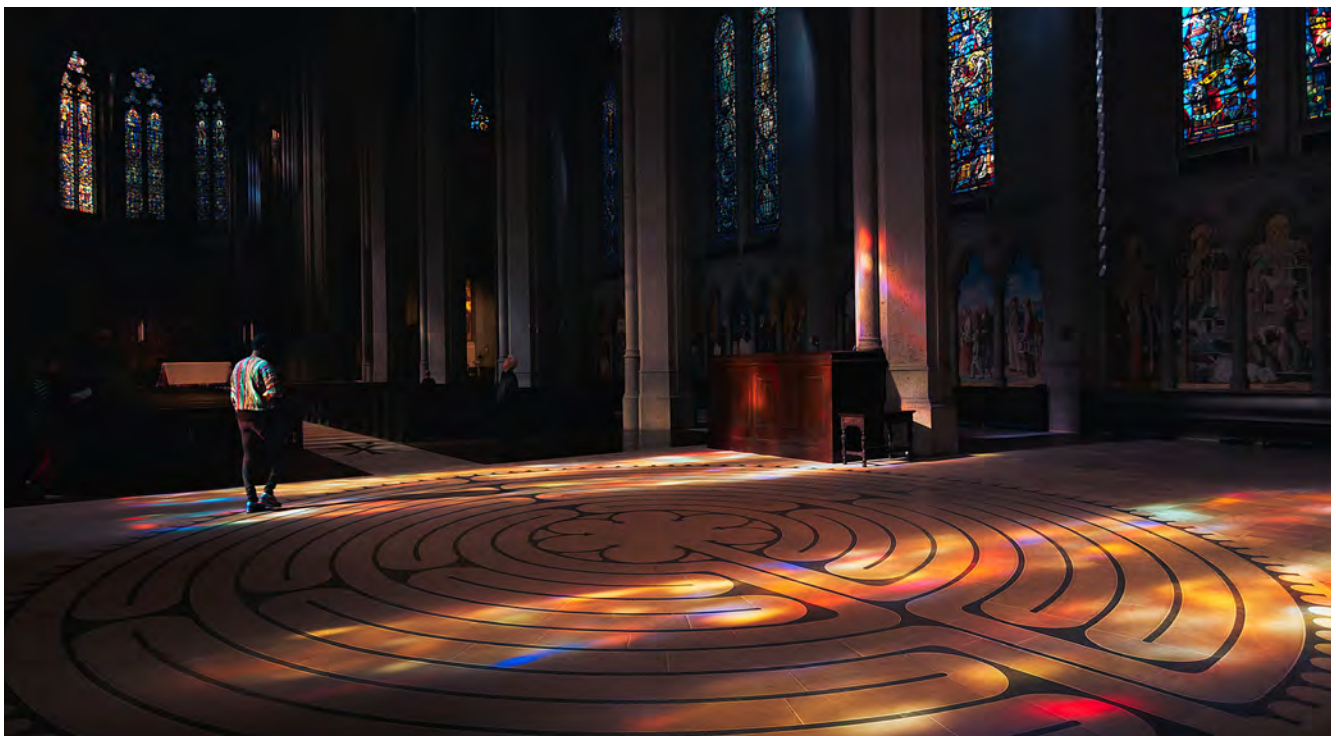


Spiritual Formation

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.

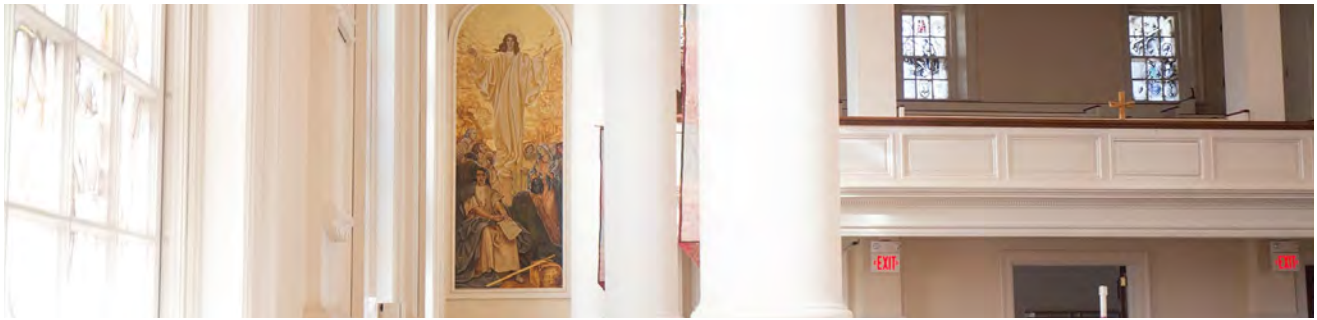


Student Body

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 2019-20 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

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)

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.

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The Rev. Dr. Kenyatta Gilbert
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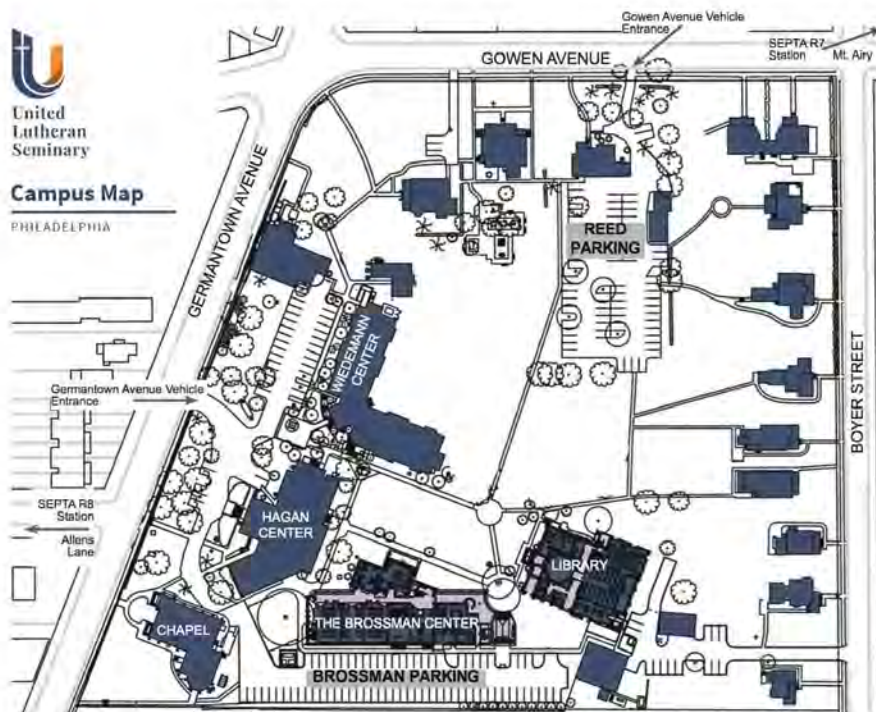
Steck-Miller Professor Emeritus of Worship

The Rev. Dr. Katie Day

1985-2019

The Charles A. Scheiren Professor of Church and Society

Campus maps



Academic Calendar 2019

13 CLASS SESSIONS FOR MON., TUES., WED.; 14 CLASS SESSIONS FOR THURS., FRI.

Classes scheduled for Mon. Tues., Wed., will need to make up 1 session using alternative instructional methods.

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

Weeklong break for **Reading Week** (Mon-Sat) **DMIN COL2 IP DMIN COLLOQUIUM 2 (NON-**

JULY

- 4 Certificate in Theol Studies Courses [G]
- 7-13 Certificate in Theol Studies Courses [G]
- 8-11 Summer Institute [G]
- 13-20 Theological Education with Youth [G]
- 14-20 Theological Education with Adults [G]
- 28-AUG.1 Senior Pastor training [G]

AUGUST

- 5-23 Summer Greek Session [G]
- 17 Brewfest [G]
- 20-28 Ph.D. Comprehensive Examinations [P]
- 19-25 DL Intensive Course
- 26 Orientation for new students [P]
- 27 Orientation for new students [G]
- 28 Fall semester classes start

SEPTEMBER

- 2 Labor Day
- 5-8 Certificate in Theol Studies Course [G]
- 10 End of drop/add period
- 17 Annual UTI Lecture [P]

OCTOBER

- 7 Professional Ethics/Healthy Boundaries workshop [G]
- 7-12 Available for intensive/hybrid classes- No regularly scheduled classes
- 12 Professional Ethics/Healthy Boundaries workshop [P]
- 22 Midterm of Fall Semester/Deadline for withdrawal from courses with prorated tuition refund
- 25-26 Explore United: A Discernment Weekend [G]
- 30 Luther Colloquy/ Celebration of Reformation; no classes [G]
- 31 Fall Semester Title IV loan proceeds fully earned by student (no refund owed in case of withdrawal)

NOVEMBER

- 1-2 Luther Bowl [G]
- 4 Registration opens for Spring semester
- 25-30 No classes; Thanksgiving recess
- 28-29 Thanksgiving break - Seminary closed

DECEMBER

- 16 Fall semester classes end
- 17-18 Exam days; make-up days; as scheduled through Registrar
- 21-31 Christmas Break - Seminary closed

Academic Calendar 2020

13 CLASS SESSIONS FOR ALL DAYS

All Classes need to make up 1 session using alternative instructional methods.

Weeklong break at **Easter** (Wed-Tues)

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

JANUARY

- 2-24 January term classes
- 8-11 Certificate in Theol Studies Course [G]
- 20 No classes; Martin Luther King, Jr. Day
- 27 Anti-Racism/Racial Justice Workshop [P] 8:30 -4:00
Spring Student Orientation via Zoom 4:15 - 6:30
- 28 Anti-Racism/Racial Justice Workshop [G] 8:30-4:00
- 29 Spring semester classes start

FEBRUARY

- 11 End of drop/add period
- 21-22 Explore United: A Discernment [P]

MARCH

- 8-12 Preaching with Power [P]
- 14 Midterm of Spring semester/Deadline for withdrawal from courses with pro-rated tuition refund
- 16-21 Available for intensive/hybrid classes - No regularly scheduled classes
- 30 Spring semester Title IV loan proceeds fully earned by student (no return owed in case of withdrawal)

APRIL

- 8-14 No classes; Easter Break
- 18 Open House [G]

MAY

- 12 Spring semester classes end
- 13-14 Exam days; make-up days; as scheduled through Registrar
- 15 Commencement
- 27-31 Asian Theological Summer Institute [P]

JUNE

- 1-26 Summer Term classes
- 13 Open House [P]

