Luther Seminary's Master of Divinity and Masters of Arts
Program Redesign and Curricular Revision 2013

Contents

I. The Curricular Goal and Curricular Strategy
Adopted February 27, 2013

For going on twenty years, Luther Seminary has aspired to educate students who would be "evangelical public leaders." Toward that end, the Seminary has adopted a curricular strategy. This curricular strategy has been described variously as consisting of either three or four interrelated dimensions. The language for these dimensions has shifted over the years. Here, the curricular strategy is named as 1) Learning and Living God's Story, 2) Interpreting and Confessing in the World, and 3) Gathering and Leading Christian Communities in Mission. The curricular dimension that had been named "Living Our Callings," has been shifted to the overall curricular goal and has been re-conceived as the vocational formation of evangelical public leaders.

Curricular Goal: Vocational Formation of Evangelical Public Leaders

The curricular goal will be imagined as the vocational formation of evangelical public leaders. Such leaders include pastors, but also those serving in other evangelical public vocations. According to our strategy plan, "A Bold and Faithful Witness," evangelical public leaders "provide leadership for Christian communities by giving voice to the gospel of Jesus Christ (the 'evangel'), by teaching and confessing faith in the triune God, by entering into God's mission and service in the world and leading others in that work, and by demonstrating the skills needed to gather a community around that mission" (p. 8). In the strategic plan, our seminary also promises the church that our graduates "will be prepared to lead the church in apostolic mission" (p. 4). Theological education at Luther Seminary must deliberately take into account the formation of students within communities of faith and love, in order to equip students to form such communities. Their formation occurs in community, is multi-dimensional, is integrative, and is for the sake of apostolic leadership.

1 *Vocational Formation Is an Educational Process that Encompasses Four Dimensions*.
2 1) Theological Formation. In order to educate a person who will lead a Christian community, one
3 must attend to the intellectual and theological formation of that person. Graduates need to be so
4 fluent in the stories and theology of the tradition that they give voice to the gospel eloquently in
5 the language of everyday life. 2) Faith Formation. In order to educate a person who will lead a
6 Christian faith community, one must attend to the faith life of that person. In seminary, students
7 will reflect on their Christian faith and develop a set of personal faith practices. 3) Character
8 Formation. In order to educate a person who will lead a Christian community, one must attend to
9 the character of that person. In seminary, students will gain wisdom, maturity, self-awareness
10 and integrity. 4) Interpersonal Formation. In order to educate a person who will lead a Christian
11 community, one must attend to the social formation of that person. Our graduates need to be able
12 to encounter human beings who are genuinely "other." In seminary, students will gain the
13 capacity to understand perspectives different than their own and communicate authentically with
14 the other.
15
16 *Vocational Formation Is for the Sake of Apostolic Leadership*. We aspire to form students who
17 are capable of creative leadership in God's mission. They will graduate with passion for
18 evangelical mission in God's world. Our graduates will be competent in and creative with
19 Christian traditions and practices. They will have the courage to act with evangelical freedom to
20 equip the baptized for Christ's mission. Our graduates will not be afraid to fail and will be able
21 to learn fast and smart from failures. They will be imaginative in calling forth the gifts of the
22 Holy Spirit in all people.
23
24 *Vocational Formation Occurs in Community*. The vocational formation of a person is personal in
25 the sense that each of us is responsible for our own learning and growth. Vocational formation is
26 not a private matter for the individual. The vocational formation of a leader does not occur in a
27 vacuum—formation occurs in community.
28
29 At Luther Seminary, the vocational formation of evangelical public leaders occurs in a
30 community shaped by particular Lutheran commitments. Luther Seminary is a community of
31 forgiven sinners; each of us sins and is sinned against. Individually and communally we are
32 broken. As individuals and as a community we seek healing from Christ and from one another.
33 Each member of the community is called to seek forgiveness from God and neighbor, and to be
34 ready to extend Christ's forgiveness to others. Formation occurs in a community where we
35 pledge to bear one another's burdens, share in each other's joys, and walk the extra mile for each
36 other's sake. We are to call forth each other's gifts and rely on others for help in discerning our
37 own gifts and callings.
38
39 *Vocational Formation Is Integrative*. The vocational formation of pastors and other public
40 Christian leaders is an integrative task. As persons move through theological education, they
41 integrate within their own being the multi-dimensional web of concepts, practices, attitudes,
42 skills, knowledge, imagination, and outlooks to which they are exposed. This integrative
43 dimension of education rests on each individual learner together with the community—students,
44 staff, and faculty. In this curricular revision, the integrative task of vocational formation receives
45 a more focused priority.
46

Curricular Strategy: The Three Interrelated Dimensions of the Curriculum

Our curriculum is an educational strategy to form evangelical public leaders. Toward that end, our curriculum has three interrelated dimensions: Learning and Living God's Story, Interpreting and Confessing in the World, and Gathering and Leading Christian Communities in Mission. These dimensions are not linear--they are not learned in rigid order. Rather, students are constantly learning each dimension; the learning that occurs within any given dimension might complement or challenge learning that is taking place in the other two dimensions. Furthermore, these three dimensions are present in varying degrees in different courses. Overall, these three dimensions work together toward the vocational formation of evangelical public leaders.

Learning and Living God's Story

In order to lead Christian communities, students will engage God's Word. In this dimension of the curriculum, students are immersed in the biblical witness, the history of the church, the development of its doctrine, and the stories of Christian communities through the ages. Students learn God's Word well enough so that the Word deeply shapes their identity and re-shapes their experience and imagination—so that they live God's story and God's story changes their lives. From this deep interaction with God's story they will learn to invite others into an imaginative encounter with the Word.

Interpreting and Confessing in the World

In order to lead Christian communities, students will develop the multi-dimensional capacities of interpreting and confessing. They learn to interpret the Christian story, their own experience, and the larger context. They also learn the ways in which a given context inscribes the leader in ways that shape their leadership. They learn to confess the presence of the Holy Spirit in moments when the power of the Spirit seems palpable, as well as in moments when God seems absent. To confess the life and work of the Triune God is to have a vital word to say. Because confession takes place in God's world and that world is always changing, students are able to reflect deeply on both the Word and their context. Lives that have been transected and transformed by the Word cannot remain silent. Theology reflects on the Word after it has been heard in order that it might be spoken again in a new context and circumstance. In the interpreting and confessing dimension of the curriculum, students learn reflection that serves evangelical freedom and helps them confess the risen Lord with creative competence.

Gathering and Leading Christian Communities in Mission

Students will learn to think theologically about models of leadership and community in light of Trinitarian theology. Formed by the Christian story and informed by a theology of the cross, Luther Seminary graduates will be prepared to lead Christian communities faithfully and effectively by the power of the Spirit. Guided by a holistic integration of faith and life, they will cultivate Christian communities to make faithful decisions, engage in innovative mission, and equip God's everyday people for everyday ministry in the world.

II. Promise, Community and Neighbor:
A Theological Rationale for Vocational Formation in Community
Adopted February 27, 2013

Luther Seminary educates leaders for Christian communities called and sent by the Holy Spirit to witness to salvation in Jesus Christ and to serve in God's world.

With ever-new urgency Luther Seminary, as a learning community, recognizes the Holy Spirit's gift of apostolic opportunity throughout God's beloved world and indeed here in North America. We seek to embody together the characteristic ecumenicity of the Lutheran confessional witness, formed and normed by the Holy Scriptures in conversation with a long and fruitful tradition of theological and missional inquiries both local and global.

The distinctive characteristic of our current curricular reform is a deeper attention to the way in which our learning activities are integrated around the formation of persons in community. Students and teachers are life-long learners. We will form communities of learning rooted in faith and love, which seek justice. We will reflect honestly on our own brokenness, suffering, and sin as well as our gifts, joys, and aspirations.

We approach the emphasis on formation from the standpoint of three theological convictions. These convictions are both deeply Lutheran and widely ecumenical. They are:

1. God's promises bear God's own faithful character, which we receive as new creation in the midst of the old;

2. Community around Word and Sacrament embodies God's promises for us;

3. The world of neighbors, in all its dynamic complexity, engages us in God's continually creative and good activity.

Promise, community, and neighbor are strategic theological commitments for embodying the formation of persons in apostolic leadership within communities of learning. These theological convictions along with the commitments of the previous curriculum define our institutional identity. As a learning community, Luther Seminary is dedicated to a theology of faith active in love. We teach towards the truth that God makes promises to the world that gather and form Christian communities under God's judgment and mercy within a world of neighbors both familiar and strange.

The language of "Promise – Community – Neighbor" describes the theology of faith active in love that guides how we approach student formation.

Promise

God promises a merciful future to creation, which is also in bondage to sin and evil. We base this conviction on God's unwavering faithfulness to Israel and God's incarnate presence in Jesus Christ as testified in the Holy Scriptures of the Old and New Testaments. God's faithfulness to God's promises bears witness to the very character of God. Our promising God endures with

sinners and sufferers throughout the long and troubled ages of the Church. The Lutheran
confessional witness always discerns God's promise by distinguishing God's Word as both law
and gospel. Moreover, God's continual activity in the world always meets us as law and gospel.

Community

Community around Word and Sacrament embodies God's promises for us. Through the
promises, the Holy Spirit creates faith and forms us as persons in community responsible to each
other, even as we remain people who suffer and sin. Luther Seminary is one such community,
but our students continue to live simultaneously in other such communities. Communities are a
central component of learning, and students and their formation are the central focus of Luther
Seminary's learning community. Students come to seminary having been affected by
constructive and destructive forces of human community. Therefore, Luther Seminary walks
with our students in the multi-dimensional realities of their lives, as they prepare to lead and live
in communities of faith and love.

Neighbor

Neighbors engage us in God's continually creative and good activity. God is continually active
in the world and comes to us and encounters us in surprising ways. Through the power of the
Holy Spirit we meet neighbors and they meet us in differing ways. In these meetings, we
recognize that both suffering and sin exist in the world, in our neighbors, and in ourselves as
neighbors. Neighbors offer their disruptive and generative presence to us and bring us to self-
reflection as persons in relationship, who live in both brokenness and grace. Through the Holy
Spirit we ourselves also become neighbors meeting others who need love, care, healing, justice,
and peace. Pedagogically and theologically the curriculum is committed to communal inquiry
about God's promises for the world that come with, for, and from the neighbor.

III. Master of Divinity Degree Program Outcomes
Adopted February 27, 2013

The purpose of Luther Seminary's Master of Divinity program is to educate Christian leaders for
faith communities. Created in God's image, saved by grace alone through Christ, our graduates
are sent in the power of the Holy Spirit to lead faith communities in mission.

Graduates will have developed the fundamentals of ministerial competency and become lifelong
learners. As Luther wrote in the preface to the Large Catechism, "I again implore all Christians,
especially pastors and preachers, not . . . to imagine that they know everything . . . . Let them
continue to read and teach, to learn and meditate and ponder."

Shaped by curricular, theological and institutional commitments that are biblical, confessional,
and missional; that organize around promise, community and neighbor; that integrate theory and
practice; that tend to the formation of the leader; that imagine the communities leaders will
serve; Luther Seminary aspires to educate graduates who will have developed four core M.Div.
program level outcomes, each of which will have multiple course-level outcomes.

Readable M.Div. Outcomes, Written to a Student Audience

In essence, outcomes are a set of promises. These promises are made by the faculty of the seminary both to the church and to students. As promises to the church—primarily the ELCA, but also to other church bodies in which our graduates serve—these outcomes make promises about what sort of leaders they can expect in our graduates. As promises to students, these outcomes make promises about what sort of learning they can expect from the faculty.

One of the purposes of program learning outcomes is that students can use the outcomes to plan their own vocational formation and share accountability for it. For that reason, these proposed outcomes include two paragraphs of explanation written specifically to the student audience--a first paragraph that gets at what the learning outcomes means for the student him- or herself and a second paragraph that gets at what the learning outcomes means for the communities our graduates will lead.

The outcomes reflect the identity, curricular strategy, and theological rationale stated in Sections I and II of this document. To put the matter in the form of a question, the outcomes answer this question: What would the four "vital signs" be of graduates who have been educated in Luther Seminary's curricular strategy (Learning and Living God's Story; Interpreting and Confessing in God's World; Gathering and Leading Christian Communities in Mission) and been formed by the theological commitments of Promise, Community, and Neighbor.

Well-written program learning outcomes are marked by a small set of distinguishing features. Luther Seminary's M.Div. program learning outcomes:

- · Express the unique identity of Luther Seminary;
- · Extend the logic of the Theological Rationale (Section II);
- · Are written in the language and vocabulary of Luther Seminary;
- · Reflect what we desire to see in both graduates and in the communities they lead; and are
- · Measurable;
- · Accessible to non-specialists;
- · Lively and engaging; and
- · Succinct.

1. Graduates will form and lead Christian communities gathered around Word and Sacrament for bold participation in God's mission.

What does this mean for you, the student? The ministry you lead will be rooted in God's promised presence as the local community of faith gathers around Word and Sacrament. With new urgency you will recognize the Holy Spirit's new opportunities for mission here in ever more diverse North American contexts. You will understand the dynamics of systems and institutions and work creatively in the midst of them. You will be able to lead through change and conflict, to foster healthy community, and to thrive in the midst of change yourself. Trusting in the guidance of the Holy Spirit, you will not be afraid to admit failure, but will be eager and able to learn from mistakes.

What does this mean for the communities you will serve? The communities you lead will know themselves as communities that are created by the Holy Spirit around Word and Sacrament and sent by the same Spirit to serve and minister in God's world. You will be able to invite all people into Christ's reconciliation and cultivate new communities of faith and love. You will seek out opportunities for encounters and shared projects with neighbors that surround your faith communities. You will help sinners and sufferers know that a Christian community is a gathering of forgiven sinners and healed saints. You will foster communities in which Christian faith is active in love for one another and active for the sake of our neighbors, near and far.

2. Graduates, together with the communities they lead, will read the Scriptures faithfully, critically, and imaginatively.

What does this mean for you, the student? You will deepen your knowledge of the Scriptures and be confident in your capacity to engage richly with their witness. What is meant by reading faithfully? You will understand the ways the Scriptures have been interpreted over the centuries and in various contexts, trusting that Christ is present in diverse contexts. This includes knowledge of ways Scripture has served as the church's norm and knowledge of interpretations that the ecumenical church has both commended and rejected. You will understand the significance of the ecumenical creeds and the confessions of the church for the ongoing interpretation of the Scriptures in changing contexts. You will discern God's life-guiding law and God's life-giving promises for you, for others, and for God's beloved creation. What is meant by read critically? You will be able to use a variety critical tools in order to read the Scriptures in all of their complexity and promise. Deep engagement with the Bible raises hard questions about God, life, death, meaning, ambiguity, identity, community, and about the Bible itself. You will learn to be critical of too-easy answers and naive readings, recognizing the sometimes narrow perspectives that each of us brings to the text. What is meant by reading imaginatively?   The stories and characters of the Bible will help you see yourself, your neighbor, and your world differently. You will discover new readings from diverse communities that enrich your imagination. You will learn how to enter a biblical passage with imagination so that the passage helps you reimagine life and faith in light of God's word.

What does this mean for the communities you will serve? You will be able to host meaningful conversations around the Bible. You will invite the communities you serve to have an imagination for their own lives and futures that their engagement with the Bible has helped to shape. Through the fullness of the scriptural witness you will help others face times of meaninglessness and to rejoice in opportunities to find and make meaning. You will invite people to approach the Scriptures with their own hard questions about God, life, death, meaning, ambiguity, identity, community, and the Bible itself.

3. Graduates, together with the communities they lead, will confess the character, identity, and work of the Triune God in the world God loves.

What does this mean for you, the student? You will understand the Christian tradition's witness to the Father, Son, and Holy Spirit and be able to think critically about that witness. You will gain confidence and wisdom to speak boldly when this witness is called for. You will engage multiple voices from within the diverse traditions of the church and the wider culture as you

teach, preach, and think about God. While you will be able to use creedal and confessional theological language, you will also be able to speak plainly about God and God's mission in a variety of contexts. You will testify in God's beloved world to the benefits of God's love embodied in the life, death, and resurrection of Jesus Christ and to the past, present, and future activity of the Holy Spirit. Your views of yourself will change and grow as you think more deeply about the life and work of God.

What does this mean for the communities you will serve? Your ministry will foster in people you serve an ability to speak meaningfully about their faith. You will be able to help people come to faith in Jesus Christ. The people you serve will be able to hear the groans of a broken creation and speak of God's promise to meet us in our suffering and God's work to redeem and renew a broken creation. You will help them understand the meaning of Christ's death and resurrection so that they can speak to their neighbors about Christian faith and joy.

4. Graduates, together with the communities they lead, will live out their baptismal callings and nurture the ongoing life of faith, hope, and love.

What does this mean for you, the student? You will know what it means to live in God's grace and to discern God's call in your life. You will have faith practices that sustain you and ground you in Christian hope. You will live your baptismal callings with maturity and integrity. You will grow in judgment and wisdom, and will cultivate the self-differentiation needed to guide communities of faith in times of cultural change. Not only with words but also with your ethical and faithful living, you will bear witness to the God who loves faithfully, does justice, and acts in mercy, truth, and grace.

What does this mean for the communities you will serve? You will be able to recognize God at work in others and call forth the gifts of God in the people around you. People in the faith community you serve will be able to speak about how their own callings—rooted in Baptism— are ways of loving God and their neighbors and about how those callings generate meaning in a post-Christian, multi-religious age.

IV. A Three-Area Master of Divinity Program Curriculum
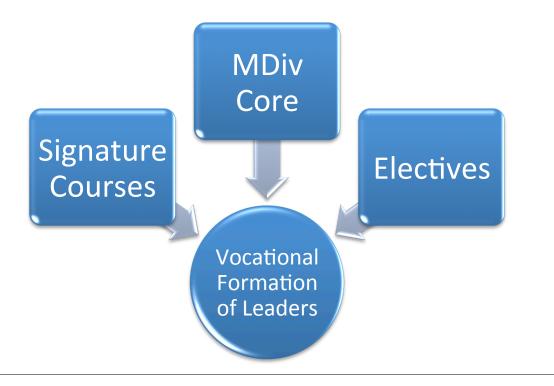Adopted March 20, 2013; Amended April 17, 2013

The M.Div. curriculum will be based on a three-area model.

     Area 1—"Signature Courses" are courses that <u>all M.Div. and M.A. students</u> shall take.
     Area 2—"M.Div. Core Courses" are courses that all M.Div. students shall take.
     Area 3—Electives fill out the rest of the curriculum.

Because the curricular strategy, theological rationale, and M.Div. learning outcomes are articulated in Section I, II and III, they are not repeated here. The "values" and "criteria" that frame the three-area model and each area are limited to values and criteria that help frame the pedagogical strategy for this three-area design and each area.

1
2
3   The overall three-area design is shaped by the following values:

4
5   • Sustainable and efficient
6   • Flexible
7   • Balanced--between freedom & order
8   • Outcome-based
9   • Cohort-traveled

10
11   The overall three-area design is <u>sustainable and efficient</u> because it allows for economies and
12   scale in the signature and core areas. The design is <u>flexible</u>, because the small set of signature
13   courses that all M.Div. and M.A. will together will allow students to transfer between programs
14   with relative ease and because of the large number of electives. Between the three areas, the
15   curriculum is <u>balanced</u>--there is both freedom & order. Students will travel through the
16   curriculum in cohorts. They will be accountable to the outcomes that articulated in Section III of
17   this document.

18
19   **Note on Team Teaching:** There will be team teaching in the new curriculum, but this proposal
20   does not specific where team teaching will occur. The writing teams that construct the course
21   titles and descriptions of the various areas of the curriculum will propose which courses will be
22   team taught. As has been noted often by faculty, team-taught courses are expensive and the
23   number of team-taught courses must be reduced in the future.   The signature area of the
24   curriculum is one likely place for team-taught courses—by limiting the number of sections of
25   signature courses, the possibility of creating the economies of scale necessary for team-taught
26   courses exists.

27

1 **Note on Interpreting/Confessing Courses:** There will be Interpreting/Confessing (I/C) courses
2 in the new curriculum. Because this proposal does not specify course names and descriptions
3 (leaving that work to the writing teams), it also does not specify which courses shall be labeled
4 I/C courses. Likely candidates to be considered I/C courses include: the vocational formation
5 course (sometimes referred to as the integrative portfolio seminar), the Lutheran Confessional
6 Writings course, the Leading Christian Communities and Evangelical Outreach course, and the
7 two Bible (Breadth and Depth) courses. Note also that I/C courses will not necessarily be team-
8 taught.
9
10
11 **Area 1: Signature Courses (6.0 Credits)**
12
13 **Definition:** The **SIGNATURE Courses** at Luther Seminary are for both MA and M.Div. degree
14 programs— all M.Div. students take these courses, as do all M.A. students. They are responsive
15 to the backgrounds, issues, and questions that incoming students bring. They require faculty
16 collaboration across disciplines to encourage theological inquiry. Signature courses also convey
17 Luther Seminary's essential commitments to all first master's degree students. These courses
18 address the knowledge, beliefs, and capacities that the faculty deem essential for all first master's
19 degree graduates. They are shaped by the Lutheran confessional witness in all its ecumenical
20 wideness in deep engagement with the realities of local churches in today's world. They will
21 intentionally reflect the commitment (outlined in Luther Seminary's curricular strategy) to
22 vocational formation as an educational process that is for the sake of apostolic leadership, and
23 integrative process that occurs in community. As signature courses, these courses:
24   A. Engage a *pedagogical strategy that is interdisciplinary and integrative.* The courses can
25   be situated in a particular discipline (or not) but they all demand intense collaboration
26   among the faculty who teach them. The faculty models for students an imaginative and
27   creative teaching and learning community that can be embodied in the different
28   communities they serve.
29   B. Integrate the *theological markers of biblical, confessional and missional* with the
30   concurrent formational commitment of *promise, community and neighbor.*
31   C. Respond to the realities and issues that incoming students identify and bring with them to
32   theological education.
33   D. Are stewarded on a semester-to-semester basis by the cohort of faculty who are teaching
34   these courses.
35   E. Reflect a *commitment to formation* as an integrative educational process for the sake of
36   apostolic leadership; that takes place in community; and that forms lifelong learners.
37
38 **Rationale:** Building all first master's degrees around a small signature curriculum is valuable
39 for three reasons. First, this design establishes a curriculum that is characteristic of Luther
40 Seminary's commitments and that stakes out Luther Seminary's unique approach to theological
41 education. The small signature areas places our characteristic theological commitments at the
42 heart of our curricula. Second, this design creates a learning community in which students from
43 different programs are interacting and learning with and from each other. Third, signature
44 courses will be signature to Luther Seminary--communicating the characteristic elements of our
45 theological commitments to students.
46

The number of shared course is small in order to allow as much flexibility in the remainder of the M.Div. and M.A. curricula as possible.

Values and Criteria: The following values and criteria inform the design of the signature-course area:

- Centered in Luther's evangelical identity with ecumenical openness
- Depth and breadth
- Highly ordered
- Cohorts/Communities of learning
- Lifelong learning
- Earlier

The signature area of the curriculum aspires to accomplish two complementary educational tasks, by addressing the heart of the Lutheran witness to God and also by communicating Luther Seminary's characteristic theological identity. Signature courses will also attend to the ecumenical openness of the Lutheran witness and attend to the diversity inherent in both church and world. This area of the curriculum is highly ordered--all courses here are required for all first master's degree students. This order in turn permits more flexibility in the rest of the curriculum. By requiring all first master's degree students to take all of these courses together, we hope to form cohorts and communities of learning and to shape lifelong learners who will continue to learn about God, ministry, and the world throughout their vocational careers. In some courses, breadth is prized while in others depth is prized.

Courses: There will be 6.0 credits in the signature area.

> **Course #1**
> > Focus: Vocational Formation
> > Credit: 1.0
> > > .5 credit for an introductory course.
> > > .5 credit upon graduation for the ongoing work of reflecting on one's theological formation and building a learning portfolio.
> > Provisional Course Outcomes: Students will. . .
> > - learn how to reflect theologically on their vocational formation
> > - learn how to build a learning portfolio
> > - form relationship with a cohort with which they will travel through seminary
> > - learn to reflect on one congregation as a ministry context

> **Course #2**
> > Focus: The "Breadth" of the Bible. (This course will not necessarily be a survey course. Rather, it will be a course that will be taught in different ways by different teachers.)
> > Credit: 1.0
> > Provisional Course Outcomes: Students will. . .
> > - learn how to engage many different textual genres

- gain a sense of biblical history
- gain an understanding of the world that produced the Bible

Course #3

Focus: The "Depth" of the Bible

Credit: 1.0

Provisional Course Outcomes: Students will. . .

- learn to go deeply into biblical texts
- develop a theological understanding of the Bible as Christian Scripture
- gain a basic understanding of hermeneutics and exegesis
- learn how to read a text theologically

Course #4

Focus: The history of the reformation churches and the ongoing reforming church

Credit: 1.0

Provisional Course Outcomes: Students will. . .

- gain an ecumenical understanding of the birth of the protestant traditions
- learn the dynamics of what it means to be an always-reforming church
- gain an appreciation for historicity and historical consciousness
- learn to read historical texts as resources for ministry

Course #5

Focus: Thinking theologically and confessing publicly

Credit: 1.0

Provisional Course Outcomes: Students will. . .

- learn Luther Seminary's characteristic theological grammar
- learn to thinking theologically for the sake of confessing the Christ crucified and risen in the 21st century
- develop an understanding of one's own Christian tradition within the ecumenical diversity of the Christian church

Course #6

Focus: Leading Christian communities and evangelical outreach

Credit: 1.0

Provisional Course Outcomes: Students will. . .

- learn how to understand a Christian community in its context
- learn introductory concepts about leading communities in apostolic mission
- gain an understanding of the relevance and truth of the Christian gospel
- learn how to understand contexts that are different than the ones in which they have known

Teaching Cohort: In order to spark innovation and collaboration among faculty members, and in order to model interdisciplinary conversation and integrated learning, the faculty who teach in the signature area of the curriculum in a given semester will commit to engaging in a monthly

1 pedagogical conversation. These monthly meetings would host a conversation about the
2 pedagogies being used in the signature area, about the ways in which the courses are responding
3 to dynamic life of the seminary community (both on campus and distributed), and about the
4 issues and challenges that the students are bringing to theological education. These
5 conversations would stay anchored in the mission and theological vision of the school (which is
6 rooted in our biblical-confessional-missional identity around the themes of promise-community-
7 neighbor, and is committed to vocational formation). The signature courses, because of their
8 centrality to the curricular strategy, will be evaluated each semester. The faculty cohort would
9 engage in collaborative teaching assessment.
10
11
12 **Area 2: Master of Divinity Core Courses (12.0 Credits)**
13
14 **Definition:** The **CORE Courses** are specific courses that all M.Div. students must take. These
15 courses focus their subject matter and pedagogy on the vocation of a student entering the called-
16 and-ordained ministry of Word and Sacrament. They reflect the capacities necessary for
17 effective public, evangelical, apostolic leaders. Luther Seminary's M.Div. core courses address a
18 set of knowledge, beliefs, and capacities that, in addition to the signature course material, the
19 faculty deem essential for all M.Div. graduates. These core courses are specifically designed to
20 embody Luther Seminary's M.Div. curricular strategy and theological commitments. As M.Div.
21 core courses, these courses do the following:
22   A. Reflect *particular knowledge, skill sets, and issues* that are necessary for apostolic
23   leadership.
24   B. Focus on the *hermeneutics and practice of proclamation* within Christian
25   communities and how these communities participate in God's work in the world,
26   with, by, for and through an encounter with the neighbor.
27   C. Are connected to the contextual experiences of *internship and CPE.*
28   D. Engage varying pedagogical strategies and theological commitments that are *more*
29   *individually suited* to the faculty who teach these courses and the material of the
30   courses.

31 **Rationale:** Building a secondary set of common core courses into the M.Div. curriculum is
32 important for two reasons. First, there are a set of common leadership capacities that all M.Div.
33 graduates need. Because the primary vocation that the M.Div. serves is parish pastors, these
34 leadership capacities will include leading and planning sacramental worship, reading the Bible,
35 preaching and teaching the Word, forming and gathering caring Christian community, faith
36 formation, and congregational leadership. Parish leadership in a Lutheran context also requires
37 foundational knowledge of Lutheran doctrine and history. These core courses will address both
38 the leadership capacities and foundational knowledge pastors need. Second, the formation of
39 pastoral leaders requires a set of experience-based learning opportunities—including Clinical
40 Pastoral Education (or an alternative) and Internship (or other field education). Students will
41 earn academic credit for these experience-based educational courses.

Values and Criteria: The following values and criteria inform the design of the M.Div. core course area:

• Integration
• Interdisciplinary
• Focused on the vocation of pastor (word and sacrament ministry)
• Focused on the congregation in the midst of the world as the context
• Practical Reasoning

The M.Div. core area of the curriculum aspires to prepare students for <u>pastoral vocations</u> leading congregations and other Christian communities. For that reason, there is a focus on the local <u>congregation</u> as the location in which God is present in <u>Word and Sacrament</u> and the context in which ministry occurs. These courses will also attend to the broader <u>world</u> as the context in which congregations exist. M.Div. core courses attend to the <u>integrative</u> aspects of vocational formation. This area of the curriculum values <u>order</u> in the form of required courses.

Courses:
All M.Div. students will take a set of Luther Seminary, M.Div. core courses:

> **Course #7**
> Focus: Biblical Hebrew
> Credit: 1.0
> Provisional Course Outcomes: Students will. . .
> > • learn enough Hebrew to engage secondary sources critically
> > • learn enough Hebrew to engage read a biblical translation thoughtfully
> > • learn how to use electronic and other biblical study resources
>
> **Course #8**
> Focus: Koine Greek
> Credit: 1.0
> Provisional Course Outcomes: Students will. . .
> > • learn enough Greek to engage secondary sources critically
> > • learn enough Greek to engage read a biblical translation thoughtfully
> > • learn how to use electronic and other biblical study resources
>
> ***Modern Ministry Language Option:** Students who enter seminary with proficiency in a modern language such as Spanish will be able to opt out of one of the biblical languages in order to take a course in the use of a modern language for the sake of ministry. In such a course, students would learn the theological and ministerial vocabulary and practice preaching, teaching, and ministering in that language.
>
> **Course #9**
> Focus: Preaching
> Credit: 1.0

Provisional Course Outcomes: Students will. . .
- learn the theological groundings of evangelical proclamation
- begin to develop skills in proclaiming the living Word
- learn how to reflect critically on their own preaching

Course #10
Focus: Worship, Music, and Hymnody
Credit: 1.0
Provisional Course Outcomes: Students will. . .
- learn the theological basis of worship in the Word and Sacrament traditions
- develop proficiency in the worship practices through which the church has embodied those traditions
- learn how to plan and lead worship

Course #11
Focus: Lutheran Confessional Writings and Theology
Credit: 1.0
Provisional Course Outcomes: Students will. . .
Note: Non-ELCA students may substitute a course from their own tradition to meet this requirement
- study and learn the confessional writings of the Lutheran Church as set forth in the Book of Concord
- learn to read the confessional texts as resources for confessing Christ in the 21st century
- develop an understanding of Lutheranism as one confessing movement with the Christian church

Course #12
Focus: Pastoral Leadership
Provisional Course Outcomes: Students will. . .
- learn the theological foundations of pastoral identity and practice
- develop a theological vision of pastoral care that integrates social scientific and theological resources
- develop a theological vision of faith formation and Christian education that integrates social scientific and theological resources
- develop a theological vision for leading Christian communities in the world

Course #13
Focus: Internship Experience
Credits: 2.0
Provisional Course Outcomes: Students will. . .
- develop competence as an evangelical public leader by ministering in a particular congregational context (or other context)
- integrate theory and practice through reflective praxis and action reflection learning

1   •   develop a vision for lifelong learning for ministry
2
3
4   **Course #14**
5   Focus: Clinical Pastoral Education or a Congregationally Based Alternative
6   Credits: 1.0
7   Provisional Course Outcomes: Students will. . .
8   •   learn to give pastoral and spiritual care to sinners and sufferers
9   •   grow in self-awareness and wisdom
10   •   develop a pastoral identity and presence
11
12   **Course #15**
13   Focus: Church History "Depth"
14   Credits: 1.0
15   Provisional Outcomes: [None were proposed or passed]
16
17   **Course #16**
18   Focus: Systematic Theology "Depth"
19   Credits: 1.0
20   Provisional Outcomes: [None were proposed or passed]
21
22   **Course #17**
23   Focus: Bible "Depth"
24   Credits: 1.0
25   Provisional Outcomes: [None were proposed or passed]
26
27

28 **Area 3: Elective Courses (12.0)**
29
30 **Definition:** The purpose of **Electives** is to assist students in achieving expected learning
31 outcomes and competencies for ministry. They grant students self-directed agency in their
32 learning. Electives encourage theological exploration, imagination, and an ongoing spirit of
33 lifelong faith development. Maximizing the number of electives takes seriously the fact that
34 students come with different life experiences, different gaps in knowledge, unique gifts, and
35 individual passions and callings. These courses:
36   A. *Maximize students' agency* for their own vocational formation.
37   B. *Link student learning outcomes with particular research interests* of faculty.
38   C. *Link student learning with particular topics* and bodies of knowledge.
39   D. Engage a *variety of pedagogical approaches*.
40   E. Provide the students with a wide *breadth of subject matter* and theological thinking
41   so as to grow into their own identity as a theologian

42 **Rationale:** The purpose of electives is to grant each student as much individual agency in the
43 learning, while holding them accountable to robust learning outcomes. Electives also take

1 seriously that each student comes with different life experiences to draw upon, different gaps in
2 knowledge, unique gifts, and individual passions and callings.

3 **Values and Criteria:** The following values and criteria inform the design of the elective area of
4 the M.Div. curriculum:
5
6 • student uniqueness and individuality
7 • outcome accountable
8 • student freedom and agency
9 • high trust of students
10 • flexibility for concentrations
11 • lifelong learning
12 • fostering curiosity
13
14 The elective area of the curriculum recognizes three things about students. Each student is a
15 unique individual, created in God's image with particular gifts, capacities, and callings. For this
16 reason, the third area of the curriculum grants students great freedom in the choice of courses so
17 that students might tailor their formation as much as possible to their own interests and
18 educational needs. In this area of the curriculum we seek to foster students' curiosity and seek to
19 continue to foster lifelong learners. Because vocational formation requires integration on the part
20 of students and because learners are always their own agents of integration, this area of the
21 curriculum expresses a high degree of trust in the student. The freedom and trust of this area of
22 the curriculum are not ends in and of themselves, but are for the sake of granting the student as
23 much agency in their education as possible. Therefore as student exercises their agency and
24 freedom, they are accountable to the outcomes the faculty has adopted for the M.Div. in Section
25 III of the PRCR document. In addition, the elective portion of the curriculum allows enough
26 room for students who wish to have a concentration area of study.
27
28 30-Credit Master of Divinity in Outline

Signature Area (courses required of all M.Div. and M.A. students)	1. Vocational Formation (1.0) 2. "Breadth" of the Bible (1.0) 3. "Depth" of the Bible (1.0) 4. History of reformation churches and the ongoing reforming church 5. Thinking theologically and confessing publicly (1.0) 6. Leading Christian communities & evangelical outreach (1.0) Total Credits: 6.0
M.Div. Core Courses	7. Biblical Hebrew (1.0) 8. Koine Greek (1.0) 9. Preaching (1.0) 10. Worship, Music and Hymnody (1.0) 11. Lutheran Confessional Writings (1.0) 12. Pastoral Leadership (1.0) 13. Internship (2.0) 14. CPE or an Alternative (1.0)

	15. History "depth" course (1.0) 16. Systematic Theology "depth" course (1.0) 17. Bible "depth" course (1.0) Total Credits:12.0
Electives	Electives 12.0 Total Credits: 12.0
Total	30.0 Credits

1
2
3 **V. Master of Arts Degree Program Outcomes**
4 Adopted May 15, 2013
5
6 The purpose of Luther Seminary's Master of Arts program is to educate Christian leaders for
7 leading in mission and ministry. In accordance with the terminology preferred by the
8 Association of Theological Schools, we distinguish between two types of Master of Arts degrees:
9 "academic master of arts" programs that seek to prepare students for doctoral theological
10 education and "leadership master of arts" programs that seek to prepare students for professional
11 ministry.[1]
12
13
14 **Academic Master of Arts Degrees (Old Testament, New Testament, History of Christianity,**
15 **and Systematic Theology)**
16
17 *Rationale.* Along with its larger Master of Divinity degree, Luther Seminary also offers a series
18 of other Master's degrees ("First Theological Degrees"), including a cluster of academically-
19 oriented Master of Arts degrees in the areas of Old Testament, New Testament, Systematic
20 Theology, and the History of Christianity. The term "academic" is often applied to these degrees
21 to indicate that they are not primarily focused on educating students for specific congregational
22 leadership positions, such as ordained ministry or Children Youth and Family ministry. This
23 being said, the degree still fits within the rubrics of the Luther Seminary mission statement, and
24 these MA students still received an education oriented toward leadership within the wider
25 Christian community.
26
27 Students in these MA areas enter the program for a number of different reasons. Some students
28 are interested in an MA for personal edification or discernment; they wish to learn more about
29 these areas of the Christian tradition, and to think about how they might put such knowledge into
30 vocational careers. Some students enter this program because they are not yet clear about their
31 own possible calls to rostered leadership in the Christian community, and wish to explore
32 seminary as an option; some of these students eventually transfer to the MDiv degree
33 program. In an opposite direction, there are some MDiv students who discover that they do not
34 have the call to rostered ministry that they thought they did, and these students transfer into the
35 MA program as a means of completing their program at Luther. Still others of our MA students

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[1] See "Degree Program Standards," *Association of Theological School*, Bulletin 50, Part 1; Section B refers to
professional, what we are calling "leadership: M.A. programs and Section D refers to academic M.A. programs.

feel a calling to teaching or graduate doctoral programs, and use the MA program at a step in this direction.

Program Outcomes: Master of Arts in Old Testament

Master of Arts in Old Testament graduates will demonstrate:

1. Skill with a variety of tools and methods useful for interpreting the Old Testament including literary and theological perspectives, familiarity with the various types of biblical literature, and an intermediate knowledge of Hebrew.

2. Familiarity with the social, religious, and political context of the ancient Near East.

3. Ability to read and interpret Old Testament and related texts with care and accountability including an understanding of the ways in which biblical texts and the communities that read them influence one another.

4. Familiarity with the various ways the relationship between the two testaments has been described in the past and how it is being expressed today.

5. Familiarity with how the Old Testament is read and applied in the contemporary world.

6. Critical thinking and integration skills in the final writing project

What does this mean to you as a student in the MA in Old Testament? You will gain insight into the writings and context of the Hebrew Bible, and will be able study and write about it at a level appropriate to Master's level work (that is, beyond an introductory level). You will be able to work at an intermediate level in Biblical Hebrew. You will gain competence in forms and styles of academic communication, especially writing and research. You will be prepared to share your knowledge and skills in appropriate education settings, whether in congregations or in academic settings. And you will gain the appropriate skills and knowledge to flourish in further academic study, if that is your chosen path.

Program Outcomes: Master of Arts in New Testament

Master of Arts graduates in New Testament will demonstrate:

1. Skill with a variety of tools and methodologies useful for interpreting the New Testament including literary and theological perspectives, familiarity with the various types of biblical literature, and an intermediate knowledge of Greek.

2. Familiarity with the historical and cultural contexts of the New Testament, including Jewish, Greek, and Roman worlds.

3. Ability to read and interpret New Testament and related first century texts with care and accountability including an understanding of the ways in which biblical texts and the communities that read them influence one another.

4. Familiarity with the various ways the relationship between the two testaments has been described in the past and how it is being expressed today.

5. Familiarity with how the New Testament is read and applied in the contemporary world.

6. Critical thinking and integration skills in the final writing project.

What does this mean to you as a student in the MA in New Testament? You will gain insight into the writings and context of the Christian scriptures, and will be able study and write about it at a level appropriate to Master's level work (that is, beyond an introductory level). You will be able to work at an intermediate level in Biblical Greek. You will gain competence in forms and styles of academic communication, especially writing and research. You will be prepared to share your knowledge and skills in appropriate education settings, whether in congregations or in academic settings. And you will gain the appropriate skills and knowledge to flourish in further academic study, if that is your chosen path.

Program Outcomes: Master of Arts in the History of Christianity

Master of Arts graduated in the History of Christianity will demonstrate:

1. Familiarity with the basic elements of Church History across the span of time, and have a working fluency in its basic chronology, important dates and figures, and formative movements.

2. Competency in chronological periodization (its usefulness and its limits), and the basic elements of historical methodology.

3. Ability to discern how the discipline of Church History exists as an area of study separate and distinct from other theological disciplines. They will see how all the elements of Christianity, including theology, work together to form its distinct historical traditions.

4. An appreciation of the diversity of Christian expressions through history and across the world today. They will sympathetically, yet critically understand these expressions within their own contexts and learn from them, not imposing their own modern assumptions.

5. Skill in engaging primary historical texts and using them critically in their study. They should employ a variety of sources in their research, including (but not limited to) theological texts.

What does this mean to you as a student in the MA in Church History? You will gain insight into the historical developments and context of Christianity as it moves through time, and will be able study and write about it at a level appropriate to Master's level work (that is, beyond an introductory level). You will be able to understand and employ historical skills such as periodization and methodology. You will gain competence in forms and styles of academic communication, especially writing and research. You will be prepared to share your knowledge and skills in appropriate education settings, whether in congregations or in academic settings. And you will gain the appropriate skills and knowledge to flourish in further academic study, if that is your chosen path.

Program Outcomes: Master of Arts in Christian Theology

Master of Arts graduates in Christian Theology will demonstrate:

Working knowledge on the central themes of the Christian faith as expressed in the doctrines of the Triune God, creation, sin, salvation, church and eschatology, including the historical and contextual trajectory of doctrinal development.

1. A critical and constructive understanding of the art of theological practice and thinking within the life and mission of the church grounded in the *depth* of the Christian claims in dialogue with the *breadth* of the contemporary cultural, social, philosophical, political and religious contexts.

2. The ability to think creatively about God's address to the world by way of engaging multiple voices from within the diverse traditions of the church, the wider culture, and the global context.

3. Familiarity with the ways in which prominent Christian thinkers and theological currents have understood God's reality and presence in the world and the ethical implications for Christian life.

4. Capacity to critically interpret theological texts and topics, integrate them, write clearly about them, and develop faithful and constructive insights in a final project(s).

What does this means to you as a student in the MA in Christian Theology? You will gain insight into the writings and context of Christian Theology, and will be able study and write about it at a level appropriate to Master's level work (that is, beyond an introductory level). You will be able to engage multiple traditions in Christian theology, and become familiar with the varied approaches to the subject. You will gain competence in forms and styles of academic communication, especially writing and research. You will be prepared to share your knowledge and skills in appropriate education settings, whether in congregations or in academic settings. And you will gain the appropriate skills and knowledge to flourish in further academic study, if that is your chosen path.

Leadership Master of Arts Degrees (Children, Youth and Family; Congregational and Community Care; Congregational Mission and Leadership)

The purpose of Luther Seminary's Master of Arts Leadership degree programs is to educate Christian leaders for serving in God's world. Created in God's image, saved by grace alone through Christ, our graduates are sent in the power of the Holy Spirit to lead communities in a variety of contexts.

Recognizing the changing religious landscape and the increasing complexities of leading Christian communities in a pluralist era, the Masters of Arts Leadership programs ground theological engagement and the practices of ministry contextually within a missional framework. Graduates of these programs will have developed a missional imagination, fundamentals of ministerial competency, and become lifelong learners as they give witness and serve in God's world.

The Masters of Arts Leadership programs are shaped by curricular, theological, and institutional commitments that: are biblical, confessional, and missional; are organized around promise, community, and neighbor; integrate theology, theory, and practice; and tend to the formation of the leader; imagine the communities leaders will serve. Luther Seminary aspires to educate Masters of Arts Leadership graduates who have developed program outcomes within the concentrations listed below.

Program Outcomes: Master of Arts in Children, Youth and Family (CYF)

1. **CYF graduates will bear witness to God's love in the world, as they invite and empower those in the first third of life to do the same.**

What does this mean for you, the student? The heart of ministry with those in the first third of life is bearing witness to God's creative and redemptive love in the world. You will be a witness to God's love in the world in your life in a multitude of ways, as you also invite and empower others to do the same. Bearing witness to God's love will include being able to share the biblical story, talk about God in the language of both everyday people and academic theologians, and embody God's love through relationships and service.

What does this mean for the communities you will serve? Communities you serve can expect you to join them in bearing witness to God's love in the world personally and through your leadership. You will be able to engage others in talking about God and discerning God's activity in the world, as well as lead experiences which bear witness to God's creative and redemptive love in the world. God's love will be experienced in your passion for ministry and lived out in ways particular to your gifts, abilities, and calling.

2. **CYF graduates will construct an integrated framework for ministry with those in the first third of life informed biblically, theologically, and theoretically.**

What does this mean for you, the student? Foundational to leading ministry with those in the first third of life is having an explicit and robust framework for ministry. In crafting your framework for ministry, you will explore various biblical, theological, and theoretical understandings from a diversity of texts, as well as listening to and discerning the core questions of living communities. Drawing on your biblical, theological, and theoretical commitments you will construct an

1 integrated framework for ministry in a particular area of ministry pertinent for those in the first
2 third of life.

3 What does that mean for the communities you will serve? The community you lead will be able
4 to engage you in understanding ministry with those in the first third of life biblically,
5 theologically, and theoretically. You will be able to share your framework for ministry, as well
6 as offer concrete examples of how this framework informs the ministry activities of a particular
7 community. You will also be able to lead the community into constructing their own integrated
8 framework for ministry with those in the first third of life.

9 3. **CYF graduates will lead with a constructive understanding of leadership, conscious of**
10 **their individual gifts and the shared nature of leading.**

11 What does this mean for you, the student? Leadership is a central aspect of ministry. Christian
12 Public Leadership exists in the midst of God's activity, dynamic community, and the person of
13 the leader. Aware of these complexities and the shared nature of leading, you will develop a
14 constructive understanding of leadership and be able to speak about your own gifts and abilities.
15 As a leader of ministry with those in the first third of life, you will know what competencies are
16 critical for ministry with children, youth, young adults, and their families and be able to assess
17 your own abilities within these competencies.

18 What does that mean for the communities you will serve? The shared nature of leading requires
19 the person of the leader to integrate with the community they are serving. Each community has
20 its own calling, history, and practices, as does the person of the leader. As a Christian public
21 leader, you will have the ability to enter into an existing community with your own
22 understanding of leadership and who you are as a leader, and join the community in discovering
23 how to integrate leadership for the sake of participating in God's mission in the world.

24 4. **CYF graduates will lead ministry communities into participation in God's mission in the**
25 **world shaped by a missional vision for ministry with those in the first third of life**.

26 What does this mean for you, the student? As a leader, you will have the capacity of discerning a
27 vision for ministry which draws a community into participating in God's mission in the world.
28 This vision will put your integrated framework for ministry into conversation with a particular
29 context, current cultural realities, and God's promised future. Drawing on your capacity to lead,
30 you will collaborate with the community you serve in living into and out of this vision. Your
31 missional imagination and calling as a leader will give you the confidence to boldly lead
32 communities into change.

33 What does this mean for the communities you will serve? The community you lead will be able
34 to collaborate with you in discerning God's activity in their midst and shaping a missional vision
35 for their future. Familiar with various practices, you will be a participant/leader in this
36 discernment process, aware of its communal nature. You will be able to engage the world
37 through a cultural interpretive lens, and lead communities in meaning-making activities as they
38 come to understand their own identity within multiple communities in society. As a leader you
39 will be part of guiding a community through change for the sake of witnessing to God's love in
40 the world.
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6 **Program Outcomes: Master of Arts in Congregational and Community Care (CCC)**
7

8 **1. CCC graduates will identify congregational and community care as rooted in God's care**
9 **for the world, and relate God's care to the role of the faith community and the role of the**
10 **self in providing care.**

11 What does this mean for you, the student? As a leader, you will ground your understanding of
12 care theologically with an eye toward God's world. Christian leaders and communities are called
13 and shaped by a living God who initiates relationships with people of all ages in a world of many
14 cultures. An important dimension of offering care is bringing one's whole self to an authentic
15 encounter with God and with the other. You will appreciate the role you play as an agent of care
16 and place yourself as a caregiver within the community you serve. You will deepen your own
17 self-awareness and understand the ways in which your experiences, assumptions, and beliefs
18 impact your capacity--both positively and negatively--to engage in authentic relationship with
19 God and with the other. Aware of your own role in caregiving, you will be attentive to self-care
20 and inhabit healthy self-care practices. In addition, you will be able to connect caregiving
21 practices with other Christian practices within the faith community and develop coherent and
22 ethical communal practices of care.

23 What does this mean for the communities you will lead? Faith communities who have trained
24 care givers experience not only care for greater numbers of people, but also an increase in
25 sensitivity and compassion in the community to the vulnerable, suffering, and disadvantaged.
26 You will develop skills to lead ministries of care and encourage faith communities to become
27 places of health and healing. The community you lead will witness a biblical and theological
28 understanding of care embodied in your caregiving. Your view of caregiving will include
29 engaging others in your community in practices of caregiving and to traditions and practices
30 within the community. You will understand the spiritual and ethical implications of your
31 caregiving in relation to those in your care.

32 **2. CCC graduates will construct a framework for congregational and community care that**
33 **integrates biblical, theological, and theoretical resources.**

34 What does this mean for you, the student? As a Christian care giver, you will learn to engage
35 scripture, church history, and Christian thought. You will be able to identify biblical metaphors
36 for Christian caregiving and interpret care situations in relation to biblical texts. You will be
37 able to summarize the Christian church's historical approach to situations of care such as
38 poverty, healing, marriage, divorce, abuse and suicide. Leading Christian caregiving you will
39 discern how the normative texts of Christian history shape identity, worldview and practice.
40 Drawing on biblical, theological, and theoretical understandings and practices, you will have the
41 ability to construct an integrated framework for caregiving ministry appropriate the care setting
42 in which you will lead. You will be able to connect care ministry with other ministries within the
43 community.

1 What does this mean for the communities you will lead? The community you lead will be able to
2 engage you in understanding the complexities of caring for persons across the lifespan in diverse
3 and inter-cultural contexts. Integrating biblical, theological, and theoretical ideas, you will be
4 able to share your framework for caregiving, as well as offer concrete ways this framework
5 informs your particular community. In addition, you will be able to lead communities into
6 constructing their own integrated framework for caregiving.

7 **3. CCC graduates will demonstrate an ability to listen to God, to neighbor, and to self, as**
8 **they intervene, interpret, and lead within a variety of common care settings.**

9 What does this mean for you, the student? You will be competent in attending to God, self, and
10 others in care situations. You will have empathetic listening skills, able to interpret common
11 pastoral care situations, and demonstrate proficiency in appropriate caregiving intervention. You
12 will recognize your own limitations and have the ability to discern when referrals are wise. You
13 will be adaptable and flexible, allowing you to lead in various care settings, as you attend to God,
14 neighbor, and the individual in caregiving.

15 What does this mean for the communities you will lead? As a leader within a faith community,
16 you will be able to discern appropriate practices and actions for caregiving in particular contexts.
17 You will be able to equip others in caring for others, aware of their particular setting.
18 Recognizing the various demands of caregiving, you will know the value of creating a care
19 network and be able to establish your own resource network.

20 **4. CCC graduates will be able to distinguish between theological and various social**
21 **scientific (psychological, sociological, biological, cultural, etc.) resources for congregational**
22 **and community care, and discern the appropriate place of each in caregiving.**

23 What does this mean for you, the student? As a caregiver there are various social scientific
24 resources which inform caring for persons and communities. You will learn to use
25 developmental, life cycle, family systems, interpersonal neurobiology, and compassionate
26 communication theories to interpret situations of care. You will develop clarity of how
27 institutional and systemic dimensions of oppression are barriers to effective caregiving. You will
28 have the ability to put into practice various caregiving resources, interpret situations of care, and
29 discern appropriate caregiving approaches. You will be able to distinguish the various elements
30 present in care situations (personal, family, communal, cultural, etc.) and connect the situation to
31 appropriate resources and understandings.

32 What does this mean for the communities you will lead? Communities can turn to you to lead
33 and interpret care situations for individuals, families, and communities. You will have tools to
34 assess your level of involvement in a care situation, whether to provide institutional support,
35 information and advice, support for feelings and needs, brief crisis intervention, or to refer. You
36 will be able to frame family relationships and situations that involve spirituality, intimacy, and
37 sexuality, theologically and theoretically. You will be able to lead communities in understanding
38 care from various perspectives and equip them to care for themselves and others.
39
40
41 **Program Outcomes: Master of Arts in Congregational Mission and Leadership (CML)**
42

1. CML graduates will have a critical understanding of God's Trinitarian mission in the world from biblical and theological perspectives.

What does this mean for you, the student? You will engage the wide biblical witness to the triune God's creative, redemptive, and sanctifying work. You will become conversant with the insights of a variety of theologians who interpret this work from multiple perspectives and within different historical settings so as to be able to articulate a faithful, nuanced, and critically-informed theology of mission.
What does this mean for the communities you will lead? You will help those communities attend faithfully to God's presence and movement in their lives and in the world. You will increase their capacity to become fluent with the Christian tradition's witness to the triune God's life and mission so that they may more fully interpret and participate in that mission.

2. CML graduates will be able to form and lead communities in visionary and imaginative participation in God's mission in the world.

What does this mean for you, the student? You will be equipped to cultivate new expressions of Christian community and to renew existing ones in the power of the Holy Spirit. You will recognize the dynamics of community formation and transformation and be able to confidently lead communities through change and conflict for the sake of God's mission. You will help communities discern God's vision and calling for their common life.

What does this mean for the communities you will serve? Those communities (whether new or existing) will recognize their identity and life as grounded in God's love for the world. They will be communities of ongoing discernment oriented toward the neighbor, willing to take risks and innovate for the sake of bold proclamation and service.
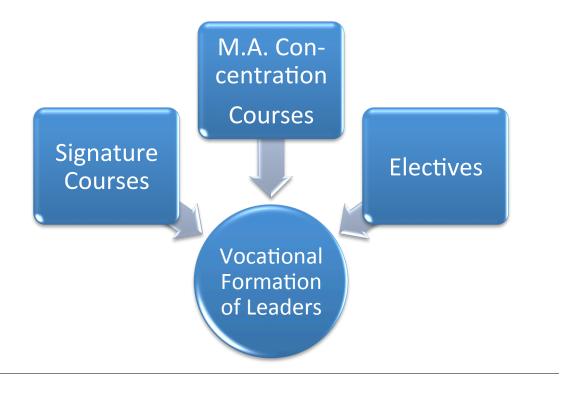
3. CML graduates will have a critical understanding of leadership and the development of one's own gifts for leadership in particular ministry contexts.

What does this mean for you, the student? You will become knowledgeable of key insights from the social science literature on organizations and leadership and be able to affirm and critique that literature theologically. You will develop a working theology of leadership that will inform your own ministry. You will discern your own gifts in relationship to others in the body of Christ.

What does this mean for the communities you will serve? These communities will experience you as a differentiated leader who encourages, equips, and empowers others for ministry. You will be able to contextualize your understanding of leadership so that the communities you serve will discover and develop their own gifts for leadership.

4. CML graduates will be able to tell the gospel story vibrantly in particular ministry contexts and through different practices of ministry.

What does this mean for you, the student? You will be fluent with the good news of God in Jesus Christ and passionate about its proclamation. You will recognize that such proclamation requires deep listening to the neighbor and that faithful witness to the gospel takes different forms in different times and places.

1 What does this mean for the communities you will serve? These communities will hear the
2 gospel proclaimed holistically through your life and ministry. You will be in their midst as a
3 living ambassador of God's reconciliation of the world in Christ who help them learn and
4 proclaim the good news in their daily lives.

5 **5. CML graduates will develop the ability to engage social scientific research for**
6 **interpreting contexts for participation in God's mission in the world.**

7 What does this mean for you, the student? You will draw on the wisdom of a variety of methods
8 for attending to particular communities for the sake of leadership, witness, and service. You will
9 learn to use ethnographic, demographic, and other sociological research tools in order to
10 understand more deeply the life and realities of people in local churches and neighborhoods.

11 What does this mean for the communities you will serve? You will be equipped to lead those
12 communities in exploring deeply who they are in relationship to their neighbors. You will help
13 them face the challenges and opportunities that exist in proclaiming the gospel and serving others
14 in today's diverse, pluralistic world.
15
16
17   **VI. Three-Area Master of Arts Programs**
18   Adopted May 15, 2013
19
20 All M.A. curricula will be based on a three-area model.
21
22   Area 1—"Signature Courses" are courses that <u>all M.Div. and M.A. students</u> shall take.
23   Area 2—"M.A. Concentration Courses" are courses that all M.A. students in a given
24   program shall take together.
25   Area 3—Electives fill out the rest of the curriculum.
26
27 Because the curricular strategy, theological rationale, and M.A. learning outcomes are articulated
28 in Sections I, II and V, they are not repeated here. The "values" and "criteria" that frame the
29 three-area model and each area are limited to values and criteria that help frame the pedagogical
30 strategy for this three-area design and each area.

1

2

3 **Academic Master of Arts Degree Programs**

4

5 As noted in Section V, "Master of Arts Program Outcomes," we distinguish between academic
6 M.A. programs and leadership M.A. programs. The following degree programs are considered
7 academic M.A. programs.

8

9 General Outline for all Academic Master of Arts Degree Programs (18.0 Credits)

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Concentration Courses	1. Research and Writing Methods (1.0) 2. Four (4) Area Concentration Courses (4.0) 3. Two (2) Writing Projects (2.0)* Total Credits: 7.0
Electives	Electives 5.0 Total Credits: 5.0
Total	18.0 Credits

10

11

12

13

1 **<u>*Writing Projects</u>**
2
3 The norm for this requirement will be two research papers of 25-40 pages in length. Students
4 may request instead a single writing project of 50-80 pages in length; permission to take this
5 option rests with the area point person and the faculty member advising.
6
7 All MA student in these academic degree programs demonstrate their proficiency in their
8 respective fields by means of a final thesis or writing project. Through this means, students
9 demonstrate an appropriate mastery of their respective fields, as well as their ability to complete
10 a significant written project or projects, an ability to deal with the conventions of academic work
11 in Religion at the MA level, their ability to synthesize their learning, and their ability to do
12 significant independent scholarly work.
13
14 The norm for this requirement will be two research papers of 25-40 pages in length. Students
15 may request instead a single writing project of 50-80 pages in length; permission to take this
16 option rests with the area point person and the faculty member advising.
17
18 **Two Papers**
19
20 Each extensive research paper is between 25 and 40 pages in length and arises from the
21 concentration courses. The faculty involved in the selected courses shall be consulted by the
22 student for guidance and approval. Two faculty members shall read the paper(s) and then
23 conduct a one-hour structured conversation during which the student is given the opportunity to
24 demonstrate competence and comprehension in the special interest areas of the papers.
25
26 **Thesis**   (if granted)
27
28 The thesis is between 50 and 80 pages in length and is written in the concentration area. Two
29 faculty members shall read the thesis and conduct a one-hour structured conversation in which
30 the student is given the opportunity to demonstrate competence and comprehension in the special
31 interest area of the thesis.
32
33

1 **Master of Arts in Old Testament**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Old Testament Concentration Courses	1. Research and Writing Methods (1.0) 2. Advanced Hebrew (1.0) 3. Pentateuch (1.0) 4. Core Elective: Prophets (1.0) 5. Psalms (.5) 6. Core Elective: Wisdom Literature (.5) 7. Writing Project #1 (1.0) 8. Writing Project #2 (1.0) Total Credits: 7.0
Electives	Electives 5.0 Total Credits: 5.0
Total	18.0 Credits

2
3 **Master of Arts in New Testament**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A New Testament Concentration Courses	1. Research and Writing Methods (1.0) 2. Advanced Greek (1.0) 3. Core Elective: Synoptic Gospels (1.0) 4. Core Elective: Paul (1.0) 5. Core Elective: John (1.0) 6. Writing Project #1 (1.0) 7. Writing Project #2 (1.0) Total Credits: 7.0
Electives	Electives 5.0 Total Credits: 5.0
Total	18.0 Credits

4
5
6

1 **Master of Arts in the History of Christianity**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A History of Christianity Concentration Courses	1. Research and Writing Methods (1.0) 2. Confessing Christ through the History of Christianity [Early] (1.0) 3. Confessing Christ through the History of Christianity [Modern] (1.0) 4. Core option in theology (Lutheran Confessional Writings or other course suggested) 5. Core option in church history 6. Writing Project #1 (1.0) 7. Writing Project #2 (1.0) Total Credits: 7.0
Electives	Electives 5.0 Total Credits: 5.0
Total	18.0 Credits

2
3 **Master of Arts in Systematic Theology**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Systematic Theology Concentration Courses	1. Research and Writing Methods (1.0) 2. Triune God and the World [Jesus] (1.0) 3. Triune God and the World [God] 1.0) 4. Triune God and the World [Holy Spirit] (1.0) 5. Ethics (1.0) 6. Writing Project #1 (1.0) 7. Writing Project #2 (1.0) Total Credits: 7.0
Electives	Electives 5.0 Total Credits: 5.0
Total	18.0 Credits

4
5

1 **Leadership Master of Arts Degree Programs**

2

3 As noted in Section V, "Master of Arts Program Outcomes," we distinguish between academic
4 M.A. programs and leadership M.A. programs. The following degree programs are considered
5 leadership M.A. programs.

6

7 Each concentration offers various courses to fulfill the remaining credits of the various
8 Leadership curricula. The *outcomes and competencies* of each concentration serve as a guide for
9 students in navigating both the 4 credits in their concentration and their elective courses. Each
10 concentration will have their own set of artifacts which will be part of their portfolio.

11

12 General Outline for all Leadership Master of Arts Degree Programs (20.0 Credits)

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Concentration Courses	1. Ecclesiology, Ministry, and Leadership (1.0) 2. Christian Public Leader in Context (2.0) 3. Four (4) Concentration Courses (4.0) 4. Senior Leadership Seminar (1.0) Total Credits: 8.0
Electives	Electives 6.0 Total Credits: 6.0
Total	20.0 Credits

13
14

1 **Children, Youth and Family Master of Arts Degree Program (20.0 Credits)**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Concentration Courses	1. Ecclesiology, Ministry, and Leadership (1.0) 2. Christian Public Leader in Context (2.0) 3. [To be determined] (1.0) 4. [To be determined] (1.0) 5. [To be determined] (1.0) 6. [To be determined] (1.0) 7. Senior Leadership Seminar (1.0) Total Credits: 8.0
Electives	Electives 6.0 Total Credits: 6.0
Total	20.0 Credits

2
3 **Congregational and Community Care Master of Arts Degree Program (20.0 Credits)**

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Concentration Courses	1. Ecclesiology, Ministry, and Leadership (1.0) 2. Christian Public Leader in Context (2.0) 3. [To be determined] (1.0) 4. [To be determined] (1.0) 5. [To be determined] (1.0) 6. [To be determined] (1.0) 7. Senior Leadership Seminar (1.0) Total Credits: 8.0
Electives	Electives 6.0 Total Credits: 6.0
Total	20.0 Credits

4
5

Congregational Mission and Leadership Master of Arts Degree Program (20.0 Credits)

Signature Area (courses required of all M.Div. and M.A. students)	1. The Learning Leader (1.0) 2. Scripture and Its Witnesses (2.0) 3. Reform and Expansion of Christianity: 1400-1800 (1.0) 4. Thinking Theologically and Confessing Publicly (1.0) 5. Leading Christian Communities in Mission (1.0) Total Credits: 6.0
M.A Concentration Courses	1. Ecclesiology, Ministry, and Leadership (1.0) 2. Christian Public Leader in Context (2.0) 3. [To be determined] (1.0) 4. [To be determined] (1.0) 5. [To be determined] (1.0) 6. [To be determined] (1.0) 7. Senior Leadership Seminar (1.0) Total Credits: 8.0
Electives	Electives 6.0 Total Credits: 6.0
Total	20.0 Credits

**VII. Master of Divinity/Master of Arts Signature
Course Titles, Descriptions and Outcomes**
Adopted May 15, 2013; Amended May 29, 2013

The following courses will comprise the Signature Course Area.

Contents:
1. **The Learning Leader/E-Portfolio** (1.0)
2. **Scripture and Its Witnesses** (1.0)
3. **The Reform and Expansion of Christianity 1400-1800** (1.0)
4. **Thinking Theologically and Confessing Publically** (1.0)
5. **Leading Christian Communities in Mission** (1.0)
     Appendix: I. Learning Leader Sample Syllabus and II. FAQs

1. Learning Leader/E-Portfolio

Part I – Seminar

Course Number: [XXXX]
Course Credit: 1.0 credits
Course Mode: Offered online and face-to-face
Instructors: Facilitated by staff and faculty (teaching, mentoring, facilitating, tracking)
Prerequisites: None
Program: Signature course (required of all MA & MDiv students)

1 **Course Description**
2 Vocational formation encompasses four dimensions: theological formation, faith formation,
3 character formation, and interpersonal formation. This course introduces students to the concept
4 of vocational formation at Luther Seminary and in ministry contexts. Students will learn how to
5 think theologically about their seminary education and to critically reflect on their own faith and
6 educational program as they relate to their lifelong learning as a Christian public leader. This
7 course will provide forums for examining assumptions about God, communities, and neighbor;
8 give students the opportunity to engage in ongoing self-assessment in community throughout
9 their seminary career; and instill habits that encourage lifelong learning.

10 **Learning Outcomes**
11 By the end of this course students will…

12   1. Develop personal faith practices and practices of life-long learning, and critically
13   reflect upon how close listening to self and context inform the ways in which they
14   witness to God's activity in the world. [MDiv PLO] [MA PLOs]
15   2. Demonstrate a capacity for self-reflection within a learning community of peers
16   and faculty and demonstrate curiosity about how God is calling them to be a
17   Christian public leader through the neighbor. [MDiv PLO] [MA PLOs]
18   3. Distinguish between ministry contexts and articulate appropriate communication
19   strategies. [MDiv PLO] [MA PLOs]
20   4. Describe their intellectual and vocational formation as a theologian in context.
21   [MDiv PLO] [MA PLOs]
22   5. Identify areas where continuing education is needed in both the short-term and
23   long-term future. [MDiv PLO] [MA PLOs]
24
25 **Part II—E-Portfolio**
26
27 **Cohort Participation and Portfolio Requirements**
28 Following the completion of the 0.5 Learning Leader – Part I Seminar, students will be required
29 to…
30 1. Meet regularly with their cohort peers as determined by the students
31 2. Attend the "Cohort Day" scheduled for each semester of their seminary career
32 3. Meet with their advisor for a *Portfolio* review at the following intervals:
33   i. MDiv Students: after completing 10, 17, and 25 credits (3 times)[2]
34   ii. MA Students: after completing 10 and 15 credits (2 times)[3]
35 4. Meet with advisor for a final review and approval of their *Portfolio* at graduation[4]
36
37
38

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[2] Still under consideration.
[3] Still under consideration.
[4] Still under consideration.

YEAR 1	Fall Start	J-Term	Spring	First Review	Summer
MDiv	The Learning Leader - Part 1	The Learning Leader – Part 2 & Cohort Day	The Learning Leader – Part 2 & Cohort Day	10 Credits	CPE?
MA	The Learning Leader - Part 1	The Learning Leader – Part 2 & Cohort Day	The Learning Leader – Part 2 & Cohort Day	10 Credits	

1

YEAR 2	Fall	Second Review	J-Term	Spring	
MDiv	The Learning Leader – Part 2 & Cohort Day	17 Credits (ELCA Endorsement?)	The Learning Leader – Part 2 & Cohort Day	The Learning Leader – Part 2 & Cohort Day	
MA	The Learning Leader – Part 2 & Cohort Day	15 Credits	The Learning Leader – Part 2 & Cohort Day	The Learning Leader – Part 2 & Cohort Day	FINAL REVIEW

2

YEAR 3	Fall	J-Term	Spring	Summer
MDiv	Internship	Internship	Internship	

3

YEAR 4	Fall	Third Review	J-Term	Spring	
MDiv	The Learning Leader – Part 2 & Cohort Day	25 Credits (ELCA Approval?)	The Learning Leader – Part 2 & Cohort Day	The Learning Leader – Part 2 & Cohort Day	FINAL REVIEW

4

5 **Portfolio**

6 The portfolio assessment offers you an opportunity to demonstrate your formational journey

7 while at Luther Seminary. Throughout your program of study, you will collect artifacts that you

8 feel demonstrates your engagement with each of the Program Learning Outcomes (PLOs) of

9 your program and concentration (if applicable). You will be asked to collect two different sorts

10 of artifacts.

11 *Curricular Artifact*

12 One set of artifacts will be taken from your coursework (these could be papers written for

13 courses, tapes or videos of sermons delivered in classes, Sunday School curriculum that you

14 developed and delivered at a contextual education site or on internship, or virtually anything else

15 that was assigned for a particular course which was taken during this academic year). Curricular

1   artifacts have been graded in a course. *You will choose one curricular artifact per learning*
2   *outcome, per semester to submit in your portfolio.*

3   ### *Co-Curricular Artifact*
4   The second set of artifacts are 'co-curricular', which is to say, they will come from your
5   experiences outside of the classroom (these could be essays written for your candidacy process,
6   stories that you tell of encounters that you had with students, friends, or family, a bulletin from a
7   chapel service that was particularly impactful, a physical object that reminds you of an
8   experience you had during the year when something just clicked). *You will choose two co-*
9   *curricular artifacts per learning outcome, per semester to submit in your portfolio.* The reason
10   why we're asking you to collect both curricular and co-curricular artifacts is because we believe
11   that formation isn't just confined to the classroom! Growing into the leader that God has called
12   you to be happens in all sorts of places – both inside and outside of seminary!

13   ### *Reflections*
14   In addition to collecting the curricular and co-curricular artifacts for each of the Program
15   Learning Outcomes for your program, each year you will also write a short reflection piece on
16   how these artifacts relate to the Program Learning Outcomes. In these reflections, you're asked
17   to honestly consider the ways in which coursework or co-curricular experiences have supported
18   your development in the area specified by your learning outcome. These portfolio reflections
19   should be between 250-500 words in length for each artifact (3) for each learning outcome (for a
20   total of between 3000-6000 words per portfolio per year). It will be these reflections, and not the
21   artifacts themselves, that will be assessed by you, your group leader, and perhaps your peers, at
22   the end of each year.

23   ### *Collection Process*
24   There are a number of ways that you can collect your artifacts (binders, folders, file boxes, or
25   even online through a GoogleSite). The construction of your portfolio matters less than the way
26   you organize your portfolio. Artifacts must be aligned with specific learning outcomes, and it
27   must be clear to you which of the artifacts are from curricular and co-curricular sources.
28   Because the portfolio is something that you'll maintain throughout the whole of your seminary
29   career, you'll add a new section to your portfolio at the end of each year. To help you compare
30   and contrast your artifacts over time, you'll want to organize the portfolio chronologically.

31   ### Assessment
32   Assessment happens when we honestly determine the degree to which your time in this program
33   is leading you towards mastery in these particular areas. We're looking for an honest
34   assessment! It's assumed that you will score lower on these outcomes earlier in the program,
35   and you may never fully feel that you have completely mastered them.   Don't worry! Because
36   the course in which your portfolio is assessed (the Integrated Seminar) isn't taken for a grade
37   (only pass-marginal-fail), you won't be graded on how well you've attained the outcomes.
38   You'll pass the course if you've taken seriously the assignment and completed the portfolio and

1 reflection work. The grade that your instructor assigns to your progress will be recorded by the
2 seminary and used for our own internal purposes to assess how effectively our programs are
3 meeting our stated aims. We may also use some of your written reflections (made anonymous,
4 of course) for qualitative analysis purposes.

MDIV Program Learning Outcomes	Curricular Artifact	Co-Curricular Artifact	Co-Curricular Artifact	Assessment		
				Self-assessed	Peer-assessed?	Instructor-assessed
1. Graduates will form and lead Christian communities gathered around Word and Sacrament for bold participation in God's mission.	250-word reflection	250-word reflection	250-word reflection	1-5	1-5	1-5
2. Graduates, together with the communities they lead, will read the Scriptures faithfully, critically, and imaginatively.	250-word reflection	250-word reflection	250-word reflection	1-5	1-5	1-5
3. Graduates, together with the communities they lead, will confess the character, identity, and work of the Triune God in the world God loves.	250-word reflection	250-word reflection	250-word reflection	1-5	1-5	1-5
4. Graduates, together with the communities they lead, will live out their baptismal callings and nurture the ongoing life of faith, hope, and love.	250-word reflection	250-word reflection	250-word reflection	1-5	1-5	1-5

5
6
7 **2. Scripture and Its Witnesses**
8
9 Course Number: [XXXX]
10 Course Credit: 2.0 credits
11 Course Mode: Offered online and face-to-face (*not* as an intensive); *either*
12   2 full semesters (3 contact hours/week; 2 are plenary, 1 is for precepts); *or*
13   1 full semester (6 contact hours/week; 4 are plenary, 2 are for precepts)
14 Instructors: Team taught by two (1 from Old Testament, 1 from New Testament)
15 Prerequisites: None
16 Program: Signature course (required of all MA & MDiv students)
17

18 **Course Description**
19 An inquiry into the Old and New Testaments as Christian scripture and the Bible's multiple ways
20 of presenting the nature of God and God's commitments to the world and its peoples. Students
21 develop a nuanced outlook on the Bible as a whole as they gain experience identifying how
22 several theological ideas receive different expression in the scriptures at different times in the

history of Israel and the church. Small discussion groups provide weekly opportunities to interpret several books from the Old and New Testaments in greater depth while attending to those books' connections to other parts of scripture. Students consider how they lead others in making sense of the Bible in light of their current realities and for the sake of exploring and articulating their Christian faith. The course brings students' cultural contexts into conversation with the Bible and emphasizes how understanding the Bible requires them to engage other biblical interpreters as essential conversation partners.

Learning Outcomes (all relate to MDiv program learning outcome #2)

By the end of this course students will…

1. Demonstrate familiarity with a wide variety of books and genres from both Testaments.
2. Describe key movements, events, and extrabiblical literature that matter for an informed understanding of the histories recounted in the Bible, the contexts out of which the biblical writings emerge, and the concerns these books address.
3. Sketch the basic dimensions of essential critical questions about biblical interpretation (e.g., documentary hypothesis, Synoptic problem) and explain why these questions matter for interpreting the Bible and Christian leadership.
4. Relate a basic understanding of biblical hermeneutics, including questions about textual authority, the contexts and predispositions of interpreters, and the multidimensionality of what is meant by "history."
5. Regard the Bible as a fruitful basis of cross-cultural theological conversation with their neighbors, other interpreters representing a range of backgrounds, perspectives, and cultural settings.
6. Articulate their emerging convictions about the whole Bible as Christian scripture, informed by other interpreters and cognizant of various ways people construe biblical authority.
7. Interpret scripture in community and with creativity, in ways that help them lead others into informed conversations about the Bible's contents and theological claims, including claims that have proven to be problematic or damaging.
8. Creatively and critically relate specific contemporary issues to Christian scripture in ways that demonstrate the Bible's enduring importance and acknowledge the challenges and opportunities the Bible provides for theological reflection and leadership.
9. Resolve to become lifelong learners of scripture, having identified specific areas of the Bible and interpretive methods about which they desire and need to learn more.

Instructional Methods

The size and objectives of this course, as a signature course, warrant a mixture of plenary lectures, group discussions, and regular weekly preceptorials (or small groups in online formats). Professors will, as much as possible, allow interpretive questions (questions especially pertinent to our current, interpretive context) to frame and prompt the course's inquiries into the biblical texts and theological ideas found therein. As with team-taught courses in the seminary's current

1 curriculum, the expectation is that each member of the teaching team will be a full participant in
2 all dimensions and movements of the course.

3 **3. Reform and Expansion of Christianity 1400-1800**
4
5 Course Number: HC[XXXX]
6 Course Credit: 1.0
7 Course Mode: residential, hybrid, online
8 Instructors: church history
9 Prerequisites: none
10 Programs: MA and MDiv
11

12 **Course Description**
13 This course inquires into the roots of present day Christianity in the Renaissance and
14 Reformation, Luther and the Lutheran Reformation, various Protestant and Roman Catholic
15 reforming movements, and other efforts for Christian witness in the early modern period through
16 the eras of enlightenment and Evangelical revivals (approximately 1400-1800). The course
17 considers the expansion of these movements from Europe and their reception and transformation
18 in other parts of the world during this period. The course seeks, first, to be faithful to Christian
19 tradition and, in the words of St. Paul, to deliver what we have received, and, second, to examine
20 how these traditions of reform and renewal continue to shape how Christians today understand
21 their faith and how Christian communities today speak God's promise and serve our neighbors.

22
23 **Learning Outcomes**
24 By the end of this course students will have…
25   1. Recognized that Christian leadership is a sacred duty, crucially formed by what we have
26   received from Christians in the past, and dedicated to transmitting what we have
27   received. "For I delivered to you as of first importance what I also received…"(I Cor.
28   15:3) "Therefore, since we are surrounded by so great a cloud of witnesses…"(Heb.
29   12:1)
30   2. Examined the roots of the present diversity of Christian expressions around the world in
31   the reform and renewal movements of the 15th to 18th centuries as well as their
32   geographic expansion.
33   3. Demonstrated familiarity with the basic elements of the history of Christianity across the
34   period, with a working knowledge of chronology, important dates and figures, and
35   formative movements.
36   4. Demonstrated a basic grasp of the key reforming ideas and contexts of Martin Luther and
37   his movement and considered how those related to other reformers.

5. Located sources of their own Christian tradition within this period and identified how their own tradition and its sources were and are distinctive from and amidst other sources and traditions.
6. Assessed how traditions of reform and renewal from this period, as well as an understanding of the church as always reforming, continue to affect how Christian leaders lead communities in speaking God's promise and serving our neighbors.
7. Sympathetically but critically examined the diversity of Christian expressions and contexts in this period and considered how these expressions and their underlying assumptions may differ from ours. Practiced the skills of listening and respect for others by engaging distinctive voices of the past and recognizing how different many of these figures, movements, and ideas are from present day concerns and priorities.
8. Gained insight into how Christian traditions have used various strategies to face past challenges and considered how such insights and strategies (e.g., catechesis) can help them creatively embrace present and future challenges, including evangelization and church renewal.
9. Formulated how the history of this period shapes their vocational formation, their biblical hermeneutics, their theological grasp of mission, their approach to proclamation and pastoral care, and their understanding of the communities that they serve.

Instructional Methods

The objectives of this course, as a signature course, warrant a mixture of lectures and group discussions (possibly in the form of regular weekly preceptorials or small groups in online formats). Students will study primary texts from this period and consider them as possible resources for ministry, as well as engage narrative accounts descriptive of the period.

4. Thinking Theologically and Confessing Publicly

Course Number: ST[XXXX]
Course Credit: 1.0
Course Mode: residential, hybrid, online
Instructors: systematic theology
Prerequisites: none
Programs: MA and MDiv

Course Description

What does it mean to be a public witness to Jesus Christ in a pluralistic, post-secular, consumer society? Using classical and contemporary thinkers in systematic theology, students will think critically about how and in what ways God encounters us in and through our neighbors, calling us to examine our own assumptions about who God is and what God does in law and promise. Centered in Jesus Christ crucified and risen, the course examines how justification/sanctification by faith alone turns us outward from the self through the Holy Spirit to participate in God's work of reconciliation, justice, and peace with our neighbor and for our neighbor. Students develop

their identity as Christian leaders and grow in their theological capacity to offer public leadership in a wide range of ministry settings.

Learning Outcomes

By the end of the course, students will…

1. Engage a sustained practice of theological reflection on the central claims of the Christian faith that embody how the Triune life of God shapes every dimension of Christian thought, life, and praxis. (PLO 1)

2. Think critically about God's promises to the world in Christ through the Spirit by way of engaging multiple voices from within the diverse traditions of the church and wider culture. (PLO 1)

3. Demonstrate multi-faceted reflection on what it means to be called by God in, with, and through the neighbor. (PLO 1)

4. Consider the many ways in which Christian thinkers have related to God's presence in the world and in communities around the classical doctrines of creation, imago Dei, sin, law and promise, justification/salvation, and the ways that Christian teaching leads into engagement of religious diversity, ethics and politics. (PLO 1, 4)

5. Explore how classical and contemporary thinkers confess faith in the promises of the Triune God publicly in relationship to those of other commitments. (PLO 1)

5. Leading Christian Communities in Mission

Course Number: XXXX
Course Credit: 1.0 (full course)
Course Mode: Residential or hybrid (intensive and online) [perhaps also fully online?]
Instructors: CML
Pre-requisites: None

Course Description

This course introduces students to the complex realities of forming and leading Christian communities in a pluralist era. Students engage biblical and theological traditions for understanding the triune God's mission in the world and how this shapes the church's missional identity and leadership. Insights from sociology help students interpret persons and communities similar to and different from them for the sake of witness and service. Through attending carefully to specific Christian communities and their contexts, students develop imagination, practices, habits, and skills for faithful and innovative public leadership.

Learning Outcomes

By the end of the course, students will:

1. Articulate biblical and theological perspectives on the triune God's mission and how that mission shapes the identity and life of local churches and other Christian organizations in relationship to their neighbors (MDiv PLO 3)

2. Critically engage the realities of a post-Christendom environment in light of the church's legacy of cultural establishment (MDiv PLO 1)

3. Interpret actual Christian communities in their contexts using theological and sociological frames (MDiv PLO 1)

4. Develop concrete practices and skills for forming and leading communities in mission (MDiv PLO 1)

Additional Notes

This course is envisioned to make as much use as possible of the contextual learning environments (congregations or other organizations) in which students are situated throughout their course of study.

Appendix (for Learning Leader Course)

I. Sample Syllabus

Course Objectives

1. Encounter and practice three different personal faith practices. [LO1]
2. Construct a rationale for life-long learning as a Christian public leader. [LO1]
3. Ability to distinguish experiences of the self in relationship to peers and faculty in cohort meetings. [LO1]
4. Participate regularly and constructively with peers and faculty in cohort meetings. [LO2]
5. Demonstrate curiosity about how God is calling them to be a Christian public leader through the neighbor. [LO2]
6. Explore three different ministry contexts and articulate appropriate communication strategies in each. [LO3]
7. Describe intellectual and vocational formation as a theologian in context through reflections. [LO 4]
8. Identify areas where continuing education is needed in both the short-term and long-term future. [LO 5]

Required Readings

Strengths Finder/Myers Briggs[5]

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[5] A skill/personality inventory similar to one of these would offer students a common experience to engage as a cohort. If we thought something like this was worthwhile it would be reflected as an assignment.

1   Book on Faith Formation, Vocation, Community, etc.

2   Examples[6]:

3   •   Bonheoffer, Dietrich. *Life Together*.
4   •   Brown, Jeannine, Carla Dahl, and Wyndy Reuschling. *Becoming Whole and Holy: An*
5   *Integrative Conversation about Christian Formation.*
6   •   Bush, Joseph. *Gentle Shepherding: Pastoral Ethics and Leadership*.
7   •   Farnham, Suzanne, Joseph P. Gill, R. Taylor Mclean, and Susan M. Ward. *Listening*
8   *Hearts: Discerning Call in Community*
9   •   Forde, Gerhard. *On Being a Theology of the Cross: Reflections on Luther's Heidelberg*
10   *Disputation, 1518*
11   •   Foster, Richard. *Streams of Living Water: Celebrating the Great Traditions of*
12   *Christian Faith.*
13   •   Foster, Richard and James Smith. *Devotional Classics: Selected Readings for*
14   *Individuals and Groups*.
15   •   Liber, Elizabeth. *The Way of Discernment: Spiritual Practices for Decision Making.*
16   •   Lischer, Robert. *Open Secrets*.
17   •   Nowen, Henri. *Reaching Out: The Three Movements of the Spiritual Life*.
18   •   Palmer, Parker. *Let your Life Speak: Listening for the Voice of Vocation*.
19   •   Palmer, Parker. *To Know as We are Known: Education as a Spiritual Journey*.
20   •   Thompson, Marjorie. *Soul Feast: An Invitation to the Christian Spiritual Life.*
21   •   Thurman, Howard. Disciplines of the Spirit.

22   Articles on Faith Formation, Vocation, Community, etc.
23   Blogs/Videos/Websites on Faith Formation, Vocation, Community, etc.
24
25   **Course Procedure**
26   Semester-long course. Students will meet each week for 1 hour/90 minutes?[7]
27   This is the first half (0.5 credit) of the Learning Leader course (1 credit total) to be completed in the first
28   semester of a student's program. In addition to introducing students to vocational formation, the course
29   will prepare and equip students for constructing their seminary portfolio and for continued participation in
30   cohorts throughout their seminary career. (See "Cohort Participation and Portfolio Requirements")
31

32   **Required Assignments & Grading**

33   Submission of and reflection on reworked Admissions Essay/Faith Statement: 10%
34   Participation in class and discussion: 20%
35   Participation in and written reflections on cohort "field trips"[8]:   20%
36   Written reflections on assigned readings: 20%
37   Learning Leader Portfolio Action Plan: 30%

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[6] Please provide other examples.

[7] Perhaps 90 minutes flex time (i.e. in class or attending an event together – for example a seminar, presentation, conference, lecture, movie, etc.)

[8] Events cohorts might participate in together – for example Boundaries Workshop, cross cultural experiences, special lectures or conferences being held on campus, pertinent movie or show, etc.

1   **Schedule**

Date	Reading & Assignment	Other Details
9/4		Review Syllabus Brief Intro to *Cohorts* & *Portfolio* Get-to-know You
9/11	**Submit Admissions Essay/Faith Statement**	Introduction to "Vocation" Share Faith Statements in small groups
9/18	**250-word reflection on Boundaries Workshop**	Class only 45 min Attend Boundaries Workshop on 9/16
9/25	StrengthsFinder/Myers Briggs **250-word summary on SF/MB Results**	Forum with Nancy Lee Gauche, Krista Lind, and Sarah Leudke-Jones What are my strengths, personal reflection, how it applies to vocation.
10/2	Read Vocation Book, pp. 1-30 **250-word summary on reading**	Introduction to Personal Faith Practices
10/9	Read Vocation Book, pp. 31-65 **250-word summary on reading**	
10/16	No Class – Reading Days	
10/23	Read Vocation Book, pp. 66-98 **250-word summary on reading**	
10/30	**250-word reflection on Cross Cultural Experience**	Class only 45 min Attend Cross Cultural Experience Workshop 10/26
11/6	Article Reading **250-word summary on reading**	
11/13	Attend Fall Cohort Day[9]	
11/20	Blog Review **250-word summary on review**	*Portfolio* – possibilities and recommendations for collecting artifacts and writing summaries
11/27	No Class – Thanksgiving	

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[9] Examples include: attend chapel together, eat lunch, and then participate in a common learning and fellowship experiences (lectureship, series of contextual engagements, fair, community service, communal project, forums with Christian leaders, ministers, pastors, chaplains in diverse vocations, concert, etc.)

12/4	**Submit 1ˢᵗ Portfolio artifact with 250-word reflection (to be included in official portfolio)**	Share *Portfolio* artifacts and reflections in small groups – give feedback Review *Cohort Participation and Portfolio Requirements*
12/11	**Turn in Learning Leader Portfolio Action Plan**	Share *Portfolio* Action Plans in small groups – give feedback Fill in *Cohort* and *Portfolio* Schedules

For Further Reading

More readings/tools on Vocation, Faith Formation, Community, etc.

Course Evaluation

After each meeting students will be invited to respond to their learning by filling out and submitting a daily response sheet.

II. Frequently Asked Questions: The Learning Leader

Faculty FAQ's

Who teaching The Learning Leader – Part I?
The Signature Courses will be stewarded on a semester-to-semester basis by a cohort of faculty who are teaching these courses. The Learning Leader - Part I will be taught by members of that teaching cohort.

Who is responsible for implementing and overseeing the cohorts?
Faculty mentors, together with members of the Student Resource Center staff, and Registrar's office will develop, adapt, and track the cohorts and track the portfolio check-ins. Initially we might consider asking a faculty member or faculty and staff committee to implement and oversee the portfolio process. If a faculty member oversees the process we recommend the faculty member receive a course reduction.

Will Cohort Groups replace Discipleship Groups?
Yes! In the proposed curriculum, the opportunity for spiritual formation, emotional support and academic advising which is provided to students by faculty advisors and discipleship groups will be largely provided by student-led and faculty facilitated *Cohort Groups*.

Who leads a cohort group?
In the first semester a **Faculty Mentor** will facilitate cohorts directly through The Learning Leader – Part 1 course. After the first year cohorts will be primarily student led, though faculty may choose to stay more closely involved.

1   **What is a Faculty Mentor's responsibility?**
2   It is expected that the Faculty Mentor will regularly convene the cohort during The Learning
3   Leader – Part 1 in the first semester, providing a time for discussion, orientation, prayer, and
4   support. The role of the cohort leader will diminish over time. During the second semester it is
5   imagined that the cohort leader will only need to attend the regular cohort meeting once-per-
6   month, as long as the cohort itself is regularly meeting in their absence. The cohort group
7   leader's responsibility is first to ensure the successful completion of the Portfolio exercise.
8   Towards the end of each academic year (or at the key 1/3 moments in part-time pathways), the
9   faculty mentor is also the faculty person of record for the Portfolio Assessment, and as such
10   facilitates the reflection on practice that is central to the Portfolio process. Faculty who serve as
11   Faculty Mentors will receive credit for teaching .5 courses.

12   Faculty Mentors will be responsible for having at least 3 *(4?* [10] conversations per student, at the
13   bare minimum. Consideration of the workloads of those faculty who double up as cohort
14   advisors and M.A. point persons (in CYF, CML,CCC for instance) must be taken. Efficiency
15   and streamlining in the system can be achieved by making connections and touch points between
16   the Portfolio-artifact collection process and the faculty work around candidacy.

17   **How will faculty be involved in the ELCA candidacy process?**
18   ELCA MDiv students who are entranced into Candidacy, will be given an opportunity to self-
19   select a 'candidacy mentor' who will serve as their advocate and guide throughout the candidacy
20   process. Candidacy mentors will be chosen at the end of the first semester. At this time, students
21   will receive a list of available faculty members (provided by the Director of the Student
22   Resource Center (SRC)). From this list, students will choose their top-three mentor designates,
23   plus one veto-choice. To help students become familiar with a larger number of faculty (beyond
24   those who teach in their first semester courses), students will be encouraged to attend a
25   faculty/student 'mixer' scheduled at the end of first semester

26   ELCA students who enter the program through a Spring Start, or transfer into the program mid-
27   way, or who enter the seminary as affiliate students will be given an opportunity, upon
28   enrollment into seminary, to select a candidacy mentor from a list of available mentors provided
29   by the Director of the SRC. Students who are unable to choose will be assigned a mentor by the
30   Director of SRC.

31   All faculty may serve as candidacy mentors, regardless of their own denominational affiliation.
32   Faculty may also elect not to serve in this capacity, should they wish. Faculty may serve as
33   candidacy mentor to no more than 15 students at a time.

34   The Director of the SRC will assemble the list of faculty who have elected to serve as candidacy
35   mentors. This list will be developed in close collaboration with division chairs and the office of
36   the academic dean. Selection of faculty mentors must be done in a way which takes into account

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[10] This needs more discussion.

1 sabbatical schedules and faculty workload. Serving as a candidacy mentor will count as .5 of an
2 instructor's load or as a .5 overload, if faculty member has met course load expectations for the
3 year.

4 **Who will assign Faculty Mentors?**
5 The assigning of cohorts to faculty is the role of the Associate Dean for First Theological
6 Degrees in collaboration with the Division Chairs and the Student Resource Center. For
7 residential students with Fall-starts, cohorts will be formed towards the end of August, prior to
8 the start of First Week. For Spring-starts, students will be assigned to their cohorts in late winter
9 or J-Term. For DL students, cohorts are formed at the point of enrollment.

10 **Who will make up each cohort group?**
11 • *MDiv Residential and Commuter*: cohort groups will be made up of no more than 15
12 students, all of whom will belong to the same degree program and same year (e.g. Juniors
13 with Juniors, Middlers with Middlers, etc.). When student numbers allow students may
14 also be grouped by concentration, pathway, or affinity group.
15 • *MA Professional Residential and Commuter*: (CYF, CML, CCC, Dual Degree), cohorts
16 and portfolios are already being implemented and may continue in a fashion that is in
17 keeping with the MA point person and workgroup's designs. *The key shift the former*
18 *advising paradigm to the proposed paradigm will be that MA students will not have a*
19 *discipleship group or an advisor outside of their cohort group and cohort group leader.*
20 *(Still under consideration.)*
21 • *MA Academic Residential and Commuter*: (OT, NT, ST, HC) the point people will serve
22 as advisors for their MAs and will have the responsibility for creating an esprit de corps
23 and community of learning for their students. How this is accomplished is at the
24 discretion of the MA point people and their workgroup. However, it is hoped that it will
25 take the form of a regular meeting of all academic MA students (across year groups)
26 which will involve a common discussion on vocation.
27 • *Distance Learning:* Cohorts have already been established as a successful practice for the
28 MDiv (MA?) DL program. Current cohorting practices within the DL will continue,
29 with the addition of the for-credit The Learning Leader Part I and II. In the DL, this
30 seminar will be taken in Spring (yr2), Fall (yr4) and the final semester (yr5/6). Much of
31 the cohort groups activities will occur online or during the J-Term intensives. Also, rather
32 than joining other discipleship groups, incoming MDiv DL students will receive spiritual
33 care through the cohort group.
34 • *Affiliated students:* Affiliated students will not be required to attend a cohort group or
35 take part in the integrative seminar. Affiliate students will receive support from the
36 Student Resource Center.
37

38 **What happens when students changes their pathway or takes a leave of absence?**
39 Students who change concentration or pathway within the MDiv may be able to switch to a
40 cohort which is more in step with their own completion schedule. Students who take a leave of
41 absence, may join their original cohort group, so long as that leave of absence is for no more than
42 1 semester. Student's whose cumulative credits are out of step with those of their cohort by

1   more than 1/6th the total degree requirements (5 credits for a 30 credit degree), may be asked to
2   leave that cohort or join another. Students who have otherwise experienced disruptions in study
3   which result in them leaving an explicit pathway will still be required to engage in the integrative
4   seminar, but may do so outside of the cohort group.
5
6   *Ultra part-timers:* As noted above with students who experience disruptions in their studies,
7   ultra-part time students (students on individual completion plans which fall outside the full time,
8   DL, or part-time pathways) will not be part of a cohort, though will be required to take part in the
9   'The Learning Leader' as an independent study.
10 Because the cohort and Portfolio Assessment are designed with the full-time student (residential
11 or commuter) in mind, it may be the case that an alternative needs to be developed for our
12 considerable number of part-time students (DL and Part-time/Commuter). It is imagined that the
13 cohort group can be modified for these other pathways and special situations as noted above.

14 **How long will students participate in cohorts?**
15 Students will journey with their cohort throughout the whole of their seminary careers. Transfer
16 students will be added to cohorts based upon where they fit within the year and pathway to
17 which they have been enrolled.

18 **What does a successful cohort look like?**
19 The success of the cohort hinges on four factors:

20   1. Course sequencing – To reinforce the cohort bond, in their first semester students will
21   take 2-3 of their courses with members of their cohort.
22   2. Portfolio Assessment -- At two-regular points for MA students and three-regular points
23   for MDiv students throughout their seminary career (for full-time students, during the
24   spring semesters of each calendar year; for part-time students, at the 1/3rd, 2/3rd, and final
25   points in their degree process), – as a cohort – will register for a .5 credit course known as
26   the The Learning Leader – Part II. The Learning Leader – Part II will also provide
27   opportunities for students to take part in structured formational, vocational, and
28   integrative activities that will be part of a shared integrated curriculum.
29   3. Faculty facilitated – the Faculty Mentor also serves as the faculty member of record for
30   each of their cohort students (the de jure advisor for student record purposes). Assuming
31   an average MDiv enrollment of 80 students per year, we would expect that each year no
32   more than 5 faculty members would be assigned new cohort groups. Assuming that
33   cohorts would last for between 3-6 years (depending on the duration of study and the
34   pathway chosen), and a total MDiv head count of between 300-400, we will need a total
35   of 20 cohorts operating at any one time.
36   4. Student led – The intent behind this system of cohorts is to create a space in which
37   students take an active role in their own vocational formation and create amongst
38   themselves a community of support, formation and learning which exists apart from
39   faculty or staff.
40
41

42

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VIII. Master of Divinity Core Course Titles, Descriptions and Outcomes
Adopted May 15, 2013

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The following courses will comprise the M.Div. Core Course Area.

Contents:
1. Biblical Hebrew (1.0 credit)
2. New Testament Greek (1.0 credit)
3. Preaching (1.0 credit)
4. Public Worship (1.0 credit)
5. Lutheran Confessional Writings (1.0 credit)
6. Congregational Care and Formation (Pastoral Leadership) (1.0 credit)
7. Evangelical Public Leadership (Internship) (2.0 credits) / or MA contextual course
8. Clinical Pastoral Education (1.0 credit)
9. Confessing Christ through the History of Christianity (1.0 credit)
10. The Triune God and the World (1.0 credit)
11. Biblical Exegesis for Ministry (1.0 credit)

1. Biblical Hebrew

Short Course Title:	Biblical Hebrew
Longer Course Title:	Biblical Hebrew
Course Number:	LG[XXXX]
Course Credit:	Full-course
Course Mode:	Semester
Discipline(s):	Bible
Pre-requisite/program:	none
Place within Curriculum:	Fulfills Core Course Requirement

Course Description
An introduction to Hebrew grammar and syntax. Reading and analysis of selected Old Testament texts explore the nature of translation and its relation to interpretation. In doing so, students come to see themselves as active participants in the work of interpreting Old Testament texts. Help is given in effective use of digital and print resources such as grammars, lexicons, and concordances. Mastery of basic vocabulary is stressed.

Learning Outcomes
By the end of this course, students will be able to:

1.   Understand basic Hebrew grammar, syntax, and vocabulary.
2.   Apply this knowledge to the translation and interpretation of Old Testament texts.
3.   Use basic print and digital resources for the exegesis of the Old Testament in Hebrew.
4.   Value the utility of Hebrew in the interpretation, teaching, and preaching of the Old Testament.
5.   Prepare for further study of the Old Testament in the curriculum and the continued utilization of Hebrew in ministry contexts.

1 **2. New Testament Greek**

2 Short Course Title: New Testament Greek
3 Longer Course Title: New Testament Greek
4 Course Number: LG{XXXX]
5 Course Credit: Full-course
6 Course Mode: Semester
7 Discipline(s):   Bible
8 Pre-requisite/program: none
9 Place within Curriculum: Fulfills Core Course Requirement
10

11 **Course Description**
12 An introduction to Greek grammar and syntax. Reading and analysis of selected New Testament
13 texts explores the nature of translation and its relationship to interpretation. In doing so, students
14 come to see themselves as active participants in the work of interpreting New Testament texts.
15 Help is given in effective use of digital and print resources such as grammars, lexicons, and
16 concordances. Mastery of basic vocabulary is stressed.

17 **Learning Outcomes**
18 At the end of this course, students will be able to:
19
20 · Understand basic Greek grammar, syntax, and vocabulary.
21 · Apply this knowledge to the translation and interpretation of New Testament texts.
22 · Use basic print and digital resources for the exegesis of the New Testament in Greek.
23 · Value the utility of Greek in the interpretation, teaching, and preaching of the New Testament.
24 · Prepare for further study of the New Testament in the curriculum and the continued utilization
25   of Greek in ministry contexts.
26

27 **Spanish Language Option**
28 Students may be able to waive one ancient language requirement and substitute further study in a
29 modern language for ministry. A Spanish language option will first be developed as a pilot
30 project limited to students who enter the seminary with advanced Spanish language skills.
31 Spanish is a living language and thus serves different needs than learning biblical Hebrew or
32 Greek. As such, a course of study that focused on Spanish language theological fluency would
33 have different goals.
34
35 **3. Preaching**
36
37 Short Course Title: Preaching
38 Longer Course Title: Foundations of Biblical Preaching
39 Course Number: PR[xxxx]
40 Course Credit: Full-course
41 Course Mode: Semester
42 Discipline(s):   Leadership
43 Pre-requisite/program: Signature Bible Course
44 Place within Curriculum: Fulfills Core Course Requirement

Course Description

Proclaiming the gospel reveals the word of God incarnated in the world and in the life and ministry of Christian communities. This course introduces the fundamentals of biblical preaching with the primary goal of helping students integrate their own unique voice with how biblical texts connect to the daily life of faith. By nurturing the skills of effective and moving communication – including faithful biblical interpretation, consideration of the role of the sermon in congregational worship, use of language and imagery, and embodied delivery – this course helps students develop interpretive, creative, theological, homiletical, and practical disciplines that will inform and shape their preaching and lay the groundwork for lifelong learning and discovery. Close attention is given to how biblical preaching equips discipleship, forms communities eager to engage the Bible, and empowers witness in the world.

Learning Outcomes

By the end of this course, students will …

1. Preach the biblical texts with consideration of their theological, relational, liturgical, contextual, and rhetorical dimensions. [PLO 2, 3]
2. Have developed proficiency in the primary elements of preaching as a distinct genre of oral communication: a) exegetical study, b) development and preparation of the sermon, c) oral execution for the sake of forming communities of proclamation, and d) attending to congregational/communal contexts [PLO 1]
3. Have gained self-understanding, confidence, and boldness as one called to proclaim and confess the faith publicly, with integrity to their own voice, identity, and authenticity. [PLO 4]
4. Be able to recognize when they have been challenged and shaped by biblical texts toward faithful biblical preaching.
5. Realize and be able to respond to the contextualites of preaching by maintaining respect for the congregation/community of faith, fidelity to the tradition, and attention to the cultural and communal demands outside of our immediate communities that shape our preaching. [PLO 1]
6. Be equipped to continue their own learning after seminary through understanding of the multiple topics and various viewpoints related to preaching and awareness of how to use additional resources effectively and ethically.

4. Public Worship

Short Course Title: Public Worship
Longer Course Title: Public Worship: Leadership in Word & Sacrament, Prayer & Thanksgiving
Course Number: IC 2610
Course Credit: Full-course
Course Mode: Semester-long or hybrid (intensive) / team-taught preference
Discipline(s):   IC - Theology/Leadership
Pre-requisite/program: No prerequisites
Place within Curriculum: Fulfills core course for M.Div.

Course Description

With the aim of preparing evangelical leaders of public worship, the course engages the student in the experience of worship as an encounter between God's Word and community. It combines the practice of communal worship with biblical, theological, historical and interfaith reflection. The course focuses on embodied skills of liturgical planning and presiding through a creative, Gospel-rooted, approach to rituals, sermons, art, music, and hymnody (local and global, as well as ecumenical, traditional, and contemporary) of Christian worship practice. Through these practices, students give witness to Jesus Christ in God's mission of reconciliation, justice and peace for all creation.

Learning Outcomes

1. Through creative worship exercises, students will grapple with pastoral situations developing theological judgment and practical wisdom required for bold participation in God's mission today. (PLO 1)
2. Students will gain faithful understandings of the outlines of scripture, history and theology and their use in worship planning and presiding for the sake of confessing the triune God in the public arena. (PLO 2, 3)
3. Students will exhibit capacity for and confidence in embodied practical skills leading communities gathered around word and sacrament and equipping communities to live baptismal callings in daily life. (PLO 1, 4)
4. Students will faithfully engage the contemporary diversity of worship, including ecumenical, global, and multicultural perspectives, along with missional concern for God's call to justice, peace, and the care of creation. (PLO 1)
5. Students will be equipped to continue their own learning after seminary through their understanding of the range and variety of worship practices and differing worship resources.

5. Lutheran Confessional Writings

Short Course Title: Lutheran Confessional Writings
Longer Course Title: Lutheran Confessional Writings: History and Theology
Course Number: IC 2xxx
Course Credit: Full-course
Course Mode: Semester-long / hybrid (intensive) / team-taught preference
Discipline(s):   Theology/History
Pre-requisite/program: No prerequisites
Place within Curriculum: Fulfills core course for M.Div. / Ecumenical students may fulfill this core requirement with their denominational equivalent.

Course Description

A study of the confessions of the Lutheran Church as set forth in the Book of Concord. The documents of the reforming movement, viewed in the historical settings, are explicated in the

1   light of their witness to the centrality of the gospel of justification by faith. Consideration is
2   given to the contemporary importance of this witness for the life and mission of the Lutheran
3   Church in a post-secular age. A central question of the course focuses on what it means to
4   confess today in ecumenical engagement, in culturally diverse situations and interfaith contexts
5   and how that confession is shaped by those contexts.

6   **Learning Outcomes**
7   Students will…
8
9   1) acquire basic knowledge of the historical situation in which the Lutheran confessions
10   were written and a critical historical consciousness using that knowledge
11
12   2) understand the centrality of justification by faith alone as the Lutheran confessional
13   center for vocation in the world and specific ministry in community and with the
14   neighbor.
15
16   3) analyze how the law-gospel dynamic and the centrality of the doctrine of justification
17   by faith alone shape the parameters of Lutheran thinking on vocation, ministry for and
18   with the neighbor, formation of the community, proclamation of the gospel, and
19   confession of the Christian faith, in past, present, and future.
20
21   4) gain language to articulate and confess a belief in the Triune God and discern times,
22   contexts and manner of confessing Christ as Savior today.
23
24   5) engage how the Lutheran confessions can inform the proclamation and confession of
25   the Christian faith in ecumenical and culturally diverse contexts today
26
27   6) begin shaping their own spiritual practices, speaking and listening in ministry, and
28   involvement with others through the lens of the Lutheran confessional focus on
29   justification by faith alone.
30
31
32   **6. Congregational Care and Formation**
33
34   Short Course Title: Congregational Care and Formation
35   Course Number: [XXXX]
36   Course Credit: Full-course
37   Course Mode: Semester-long / hybrid (intensive) / online / Team-taught
38   preference
39   Discipline(s):   Pastoral Care, Educational Leadership
40   Pre-requisite/program: none
41   Place within Curriculum: Core Course

Course Description

This course introduces students to concepts and practices in the care and formation of persons, families, and congregations with attention to diversity within cultures, ecclesial traditions, and generations. Attention will be given to paradigm shifts in the practice of ministry from classical models to clinical/professional models, and now to communal and contextual models of care and formation, so that students have historical frameworks to develop a wholistic vision for ministry. Integrating theological and social scientific resources and engaging contemporary issues and challenges in the world, this course will offer students a framework for care and formation that involves listening (to God, to neighbor, and to self), interpreting pressing challenges in care and formation, and developing effective responses for leading ministries of care and formation in a variety of settings.

Learning Outcomes

By the end of this course students will be able to:

- Articulate a biblical and theological vision for communal and contextual models of care and formation that integrates the still important claims and conclusions of the classical and clerical/professional models. (PO2, PO3)
- Demonstrate self-awareness regarding the ways in which their experiences, assumptions, and beliefs impact their capacity--both positively and negatively--to listen to God, self, and neighbor, and engage in authentic relationship with the neighbor. (PO4)
- Demonstrate self-reflexivity and well-being as a leader in caregiving and teaching. (PO4)
- Identify the history and trajectories of care-giving and faith formation, particularly in the their primary denominational/faith community context, so as to be able to articulate an ecclesiology, assess a specific context, and develop communal practices of care and catechesis. (PO1)
- Develop the theological and interpersonal skills to help faith communities reflect on and respond to pressing care or formation challenges in ministry. In particular, students will be capable of engaging issues such as denominational pluralism, interfaith dialogue, social media and media culture, environmental pressures, socio-political unrest, peace and justice issues, etc. (PO1, PO3)

7. Evangelical Public Leadership (Internship)

Short Course Title: Evangelical Public Leadership
Longer Course Title: Evangelical Public Leadership: Learning in Congregational Context
Course Number: [XXXX]
Course Credit: 2.0 credits

1	Course Mode:	During internship
2	Discipline(s):	Practical Theology/Leadership
3	Pre-requisite/program:	Same as for internship
4	Place within Curriculum:	Internship credits / Alternative for students not requiring internship
5		is the MA contextual course

6 **Course Description**

7 Internship in its various modes (embedded 3-year, concurrent 2-year, or full-time 1-year) focuses

8 on the vocational formation of evangelical public leaders. Students take on the pastoral role and

9 engage in the full range of ministry experience, honing knowledge and skills in proclaiming

10 God's promise, forming new and existing communities around Word and Sacrament, and

11 equipping these communities to love and serve the neighbor. As part of the internship

12 experience, students will complete a major project so as to deepen learning of the particular

13 leadership skills most easily and fruitfully engaged while on internship. Projects may include key

14 leadership areas including church administration, church leadership, strategies for stewardship

15 and evangelism, church conflict and congregational revitalization or church planting.

16 **Learning Outcomes**

17   1. By the end of internship, students will have gained practical knowledge and experience with

18   regard to all key areas, with special attention to administration, leadership, strategies for

19   stewardship and evangelism, church conflict and revitalization. Through theological

20   reflection and pastoral practice, students develop skills and knowledge needed for forming

21   and leading Christian communities gathered around Word and Sacrament for bold

22   participation in God's mission (PLO 1)

23   2. Through engaging the full range of internship responsibilities in context, students experiment

24   with and grow in their capacity for theological reflection on pastoral practice, learning

25   through success and failure to grow in specific areas of congregational leadership. (PLO 1, 4)

26   3. Students will be able to cultivate discipleship practices and understand the relationship

27   between pastoral identity and ministry practice for faithful leadership in Christian

28   communities for the sake of the world God loves. (PLO 4)

29

30 **8. Clinical Pastoral Education (CPE)**

31

32 Notes:

33   • An alternative Congregationally-Based CPE is currently on hold.

34   • Exploration is focused on an alternative PC course for students who do not need to fulfill

35   the CPE requirement as stipulated by the ELCA.

36

37 Provisional Course Outcomes:

38 Students will. . .

39   • learn to give pastoral and spiritual care to sinners and sufferers

40   • grow in self-awareness and wisdom

41   • develop a pastoral identity and presence

1 **9.0 Confessing Christ through the History of Christianity**
2
3 Short Course Title: Confessing Christ through the History of Christianity
4 Longer Course Title: Confessing Christ through the History of Christianity
5 Course Number: HC[XXXX]
6 Course Credit: Full-course
7 Course Mode: semester-long / hybrid (intensive)
8 Discipline(s):   History
9 Pre-requisite/program: No prerequisites
10 Place within Curriculum: Fulfills core course for M.Div.

11 **Course Description**
12 An examination, via case studies, of how Christians have embodied, understood and confessed
13 their faith. This course considers the challenges of confessing the Christian faith and pays
14 particular attention to how disputes over orthodoxy, heresy, society, culture, and politics have
15 affected and been affected by missional concerns. Each class will focus on a particular historical
16 period.

17 **Learning Outcomes**
18 By the end of the course, students will have:
19
20   1. Demonstrated familiarity with several key historical controversies and events concerned
21   with Christian belief and/or practice.
22   2. Examined the historical development of several controversies over proper belief and
23   practice among Christians and gained insight into how scripture and contextual factors
24   shape those controversies.
25   3. Demonstrate a grasp of how the Christian church has resolved and/or continues to dispute
26   these matters. This includes insight into what the Christian church affirms as orthodox
27   Christian belief and practice and what it rejects as heresy.
28   4. Articulate how the history of Christianity helped shape Christian traditions and
29   communities and how it relates to leading faith communities today.
30
31
32 **10. The Triune God and the World**

33 Short Course Title: The Triune God and the World
34 Longer Course Title: The Triune God and the World
35 Course Number: ST_____
36 Course Credit: Full-course
37 Course Mode: Semester-long / hybrid (intensive)
38 Discipline(s):   Theology
39 Pre-requisite/program: No prerequisites
40 Place within Curriculum: Fulfills core course for M.Div.

Course Description

This course provides instruction and practice in theologically-based practical reasoning for ministerial contexts, including a comprehensive, coherent presentation of the articles of faith, and cultivating theological imagination in view of communities and neighbors through current questions, challenges to faith, and awareness of diverse contexts. Each class will focus on a particular article of the creed or related Christian doctrines for the practices of ministry.

Learning Outcomes

1. Students will have a fundamental grasp of the gospel's chief article justification by faith alone, its distinction from the law, and the divine use of both as rooted in the Bible and taught evangelically. (PLO3)
2. Students will have historical and systematic knowledge of the evangelical doctrines of faith and ability to teach, preach and embody them in the practices of ministry. (PLO3)
3. Students will be able to reflect critically on the truth claims about God, world, and humanity made in the biblical, creedal, and confessional witness in relation to their own ways of thinking, acting and feeling, and the wider world of Christians, religions, and the secular and post-secular age in which we live. (PLO3)
4. Students will develop practices for public witness to the gospel and love for the church and world. (PLO1)
5. Students will develop practices for communal inquiry about God's promises for the world that come with, for, and from the neighbor. (PLO 4)6. Students will be equipped to continue their own learning through their understanding of the discipline of systematic theology with its variety of insights and will have familiarity with important sources of information.

11. Biblical Exegesis for Ministry

Course Description

Drawing on and continuing the work of the core curriculum's language instruction, this course provides instruction and gives practice in biblical exegesis and theological interpretation in ministerial contexts. Each class will focus on a single book of the Bible or several related biblical texts and will require regular translation assignments from an ancient biblical language.

Prerequisites: Greek or Hebrew

Learning Outcomes
Students will:

1. Gain confidence and develop enhanced fluency in the translation and interpretation of biblical texts as Christian public leaders.
2. Engage Scripture from various perspectives and methods and develop a theological perspective on the complex relationship of text and reader.

3. Articulate a mature hermeneutics that addresses how context and perspective shape our reading of the Bible, especially in light of the many ways Christians in different cultures have interpreted these texts.
4. Draw upon ancient language study to articulate theological claims clearly in the teaching of Scripture, preaching, and leading in lay study of the Bible.

IX. Master of Arts Concentration Course Titles, Descriptions and Outcomes
Adopted May 29, 2013

Contents:
1. Research and Writing Methods (1.0)
2. Christian Public Leadership and Ministry (1.0)
3. The Christian Public Leader in Context (2.0)
4. Senior Leadership Seminar (1.0)
5. Theological Frameworks for Ministry with Children, Youth, and Family (2.0)
6. God's Mission: Biblical and Theological Explorations (1.0)
7. Transforming Christian Communities for Mission (1.0)
8. Church Organization and Leadership (1.0)
9. Evangelism in Contemporary Contexts (1.0)
10. Foundations of Congregational and Community Care (1.0)
11. Care of Self, Care of Others: The Practice of Compassionate Communication (1.0)
12. Singleness, Marriage, and Family Over the Lifecycle (1.0)
13. Cultivating Communities of Care (1.0)

1. Research and Writing Methods

Short Course Title: Research and Writing Methods
Longer Course Title: Research and Writing Methods
Course Number: IC[XXXX]
Course Credit: Full-course
Course Mode: Semester
Pre-requisite/program: none
Place within Curriculum: Fulfills MA Concentration course requirement

Course Description
This course is intended to assist students with the research papers/thesis component of the M.A. program. It is required for all academic track M.A. students and is open to M.A. professional track students at the recommendation of their advisor. Research and writing assignments are in the student's area of interest.

Learning Outcomes
Students will formulate a research question(s) appropriate to the scope of their project.
1. Students will find and evaluate published information that addresses their research question(s).

2. Students will organize their writing around a proposed answer to their research question(s).
3. Students will write clearly, economically, and persuasively.
4. Students will properly credit the ideas of others.
5. Students will present their writing according to standard form and style guidelines.

Instructional Methods
The course will meet once per week throughout the semester and will consist of reading, lecture, demonstration, discussion, and weekly writing assignments leading to the production of an initial draft of a 25-40 page research paper or a shorter paper that will form the basis for a ministry project. Peer review of writing may also be used.

Student Workload and Assessment
Assignments will be designed and assessed against the outcomes listed above. Workload for reading, writing, and offering peer review will require approximately six hours a week.

2. Christian Public Leadership and Ministry

Course Title: Christian Public Leadership and Ministry
Course Number: [XXXX]
Course Credit: Full-course
Course Mode: Semester/intensive
Instructor: a Leadership Division faculty with guest lecturers
Pre-requisite/program: none
Place within Curriculum: Fulfills Leadership Concentration course requirement

Course Description
This course introduces students to a variety of understandings of church, the nature of Christian Public Leadership and ministry concentrations within the Leadership program. Students will reflect on and cultivate their own ecclesiology based on their core theological commitments and ministry concentration, be introduced to a missiological understanding of the church's identity, and be challenged to examine leadership theologically and theoretically.

Learning Outcomes
1. Students will be familiar with various ecclesiologies and cultivate their own understanding of church and community from a theological and missional perspective.
2. Students will understand Christian Public Leadership within a theological and theoretical framework in light of their own vocational formation.
3. Students will be able to construct their own framework of leadership based on their own theological commitments and understanding of church.
4. Students will be able to describe their own leadership competencies and gifts.
5. Students will understand basic ministry issues, be able to evaluate various ministries from a missional perspective, and construct a theology of ministry within their concentration area.

6. Students will be able to conduct scholarly research in their area of ministry.

3. The Christian Public Leader in Context

Course Title: The Christian Public Leader in Context
Course Number: [XXXX]
Course Credit: 4 half-courses
Course Mode: Semester/online
Pre-requisite/program: none
Place within Curriculum: Fulfills Leadership Concentration course requirement

Course Description
This course will explore Christian Public Leadership by attending to leadership in the midst of particular communities and their distinct contextual realities. In this course students will expand their leadership capacity by leading and being in dialogue with a particular ministry context. With this ministry context as their primary conversation partner students will critically reflect on themselves as leaders, discover the communal nature of leadership, and develop their own leadership practices. Particular attention will be given to praxis, contextualization, integrative approaches to ministry, and competencies connected to student's concentration. Topics for each of the four semesters would be: who am I as a leader in community? – assimilation into a new community; the act of leading – finding one's voice in Christian public leadership; going deeper – developing practical wisdom as a Christian Public Leader; and I don't know what I don't know – becoming a life-long learner.

Learning Outcomes
1. Students will be able to participate in and lead action-reflection praxis.
2. Students will develop the capacity to contextualize theology, theory, and practices of ministry within a particular community.
3. Students will integrate theology, theory, and practices for missional leadership in a particular community.
4. Students will be able to competently lead ministries in their area of concentration.
5. Students will deepen their understanding of themselves as Christian Public Leaders, be able to critical reflect on themselves as leaders, and inhabit practices of a lifelong learner.

4. Senior Leadership Seminar

Course Title: Senior Leadership Seminar
Course Number: [XXXX]
Course Credit: two half-courses
.5 course in two extended days (one at the beginning and end of the spring semester) and .5 course for precepts around the capstone project
Course Mode: Hybrid – Intensive with online or residential precepts
Pre-requisite/program: Christian Public Leadership and Ministry
Place within Curriculum: Fulfills Leadership Concentration course requirement

1

2 Course Description

3 This course serves as an integrative and reflective course for students in Leadership

4 concentrations. In this course, students will refine the ecclesiology and theology of leadership

5 developed in Christian Public Leadership and Ministry. Student will also reflect on themselves as

6 Christian Public Leaders in light of their learnings in the program. Students will demonstrate

7 their ability to integrate their learnings as they create and defend a capstone project centered on a

8 current issue in their concentration area.

9

10 **Learning Outcomes**

11   1. Students will refine their missional ecclesiology and theology of leadership in light of

12   their learning throughout their program.

13   2. Students will assess themselves as a Christian public leader within community and in

14   light of the competencies of their concentration.

15   3. Students will demonstrate their ability to integrate theology, theory, and practice in the

16   creation of a capstone project in their area of concentration.

17

18 Capstone Project

19 Students will create a capstone project in the area of their concentration. Capstone projects might

20 include: a thesis, a practical ministry project, or an article for publication. Precepts would be

21 created by "type" of project and around concentration. Precepts are faculty guided peer directed

22 gatherings which guide students in their developing and writing of their project.

23

24   1. Thesis - The thesis is between 50 and 80 pages in length and is written in the

25   concentration area. Two faculty members shall read the thesis, one serving as advisor and

26   the other as a reader. The thesis is the opportunity for the student to demonstrate

27   competence and comprehension in a special interest area. Students will defend their

28   thesis as part of a defense day with other concentration students.

29   2. Practical Ministry Project - The practical ministry project is between 25-40 pages in

30   length, addressing a specific issue in ministry. A faculty member will serve as an advisor

31   to the project. Integrating theology, theory, and practice, this project is the opportunity to

32   craft a carefully structured argument with significant theological and ministerial interest.

33   Students will defend their project as part of a defense day with other concentration

34   students.

35   3. Article - An article is 25-30 pages in length, written with an eye toward publication. A

36   faculty member will serve as an advisor for the article. Writing an article is the

37   opportunity to create a written piece which will be submitted to a professional journal for

38   publication on a topic important to the student and to the wider public. Students will

39   defend their article as part of a defense day with other concentration students.

40

41

42 **5. Theological Frameworks for Ministry with Children, Youth, and Family**

43 Short Course Title: Ministry with Children, Youth, and Family

44 Longer Course Title: Theological Frameworks for Ministry with Children,

45 Youth, and Family

46 Course Number: [XXXX]

1	Course Credit:	2.0
2	Course Mode:	Concurrent Class
3	Pre-requisite/program:	none
4	Place within Curriculum:	Fulfills MA Concentration course requirement and MDiv CYF
5	Concentration elective	

6

Course Description

Ministry is a theological task done with and for living persons. Students in this course explore a theology of ministry that helps children, youth, and their families interpret God's action in their actual lives.   The course assists students in thinking about ministry from the location of divine action, recognizing how the leader's own theological conceptions fuel his or her imagination for ministry with children and youth. Students are asked to construct their own "theology" of ministry. Each student is encouraged to focus on his or her own area of specialization (children's ministry, youth ministry, etc.) but is also moved into examining a theology of ministry that explores the centrality of God's action in intergenerational dimensions of human communities.

Learning Outcomes

By the end of this course students will:

1. Develop a personal theology of ministry that connects the practice of ministry with biblical/theological conceptions of divine action
2. Explore classic theological doctrines (like *theologia crucis,* ecclesiology, eschatology, etc.) for their implications and directives for ministry
3. Distinguish the theological commitments in children's and youth ministry's best practices and be able to articulate how a certain perspective's view of God or humanity impacts its theological commitment and practice
4. Interpret concrete social and cultural contexts for the implicit or explicit theological questions being asked.
5. Develop sensitivity to the human experience, and from this sensitivity, articulate theological frameworks for interpreting experience.
6. Imaginatively construct practices, programs, and events for children, youth, and their families that rest on theological commitments
7. Experience how their own person is an essential reality in ministry and discover how theology is not simply intellectual but an embodied, relational reality.
8. Embody a reflexive disposition as a commitment to being a theological leader.

6. God's Mission: Biblical and Theological Explorations

	Short Course Title:	God's Mission
	Longer Course Title:	God's Mission: Biblical and Theological Explorations
	Course Number:	[XXXX]
	Course Credit:	Full-course
	Course Mode:	Semester
	Pre-requisite/program:	none
	Place within Curriculum:	Fulfills MA Concentration course requirement and MDiv CML
	Concentration elective	

Course Description

This course examines biblical, theological and theoretical frameworks for congregational mission and leadership. Students explore the Bible's rich witness to God's mission from Genesis to Revelation. They critically engage major paradigms in Christian mission over history and across traditions with an eye toward developing their own capacity to lead Christian communities in mission.

Learning Outcomes

1. Students will gain insight into the Bible's multi-faceted narration of God's mission in the Old and New Testaments and the church's identity and vocation within this mission.
2. Students will be able to reflect critically upon major historical paradigms of Christian mission and their legacies for today.
3. Students will gain capacity to incorporate wisdom from related disciplines such as anthropology and sociology for leading in mission.
4. Students will articulate a working missiology for a particular context of ministry.

7. Transforming Christian Communities for Mission

Short Course Title: Transforming Communities
Longer Course Title: Transforming Christian Communities for Mission
Course Number: [XXXX]
Course Credit: Full-course
Course Mode: Semester
Pre-requisite/program: none
Place within Curriculum: Fulfills MA Concentration course requirement and MDiv CML Concentration elective

Course Description

This course focuses on critical theological reflection on practices and strategies for doing missional ministry within specific contexts. Working through case studies of particular communities, students deepen their imagination around mission and expand their capacity for leading communities in participating in God's mission in the world, including fostering innovation and cultivating new forms of Christian community.

Learning Outcomes

1. Students will become familiar with literature on best practices of church planting and congregational renewal and be able to critique this literature theologically and theoretically.
2. Students will understand key dynamics of leading change in congregations and other ministries in light of the Spirit's creative movement of forming and reforming community.
3. Students will deepen their ability to recognize how context shapes the embodiment of Christian community and its relationship with its neighbors.
4. Students will be prepared to lead processes of communal transformation for the sake of God's mission.

8. Church Organization and Leadership

Short Course Title: Church Organization and Leadership
Longer Course Title: Church Organization and Leadership
Course Number: [XXXX]
Course Credit: Full-course
Course Mode: Semester
Pre-requisite/program: none
Place within Curriculum: Fulfills MA Concentration course requirement and MDiv CML
Concentration elective

Course Description
This course focuses on church organization, polity, and missional leadership. It explores
theological and theoretical definitions of leadership, cultivating congregational identity and
vision, gifts discernment in the body of Christ, leading teams, overseeing finances and facilities,
leading change, addressing conflict, and creating a culture of leadership multiplication. Students
engage in self-reflection on their own gifts and ongoing leadership development.

Learning Outcomes
1. Students will become familiar with various paradigms for understanding leadership
   theologically and theoretically and be able to develop their own working definition of
   leadership in light of God's mission.
2. Students will become familiar with key theories of leadership and their relevance for the
   church.
3. Students will grow in their ability to administer a congregation's life faithfully and
   effectively, including discerning communal vision, stewarding finances and facilities,
   empowering others for ministry, and collaborating with staff and volunteers.
4. Students will become better equipped to survive and thrive as they guide a community
   through change and conflict for the sake of deeper participation in God's mission.

9. Evangelism in Contemporary Contexts

Short Course Title: Evangelism
Longer Course Title: Evangelism in Contemporary Contexts
Course Number: [XXXX]
Course Credit: Full-course
Course Mode: Semester
Pre-requisite/program: none
Place within Curriculum: Fulfills MA Concentration course requirement and MDiv CML
Concentration elective

Course Description
What does it mean for the body of Christ to bear faithful witness in today's diverse contexts? In
this course students explore evangelism biblically and theologically as a contextual phenomenon.
They gain insights into proclaiming the gospel holistically through deep listening and

compassionate dialogue and service. A variety of sociological and cultural lenses help students interpret audiences for the gospel. The course culminates in a creative project that invites students to articulate their own working theology of evangelism for a specific situation.

Learning Outcomes
1. Students will gain familiarity with the Bible's multi-dimensional treatment of evangelism and witness.
2. Students will reflect upon their own tradition's resources for evangelistic ministry.
3. Students will develop their ability to understand the complexity of evangelistic witness in today's post-Christian, pluralist, digital, and globalized contexts using sociological and cultural analysis, including reflecting on how Christians have understood the relationship between gospel and cultures.
4. Students will increase in their capacity to cultivate congregational cultures of faith-sharing, deep listening to neighbors, and holistic witness.

10. Foundations of Congregational and Community Care

Short Course Title: Congregational and Community Care (new title)
Longer Course Title: Foundations of Congregational and Community Care (new title)
Course Number: PC 2525
Course Credit: Full-course
Course Mode: Semester-long / hybrid (intensive) / online
Pre-requisite/program: none
Place within Curriculum: Requirement for MA (leadership) and MDiv CCC Concentration elective

Course Description
An investigation of the resources, methodologies, and approaches to pastoral care ministry on the basis of a biblical and theological understanding of God and human experience. Pastoral care issues are addressed in relationship to the multiplicity of contexts in which ministry occurs.

Learning Outcomes
1. To develop an approach to pastoral care that is attentive to the theological interpretation of human experience and that employs traditional resources for ministry, such as worship, prayer, scripture reading, and listening.
2. To develop a normative vision of pastoral care that integrates social scientific and theological resources.
3. To enhance basic competencies in listening, intervening, and interpreting a variety of common pastoral care encounters.
4. To appreciate the role of the entire faith community in the practice of care-giving, and to understand the role of primary pastoral care giver in fostering a community of care.
5. To explore the use of self as an instrument for giving care, and to encourage attentiveness to continuing self-care throughout one's professional life.

1

11. Care of Self, Care of Others: The Practice of Compassionate Communication

Short Course Title: Care of Self, Care of Others (new title)
Longer Course Title: Care of Self, Care of Others: The Practice of Compassionate
Communication (new title)
Course Number: PC 3525
Course Credit: Full-course
Course Mode: Semester-long / hybrid (intensive) / online
Pre-requisite/program: none
Place within Curriculum: Requirement for MA (leadership) and MDiv CCC Concentration
elective

Course Description
This course explores the role of compassionate communication in care of self and care of
others. It develops a spirituality of compassion and seeks to enhance competencies in
speaking honestly, listening with empathy, responding to criticism, staying in dialogue, and
dealing with guilt and grief. Experientially based; includes role plays, journaling, and small
group work.

Learning Outcomes
By the end of this course, students will:
1. Understand and practice with increasing competence the four basic skills of
    compassionate communication.
2. Gain skills in empathy, honesty, and self-empathy in response to criticism and conflict.
3. Explore the practice of compassionate communication in congregational impasses.
4. Increase their resources for self-care.

12. Singleness, Marriage, and Family Over the Lifecycle

Short Course Title: Singleness, Marriage, and Family
Longer Course Title: Singleness, Marriage, and Family Over the Lifecycle (new title)
Course Number: PC 3513
Course Credit: Full-course
Course Mode: Semester-long / hybrid (intensive) / online
Pre-requisite/program: none
Place within Curriculum: Requirement for MA (leadership) and MDiv CCC Concentration
elective

Course Description
We will analyze dynamic processes of family and couple relationships, such as love and
intimacy; communication; shame; power; family stress and coping. Family changes will also be
addressed, such as divorce, remarriage, and grief. Special attention will be given to the ways
couples and families interact around issues of sexuality and spirituality and overall well-being
throughout the lifecycle.

Learning Outcomes

After successfully completing the course, students should be able to:

1. Develop an approach towards moving through the life span that is consistent with a Christian interpretation of our human experience, specifically our belief in God's relentless efforts to call people of all ages into relationship.
2. Identify and analyze dynamic processes of family relationships from a systemic perspective.
3. Analyze the interaction of spirituality and sexuality as organizing influences within relationships, including for single persons.
4. Demonstrate awareness of the impact of these family dynamics for case-study and real-life relationships, including their own.
5. Demonstrate an understanding of a broad range of family structural and interactional patterns, including cultural, religious, and ethnic differences in families.
6. Identify effective pastoral care responses to a variety of common relational issues.
7. Interact with course material and one another in ways that demonstrate a non-anxious, reflective, dialogue-centered approach.

13. Cultivating Communities of Care

Short Course Title: Cultivating Communities of Care (new title)
Longer Course Title: Cultivating Communities of Care (new title)
Course Number: PC 4520
Course Credit: Full-course
Course Mode: Semester-long / hybrid (intensive) / online
Pre-requisite/program: none
Place within Curriculum: Requirement for MA (leadership) and MDiv CCC Concentration elective

Course Description

This course explores congregational care from the perspective of the ministry leader who is eager to cultivate an ecclesial identity of mutual care-giving through attention to and deep integration of Christian faith practices including discernment, healing, confession, reconciliation, and prayer. Special attention will be given to developing care-giving skills in the area of discerning and responding to needs in the community, and intercultural and multigenerational care.

Learning Outcomes

Make experiential connections with scholarly conversations about well-being, Christian practices, pastoral theology and the praxis of congregational leadership.
Explore the intersection between personal experience, cross-cultural competence, and Christian traditions and scriptures to discover possible roles for cultivating communal practices of care.
Utilize resources for identifying and critically engaging one's own competence as a leader cultivating communities of care.
Discern pressing care challenges faced by specific communities of faith and choose practices that can engage those challenges constructively.

1 Devise and design strategies of action to support inter-cultural care and multigenerational care
2 through Christian practices of discernment, healing, confession, reconciliation, and prayer.
3
4
5   **X. Electives in the New First Master's Degree Curricula**
6   Adopted May 29, 2013
7
8 **The Role of Electives**
9
10 In the new M.Div. and M.A. curricula, there will be an expanded and more significant role for
11 electives. First, there will be more electives. Whereas we currently allow students to take 4.5
12 elective courses in the M.Div. curriculum, in the new M.Div. curriculum students will have 12.0
13 electives. Second, the role that electives will play in student development will be more
14 important, because as students make their way through the curriculum, they will be accountable
15 to the learning outcomes that the faculty has adopted. The electives will play a crucial role in
16 this outcome-accountable curricular design.
17
18 **Proposing and Adopting New Electives**
19
20 The process of proposing and adopting electives for the new curriculum remain essentially the
21 same as it is currently.
22
23 For all courses except cross-divisional courses, the following three-step process shall be
24 followed.
25
26 First, when a faculty members desire to propose a new elective, they shall consult with the
27 appropriate division chair about the possible course and shall draft a proposed course name,
28 course description, and course outcomes. The division chair shall place the proposed course on
29 the agenda of the next division meeting.
30
31 Second, the division in which the faculty member or members teach shall vet the course in
32 relation to the curriculum's program learning outcomes and shall vote about whether to forward
33 the proposed course to the plenary faculty meeting. If it passes, the division chair shall forward
34 the course to the academic dean, who shall place the proposed course on the agenda of the next
35 faculty meeting.
36
37 Third, the faculty shall act on the proposed course at its next scheduled meeting. If the course
38 passes, the academic dean shall forward the course to the registrar, who shall give the course a
39 catalogue number and include the course in the academic catalogue.
40
41 For cross-divisional courses, the following four-step process shall be followed.
42
43 First, when faculty members desire to propose a new cross-divisional course, they shall consult
44 with the academic dean and their division chair(s) about the possible course and shall draft
45 proposed course name, course description, and course outcomes. The division chair(s) shall
46 place the proposed course on the agenda of the next division meeting(s).

1 Second, the division(s) in which the faculty member(s) teach shall vet the course in relation to
2 the curriculum's program learning outcomes and shall vote about whether to forward the
3 proposed course to the plenary faculty meeting. If it passes, the division chair(s) shall forward
4 the course to the academic dean, who shall place the proposed course on the agenda of the next
5 Educational Leadership Committee (hereafter, ELC) meeting.
6
7 Third, the ELC shall vet the course in relation to the curriculum's program learning outcomes
8 and shall vote about whether to forward the proposed course to the plenary faculty meeting. If it
9 passes, the academic dean shall place the proposed course on the agenda of the next faculty
10 meeting. (Steps two and three may happen concurrently.)
11
12 Fourth, the faculty shall act on the proposed course. If the course passes, the academic dean
13 shall forward the course to the registrar, who shall give the course a catalogue number and
14 include the course in the academic catalogue.
15
16 Normally, once a course is adopted by the faculty it shall remain as part of the course catalogue
17 for as long as the course is regularly offered, or until the faculty meeting in plenary votes to
18 discontinue a course. If a course is not offered for three years, the course shall be removed from
19 the course catalogue.
20
21 *Existing Courses in the New Curriculum*
22
23 Many existing courses will be brought forward into the new curriculum. The division chairs and
24 academic dean shall lead their respective divisions in the process to discerning which existing
25 courses to renew and which existing courses shall be removed from the new curricula. Prior to
26 the regular September 2013 faculty meeting, each division chair shall vet with members of their
27 division those existing courses that fall under the purview of their division. The academic dean
28 shall lead the ELC in vetting cross-divisional courses. If necessary, course titles and descriptions
29 shall be rewritten. Course outcomes shall be written for current courses that lack outcomes. The
30 faculty will act on existing courses at the September 2013 faculty meeting.
31
32 *The Role of Divisions in Planning the Offering of Electives*
33
34 One ramification of the expanded role of electives in the new curriculum is that it will be
35 necessary to plan carefully which courses are offered so that students have the proper menu of
36 courses from which to choose. The three faculty divisions serve as a venue for this course
37 planning. In order to do this, it is proposed that the divisions hold annual planning meetings,
38 during which they will plan *more than a year ahead* and decide which electives need to be
39 offered (and in which modes of delivery). For example, a division could meet in August 2013 to
40 plan which electives the division will offer during the 2014-2015 academic year. This planning
41 meeting would also provide a convenient venue for divisions to receive assessment data, upon
42 which they could deliberate as they plan future courses.
43
44 It is the responsibility of the Associate Dean for First Theological Degrees, along with the Office
45 of the Registrar, to work with the PCCC and the Division Chairs to ensure that the available

1   elective offerings of a given year balance instructor preference, academic workload, and student
2   needs.
3
4
5   **XI. Assessment**
6   Adopted May 29, 2013
7

8   In the new M.Div. and M.A. curricula, assessment will play an important role. Our accreditors
9   require assessment. As we implement an assessment process, the following goals and
10 instruments will facilitate the assessment of our first theological degrees programs and curricula.
11

12 Assessment and evaluation will enable Luther Seminary to know if it is living into its strategic
13 commitment to exist as a community of learning. As articulated in this plan, assessment and
14 evaluation are also the means by which Luther Seminary will:
15

16   •   **equip students** to self-reflect on their progress towards program-level student learning
17   outcomes (portfolio);
18   •   **demonstrate**, through direct and indirect means, **student learning** as measured against
19   student learning outcomes (portfolio, course evaluation and targeted coursework
20   sampling);
21   •   **ensure** the **quality of educational offerings** (questionnaires, course evaluations, and
22   outcomes assessment) and;
23   •   **pursue** ongoing **quality enhancement of programs** by providing better access to
24   assessment and evaluation data and facilitating conversations about this data within the
25   community.
26

27 According to ATS, "Assessment of student learning is the responsibility of the faculty" (ES
28 6.4.1). Though the administration – and particularly the Office of Academic Affairs – may help
29 to drive the assessment process, the work of gathering assessment data, analyzing this data, and
30 acting in ways that respond to assessment data is part of our collective vocation.
31 The assessment and evaluation plan rests on our ability to state clearly our curricular and
32 program learning outcomes; establish the means of assessing these outcomes; and create
33 channels for putting such assessment to work in student learning, quality assurance and quality
34 enhancement. Done properly, assessment lets us know when we are fulfilling our mission, and
35 can lead us into conversations about how to best serve the educational and formational needs of
36 our students.
37

38 **Instruments**
39 Assessment and evaluation shall make use of a number of instruments that would collect data
40 related to student learning, perceptions and experiences. In analyzing student learning, some of
41 these instruments collect indirect evidence (e.g., surveys which indicate students' perceived
42 performance) and some instruments collect direct evidence (e.g., examples of student work
43 which indicate the presence of learning).
44

45 The four main instruments that we shall use are:

1. **ATS Questionnaires** (ESQ/GSQ/AQ): A set of three questionnaires provided by ATS that are administered to students upon entering (Entering Student Questionnaire), graduation (Graduating Student Questionnaire) and after 5-years from graduation (Alumni Questionnaire)
2. **Course Evaluations**: A streamlined electronic evaluation of all courses that is used to both ascertain student satisfaction and student self-reporting of learning outcomes engagement
3. **E-Portfolio and/or capstone assignments**: An assessment strategy that enables students to critically reflect on their own learning progress and which provides the institution with direct evidence of learning as measured against program outcomes
4. **Targeted Coursework Sampling**: Termly benchmarking of student learning outcomes attainment through sampling of student work in no more than 6 courses per semester

1. ATS Questionnaires (ESQ/GSQ/AQ)

These three different questionnaires provide valuable information that can be used for multiple year assessment of the seminary and comparison with other participating ATS member schools through use of the Total School Profile and peer profiling (in this case peer profiling means other ELCA sister seminaries). The data are useful for institutional assessment, planning, marketing, and recruitment. Many of the reported items relate directly to the standards of the ATS Commission on Accrediting. All surveys collect information about students' financial well-being, job history, and persistent satisfaction with their seminary education. Data generated from responses are helpful to deans, development and alumni/ae offices, student services, and faculty.

2. Course Evaluations

It is our current policy to administer electronic Course Evaluations to students in all courses. Rather than assessing the instructor, the course evaluation gathers student perceptions of the entire course experience. These include questions related to:

- · 	Qs 1-5: Course administration
- · 	Qs 6-8: Student experience
- · 	Qs 9-11: Classroom, library and technology
- · 	Qs 12-20: Program-specific learning outcomes
- · 	Qs 20-30: Instructor-specified questions (optional)

Course evaluations provide the Seminary with important data related to student experience and support which can be used to diagnose issues related to the management of the learning environment, the offerings of student services, and the effectiveness of student learning. For the purpose of academic affairs, course evaluations provide us with course-by course indirect evidence of student attainment of program learning outcomes.

3. The Learning Leader (Course, Cohort Participation, and E-Portfolio Requirements)

Where the above quantitative instruments will help the seminary to evaluate our programs and gain indirect evidence of student learning, the portfolio assessment provides both direct evidence

of student learning measured against learning outcomes, and offers students the opportunity to
assess their own learning and formation over time.

The portfolio assessment offers students the opportunity to demonstrate to themselves and the
institution their vocational formational. Throughout their program of study, they will collect
artifacts that they believe demonstrate their engagement with each of the Student Learning
Outcomes (SLOs) of their program and concentration (if applicable). Because learning occurs in
a number of settings, they will be asked to collect two different sorts of artifacts.

One set of artifacts will be taken from their coursework: these could be papers written for
courses, audio recordings or videos of sermons developed as part of coursework, Christian
education materials that have been developed and delivered as part of a course (including
internship), or virtually anything else that was assigned for a particular course taken by students
during the academic year.

A second set of artifacts are 'co-curricular', which is to say, they will come from student
experiences outside of the classroom: these could be stories that they tell of encounters that they
have had with students, friends, or family, a bulletin from a chapel service that was particularly
impactful, a physical object that reminds students of an experience they had during the year, etc.

There are a number of ways that students can collect their artifacts (binders, folders, file boxes,
or even online through a GoogleSite). The construction of their portfolio matters less than the
way they organize their portfolio. Artifacts must be aligned with specific learning outcomes, and
it must be clear to students which of the artifacts are from curricular and co-curricular sources.
Because the portfolio is something that they'll maintain throughout the whole of their seminary
career, they'll add a new section to their portfolio at the end of each year. To help students
compare and contrast their artifacts over time, they'll want to organize the portfolio
chronologically.

Although the artifacts form the basis of the student's portfolio, the portfolio itself is not the
subject of assessment. What is assessed is the student's own reflection on the portfolio. In
addition to collecting the curricular and co-curricular artifacts for each of the Student Learning
Outcomes for their program, each year students will also write a short reflection piece on how
these artifacts relate to the Student Learning Outcomes. In these reflections, they'll be asked to
honestly consider the ways in which coursework or co-curricular experiences have supported
their development in the area specified by their learning outcome. These portfolio reflections
should be between 250-500 words in length for each learning outcome.

Assessment happens when students and their cohort group leaders honestly determine the degree
to which the student's experience and learning in the program has led them towards mastery in
these particular areas.

The course, *The Learning Leader - Part I* (.5 credit) introduces students to the concept of
vocational formation at Luther Seminary. This course also prepares and equips students for
constructing their portfolio and for continued participation in cohorts throughout their seminary
career. By registering for *The Learning Leader - Part II (.5 credit)*, students will be expected to

meet regularly with their cohort peers, attend "Cohort Day" as scheduled each semester, and
meet with the advisor for a portfolio review at regular intervals with a final review and approval
at graduation. The Learning Leader is only ever taken pass-marginal-fail. Students receive
credit for engaging in the Portfolio assessment, not for demonstrating mastery in all areas.

For institutional assessment purposes, the two numerical grades assigned to the portfolio (by the
group leader and the student respectively) will be collected as direct quantitative evidence of
student learning as measured against learning outcomes. The 250-word reflections themselves
will also serve as a collected resource of direct qualitative evidence of student learning, and
which may be used for assessment purposes to be determined at a later date. A sample rubric for
the portfolio assessment is included in Appendix II: Portfolio Rubric

4. Targeted Coursework Sampling

Sampling is the process of collecting direct evidence of student learning, taken from a targeted
selection of student coursework and measured against program learning outcomes. Each
semester, 1-2 courses from each division will be chosen in advance as the context of sampling of
course work. Each course will be assigned a program learning outcome, and the instructor of the
course will pick a single piece of coursework from their course that they determine as indicative
of the aims or competencies sought by the selected learning outcome. The instructor will then
determine what is an acceptable average grade for the assignment (across the entire course). This
target average will be the benchmark against which the actual assignment grade average will be
compared at the end of the course. Results of this sampling exercise will be collected in the
Program Learning Outcome Tracking Matrix and will be used as one indicator of student
program learning outcome engagement. This is not an assessment of the course or the instructor,
but an average indicator as drawn from direct evidence of student learning.

Data collected by these instruments will find a home in a number of contexts around the
seminary. The collection, analysis, and response to data will be indicative of an emerging
culture of assessment. Though assessment will help us to assure and enhance the quality of our
programs, the most important use of assessment will be by, for and with our students! This is
particularly the case through the use of the portfolio assessment, which will be used by students
to facilitate reflection on their own learning.

Note regarding Leadership Structure and Process

To provide a fertile context into which assessment data may be effectively put to use the
seminary will need to develop a committee structure – headed by the academic dean – which has
oversight of and management responsibility for the assessment and evaluation of First
Theological Degree Programs. The committee charged with this responsibility should include
stakeholders from faculty and staff. Committee members will be charged with the responsibility
of analyzing assessment data and making recommendations for action on data to the broader
seminary community.

1   The ELC is charged with developing this leadership structure and establishing a process for
2   regular and deliberate engagement with assessment data over the Summer of 2013. This
3   structure and process needs be voted on by the Faculty no later than December 2013.