



Lutheran School of
Theology *at* Chicago

LSTC Masters Programs Manual

MAM, MATS, & MDiv
2016–2017

The online Programs Manual and All-Students Handbook posted on LSTCNet (<http://lscnet.lstc.edu/ics>) will be updated as needed and are the official versions

The 2016–17 Masters Program Manual and the information it contains supersedes and replaces any earlier versions of the Manual

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Welcome from the Directors

Welcome to the 2016–17 academic year at LSTC! There are many resources to help you keep information about LSTC and your degree program at your fingertips.

- One is the LSTC All–Students Handbook 2016–17, which offers information that pertains to all students in all degree programs (e.g., offices and personnel, academic and financial policies and procedures, policies regarding conduct and student life).
- The 2016–18 LSTC Catalog contains the rationale and course requirements for the MAM, MATS, & MDiv curricula oriented to serving a public church, as well information about other degree programs, updated photos and information about the faculty, and a list of frequently–offered courses.
- A third resource is LSTCNet, where you will find information about registration, the latest course schedules and course profiles, tips about how to pay your student bill, and electronic copies of the All–Students Handbook & Programs Manuals, Catalog, ACTS courses, the LSTC Photo Directory, various kinds of student petitions, and other up–to–date materials.

This is the newly–revised Masters Programs Manual for MAM, MATS, & MDiv Students. It is particularly for you, and contains a wealth of information that pertains especially to your degree programs. Here you will find a description of the academic advising system and fuller information about academic emphases and concentrations, independent studies, the field education program, the diaconal ministry program, and the academic policies and procedures that are unique to the MAM, MATS, and MDiv programs (see the table of contents for a complete list of matters covered in this manual).

As your degree program directors, we pledge our support to you, standing behind and at times beside your academic advisors to help you navigate academic life at LSTC. Together with your academic advisors, we are eager to speak personally with you about challenges or questions that you may encounter as you seek to fulfill your degree requirements. With that said, we want you to have written information that helps you “take the helm” in planning your academic life as an adult learner, and we encourage you to look first at the resources LSTC has provided for you to help you get your questions addressed as promptly and helpfully as possible, knowing that if anything is unclear or needs further conversation your advisors are most willing to be in conversation with you, as are we if you and your advisor need more consultation.

Again, welcome (or welcome back!) to LSTC!

Kathleen D. (Kadi) Billman Director of the Master of Divinity Program

Jan Schnell Rippentrop Director of the Master of Arts, Theological Studies Program and the Master of Arts in Ministry Program

Section 1– Academic Information, Policies and Procedures

A. Introduction

This section of the Masters Programs Manual is oriented toward MAM, MATS, and MDiv students. The ThM, PhD, and DMin offices publish academic manuals specifically intended for students in those programs. This section of the Masters Programs Manual is a supplement to the current edition of the seminary catalog and presupposes the explanations and regulations contained in the catalog. Catalogs are provided to entering students and all other students who request one. Contact the Student Services office to request a catalog.

There are many persons who stand ready to assist students with matters that require consultation. For questions about the curriculum, the first contact is normally with one's academic advisor. If academic advisors are not sure of the answer, they will contact the Chair of the Division who would be most likely to know the answer. For example, if a question arises about requirements in Bible, the Chair of the Bible Division would be the next contact.

The Academic Cabinet, which bears responsibility for course planning and oversight of curricula, is composed of the Chairs of each Division, together with the Dean of Academic Affairs (hereafter "Academic Dean"), the Directors of the Masters Level Programs, the Director of Advanced Studies, and Associate Dean for Academic Programs.

The 2016–2017 Division Chairs, Program Directors, and Associate Dean are as follows:

- Dr. Ray Pickett Bible Division (Division I).
- Dr. Peter Vethanayagamony. Theology Division in which history, systematics, ethics, mission, and world religions departments are housed (Division II).
- Dr. Benjamin Stewart Ministry Division (Division III).
- Dr. Kadi Billman serves as Director of the MDiv Program & Associate Dean for Academic Programs.
- Prof. Jan Schnell Rippentrop serves as Director of the MAM and MATS Programs.
- Dr. Benjamin Stewart serves as Director of Advanced Studies.

B. Advisor-Advisee Relationship

The advisor-advisee relationship is an important part of the student's relationship to LSTC. The general goals of the advising process include:

- Developing a course of study that takes into account the student's educational and ministry goals, as well as prior educational and work experience;
- Reviewing progress and/or obstacles toward attaining the degree and evaluating personal and professional growth and development;
- Offering guidance and support, helping students integrate their reflections on courses, field studies, vocational interests, spiritual formation, and personal growth; and
- Working collaboratively with others who may play pivotal roles in a student's educational process depending on the advisee's program of studies (e.g., the Director of Field Education, the Coordinator for Candidacy, the director of an academic emphasis chosen by the advisee, the Pastor to the Community).

Students, as adult learners, are expected to take responsibility for maintaining contact with their advisor, initiating regular appointments prior to registration days and other meetings as necessary. Advisors, in their pastoral capacity, are expected to be attentive to the tenor of students' participation in classroom and community life and willing to follow up on questions and concerns expressed by their student advisees, faculty colleagues, or others.

Pivotal times in the advisor-advisee relationship include:

- An initial conversation, which is a time for deepening understanding of the student's background and goals; exploring the student's involvement in community life; reviewing language and writing recommendations, if any; and hearing any concerns that may have arisen;
- Consultations (in person and by email) in advance of/close to registration time, to review academic progress and consult about any concerns;
- The First Year Assessment;
- The Endorsement Interview for students in candidacy, at which the advisor participates as a supportive presence, knowledgeable about the student's development and academic work;
- The senior interview after internship or completion of field requirements for students preparing for rostered ministry in the ELCA, from which comes a report and recommendation for ministry.

i. Change of Advisors

Advisors are assigned to all entering students by the Associate Dean for Academic Programs, who works collaboratively with the Academic Dean and the Director of Admissions to match students with faculty members.

Although advisors are assigned to all students initially, each student is expected to arrive at a mutual decision with the faculty member as to whether this relationship should continue or whether the student feels a greater affinity to some other faculty member. Like each student, each faculty member is unique and has a particular style of advising that works well for many but not all students.

Faculty sabbaticals may also require temporary changes in advisor–advisee relationships. For the benefit of students and faculty members alike, a more or less equal distribution of advisees among the various faculty members is maintained, affected, in any given year, by sabbaticals and other leaves. This may limit the ability of a particular faculty member to accept new advisees at a particular time.

Students and advisors may request a change in the advising assignment by completing the “Petition for Change of Advisor” form found in the kiosk outside suite that houses the Academic Dean’s office and Registrar’s office. Advisees desiring to change advisors secure the signature of their current advisor as well as the consent of a faculty member to become the new advisor. The former advisor will be asked to provide the new advisor with pertinent information about the student’s situation. The completed form is submitted to Cheryl Hoth, Assistant to the Academic Dean, who shepherds the advisor/advisee database.

C. Faculty Availability: Supporting LSTC Students Academically, Emotionally, and Spiritually

Several people and processes are in place to support LSTC students in their academic studies, vocational discernment, and spiritual and mental health.

If you are struggling academically, concerned that you may have a learning disability, and/or need help deciding how to approach a professor to share a concern or ask for help, start with your academic advisor. Each faculty member cares deeply that students will thrive in their academic studies. Standing behind each advisor is a degree program director: Prof. Jan Rippentrop (MAM, MATS), Dr. Kadi Billman (Director of the MDiv Program), and Dr. Ben Stewart (ThM, PhD, DMin programs), who may be contacted if your advisor is away or if the difficulty involves your academic advisor. Supervising the entire academic program is the Academic Dean, Dr. Esther Menn. There are many sources of academic support, including the Language Resource and

Writing Center (Third Floor in center wing of LSTC) and the staff of JKM Library. Do not delay giving a “shout out” for help if you need it.

If you encounter academic difficulty or have made choices that require disciplinary action (e.g., plagiarism or problematic behavior that puts your student status in jeopardy), your degree program director, working directly with you, your advisor, and others involved, will initiate consultation with the Academic Dean, who leads in making decisions regarding disciplinary matters.

For spiritual and pastoral care, referral to a spiritual director, or conversations about the worship life of the community, please contact the Dean of the Chapel, Pastor Harvard Stephens. To access professional counseling and seminary financial assistance to help with counseling expenses, and to gain assistance with other matters (from proposing campus social activities to coping with conflicts on campus), contact the Dean of Student Services, Dr. Scott Chalmers. Their assistance with pastoral care and referrals is confidential.

All faculty members are expected to provide instructions about their office hours and about the best times to reach them. If faculty preferences are not clearly stated, it is appropriate to inquire how best to make contact. Email, voice mail, and campus mail are appropriate options for contacting faculty members to schedule an appointment.

D. Curricular Competencies

On the following pages the curricular competencies for each program are identified, providing guidelines that advisors will use in determining the progress of students through each program.

The competencies of each program in the revised curricula are closely related to the outcomes of each program in the former curricula. The changes in these competencies reflect the public church emphasis of the revised curriculum. The current competency rubrics are presented below in this Handbook. The outcomes rubrics for students completing the former curriculum may be found on LSTCNet under the Academics Tab, in the section labeled Program Manuals, pp. 8-12 of the 2014-15 Masters Program Manual.

i. Master of Divinity Competencies

	Learning Competencies	Beginning/Developing 1 2 3	Adequate/Good 4 5 6 Building on competencies at Beginning/Developing	Exemplary/Excellent 7 8 9 Building on competencies at Adequate/Good
1	<p>Personal and Spiritual Formation Conveying a developed sense of being a person created and called to live ethically in community. (ELCA) Conveying a developed sense of being created and called to give witness to Jesus Christ, Trinitarian faith, care for creation, and community with human neighbors.</p>	<ul style="list-style-type: none"> • Articulates basic understandings of the spiritual practices and theological accents of one’s religious heritage; • Describes ways these practices and theological accents shape own daily life and decisions. • Assesses own spiritual gifts and vulnerabilities. • Articulates a call to some form of ministerial leadership. • Makes connections between personal faith and public witness. 	<ul style="list-style-type: none"> • Interprets human life through the narratives and concepts of one’s religious heritage; • Evaluates strengths and limitations of one’s own spiritual experiences and practices, and faith heritage; • Accurately describes the spiritual experiences and practices, religious traditions and/or denominational frameworks shared by others; • Bears witness to God’s grace, justice, and mercy in one’s own life and the life of the world. 	<ul style="list-style-type: none"> • Provides guidance and support for communal participation in activities that renew relationships, justice, truth, and wholeness in local contexts; • Shows capacity to face challenges and bear suffering to accomplish goals; • Expresses gratitude for the gifts of life and joy in doing ministry; • Gives vibrant witness to God’s particular call to ministerial leadership; demonstrates commitment to doing justice, loving kindness, and walking humbly with God.
2	<p>Scripture Drawing the wisdom of our forebears in the faith in Scripture into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> • Conveys basic information about the Bible (composition, key figures and narratives, other genres of biblical literature). • Manifests growing ability to discuss the history of the Bible, its diverse genres and cultural contexts, and to make connections between biblical texts/contexts and contemporary challenges/contexts. 	<ul style="list-style-type: none"> • Communicates Bible content well and knowledgeably reflects on the various genres and variety of perspectives in the biblical canon. • Analyzes the text within its original context using research tools and different interpretive methods. • Relates biblical texts/contexts to contemporary challenges/contexts. 	<p>Draws on the meta-narrative of Scripture to:</p> <ul style="list-style-type: none"> • Shape the narratives of one’s own life and communities; • Express one’s faith in the language, imagery and narrative of biblical texts; • Creatively relate the history of the biblical worlds and the complexity of biblical texts and practices of the Christian faith to exigent questions

				and issues in contemporary contexts.
3	<p>History & Theology Drawing the wisdom of our forebears in the faith in history and theology into active engagement with emerging challenges</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity, as well as their social/ideological contexts. • (Candidates for ELCA endorsement): Articulates key tenets of Lutheran confessional heritage and their meaning for one’s life and the life of the world. • Locates and assesses classical and contemporary theological and historical resources. 	<ul style="list-style-type: none"> • Makes connections between the Christian tradition and contemporary knowledge and experience, and articulates these in coherent reflections and arguments. • Creates oral/written presentations that interpret the Christian heritage and its Lutheran expressions in ways responsible to their central texts. • Names criteria /norms used in own analysis and assessment. Connects past texts and contexts to present ones, and communicates results of historical and theological analysis. 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by:</p> <ul style="list-style-type: none"> • learning and teaching, • preaching and presiding, • caring and administering, • engaging in public witness <p>in ways that creatively relate the foundational theological texts, traditions and practices of the Christian faith to exigent questions and issues in contemporary contexts.</p>
4	<p>Ministry Arts and Public Leadership Oversight in and stewardship of communities that discern and develop the gifts of all people.</p>	<ul style="list-style-type: none"> • Demonstrates promise and initial proficiency in the core practices of the ministry of word and sacrament. • Demonstrates a beginning grasp of the interrelationship between the arts of ministry. • Has begun to sketch lines of connection between ministerial leadership, the Christian life, and God’s great work of bringing the world to abundant life. 	<ul style="list-style-type: none"> • Exhibits confidence/gracefulness in exercising ministry. • Articulates a sense of self as leader and demonstrates understanding of own strengths and limitations that is congruent with feedback from others. • Clearly articulates a personal and communal/ecclesial call to ministry and basic vision for ministry, informed by theological studies and vibrant personal faith. 	<ul style="list-style-type: none"> • Stewards the gifts and resources of the people of God in the service of the common good. • Articulates and models embodiment of the gospel in ways that are culturally sensitive, inclusive, and responsive to the personal and public dimensions of people’s sorrows and hopes. • Communicates deep sense of the ministerial or pastoral vocation to which one has been called to shepherd the souls in one’s care and to equip people to convey God’s great work in bringing the world to abundant life.
5	<p>Cultural Context Within and around each of these competencies, manifests the ability to</p>	<ul style="list-style-type: none"> • Shows beginning ability to “read” a neighborhood, build local relationships, and convey accurate understandings of the meanings and values others share. 	<ul style="list-style-type: none"> • Critically analyzes and assesses social locations and cultural/religious contexts. • Speaks theologically and pastorally 	<ul style="list-style-type: none"> • Stewards the gifts and resources of the people of God in the service of the common good. • Articulates and models faithful

<p>know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of one's own denomination and broadly cultural-historical traditions.</p>	<ul style="list-style-type: none"> • Demonstrates beginning ability to develop a pastoral/theological hermeneutic as a public theologian and leader through the use of resources of Christian/Lutheran traditions. • Able to develop and make progress on a plan to increase level of cultural competence using the Intercultural Development Plan as a guide. 	<p>about structural inequalities present in society.</p> <ul style="list-style-type: none"> • Strives to engage difference with understanding while persuasively presenting the Christian heritage in multi-religious contexts. • Discusses and assesses progress on the Intercultural Development Plan. 	<p>embodiment of the gospel in ways that are culturally sensitive and inclusive</p> <ul style="list-style-type: none"> • Understands, critically assesses, and adequately reconstructs contemporary and broadly cultural-historical traditions.
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ii. Learning Competency 4 by Ministry Areas

Students demonstrate leadership skills for service in the ministries of worship, preaching, outreach, pastoral care, and education.

		Beginning/Developing 1 2 3	Adequate/Good 4 5 6 Building on competencies developed in Beginning/Developing	Exemplary/Excellent 7 8 9 Building on competencies developed at Adequate/Good
1	Worship	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ability to use diverse denominational worship resources for planning worship. ✓ Ability to articulate some connections between the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence. ✓ Promise and initial proficiency in core practices of word and sacrament worship leadership. 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ability to use denominational resources for planning worship with confidence. ✓ Ability to articulate compelling connections between the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence. ✓ A confident/graceful disposition and a solid repertoire of skills for worship leadership. 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ability to employ denominational worship resources in lively, informed engagement with ecumenical partners, theological heritages, and diverse cultures. ✓ Ability to articulate (in academic and conversational discourse) profound connections between the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence. ✓ Depth and breadth of skill in the practices of worship leadership; ability to improvise wisely and gracefully within Lutheran/ecumenical patterns of worship; liturgical leadership that clearly serves and empowers the assembly for the life of the world
3	Leadership for Mission	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Beginning ability in initiating conversations with people and expressing genuine interest in their lives. ✓ Ability to show newcomers a warm welcome to church; is willing to visit inactive members. ✓ Beginning ability to articulate how their 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Genuine interest in others and capacity to listen and understand personal and interpersonal dynamics in their conversations. ✓ Ability to identify cultural and community dynamics as they impact the church and engage in dialog between church and culture 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Exceptional ability to engage others in significant conversations, particularly about their faith. ✓ An embodied graciousness in welcoming and including strangers; shows eagerness to visit with those who are estranged from or unfamiliar with the church.

		<p>faith formation influences their understanding of evangelism/mission.</p> <ul style="list-style-type: none"> ✓ A capacity to identify and understand their own vulnerabilities around interaction with the community. ✓ Ability to organize own life as a student to meet classroom and fieldwork tasks and manage own finances. 	<ul style="list-style-type: none"> ✓ Ability to articulate how their theological heritage informs their practice of evangelism, hospitality, outreach and mission. ✓ A capacity to understand varying levels of cultural interaction, a nuanced understanding of their own & other people's vulnerabilities, and an ability to help identify own plan for growth. ✓ Ability to discuss key issues in administration and finance of local churches/NPOs. 	<ul style="list-style-type: none"> ✓ Ability to articulate a compelling theology of evangelism, hospitality, mission and outreach, and is enriched by a commitment to hospitality and the diversity of their context. ✓ Exceptional ability to understand varying levels of cultural interaction, to identify other people's level of interaction and to help them identify a plan for growth. Ability to assist others to think strategically and to negotiate conflicts in life together.
4	Pastoral Care	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Beginning ability to listen for understanding and offer a ministry of grace-full presence with those in need of care; ability to distinguish own needs/views from needs/views of others. ✓ Ability to identify major life events and the sociocultural context(s) that have influenced own understanding of pastoral care. ✓ Beginning ability to articulate how religious heritage influences practices of pastoral care. ✓ Comfort with action/reflection processes; capacity to disclose vulnerabilities and learn from/give constructive feedback to others. 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ways of listening to lives/faith journeys of others which others describe as helpful; is perceived as trustworthy by others. ✓ Beginning ability to recognize relational, cultural and systemic dynamics in groups. ✓ Ability to articulate how theological heritage and faith deeply inform the practice of pastoral care. ✓ Skill in examining one's own and others' pastoral care ministry; ability to discern appropriate levels of disclosure. 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Empathic imagination and presence. Exemplary skill in describing and reflecting on ministry situations; is trusted as a skilled practitioner of pastoral care. ✓ Ability to initiate both collegial and helping relationships within and across diverse populations. ✓ Ability to integrate theological heritage/faith and the lived practices of ministry in a dynamic and reciprocal relationship. ✓ Skill in offering and receiving collegial encouragement and constructive feedback.
5	Education	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ability to use pedagogies imitated from one's own experience. ✓ Ability to describe a variety of learning styles and intelligences. ✓ Ability to select resources from religious, particularly denominational, publishers 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Ability to use a variety of pedagogies with significant skill. ✓ Ability to teach to a variety of learning styles and intelligences. ✓ Ability to navigate human, textual and internet networks and repositories to 	<p>Demonstrates:</p> <ul style="list-style-type: none"> ✓ Creativity and effectiveness in using a variety of pedagogical approaches. ✓ Ability to teach to a variety of learning styles and intelligences skillfully and spontaneously. ✓ Ability to navigate human, textual and

		<p>in a rudimentary gathering mode.</p> <ul style="list-style-type: none"> ✓ Ability to describe the influence of contextual factors on teaching and learning. ✓ Ability to articulate one's status and role as a teacher of the gospel. 	<p>find needed resources [teachers, curricular materials, spaces, etc.] and raise relevant questions regarding adequacy and authoritativeness.</p> <ul style="list-style-type: none"> ✓ Ability to adjust teaching to serve the needs of contextual factors. ✓ Ability to embody the status and role of a teacher of the gospel in a variety of venues and occasions. 	<p>internet networks and repositories to find, evaluate and use these resources in teaching and learning about the gospel.</p> <ul style="list-style-type: none"> ✓ Ability to assess and adjust teaching and learning to serve complex and evolving contexts ✓ Ability to convince all people to embody the status and role of a teacher of the gospel in a variety of venues and occasions.
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iii. Masters of Arts in Ministry Competencies

	Learning Competencies	Beginning/Developing 1 2 3	Adequate/Good 4 5 6 Building on competencies at Beginning/Developing	Exemplary/Excellent 7 8 9 Building on competencies at Adequate/Good
1	<p>Personal and Spiritual Formation Conveying a developed sense of being a person created and called to live ethically in community. (ELCA) Conveying a developed sense of being created, justified, sanctified, and called to manifest faith in loving service by giving witness to Jesus Christ and the Trinitarian faith, fostering community with human neighbors, and caring for creation.</p>	<ul style="list-style-type: none"> • Articulates basic understandings of the spiritual practices and theological accents of one's religious heritage; • Describes ways these practices and theological accents shape one's daily life and decisions; • Assesses one's spiritual gifts and vulnerabilities; • Articulates a call to some form of ministerial leadership; • Makes connections between personal faith and public witness. 	<ul style="list-style-type: none"> • Interprets human life through the narratives and concepts of one's religious heritage; • Evaluates strengths and limitations of one's own spiritual experiences and practices, and faith heritage; • Accurately describes the spiritual experiences and practices, religious traditions and/or denominational frameworks shared by others; • Bears witness to God's grace, justice, and mercy in one's own life and the life of the world. 	<ul style="list-style-type: none"> • Provides guidance and support for communal participation in activities that renew relationships, justice, truth, and wholeness in local contexts; • Shows capacity to face challenges and bear suffering to accomplish goals; • Expresses gratitude for the gifts of life and joy in doing ministry; • Gives vibrant witness to God's particular call to ministerial leadership; • Demonstrates commitment to sharing the gospel or other religious perspectives, doing justice, loving kindness, and walking humbly with God.
2	<p>Scripture Drawing the wisdom of the forebears in the faith in the Scriptures into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> • Conveys basic information about the Scriptures (composition, key figures and narratives, other genres of scriptural literature); • Manifests growing ability to discuss the history of the Scriptures, to recognize their diverse genres and cultural contexts, and to make connections between scriptural texts/contexts and contemporary challenges/contexts. 	<ul style="list-style-type: none"> • Communicates scriptural content well and knowledgeably reflects on the various genres and variety of perspectives in the Scriptures; • Analyzes the text within its original context using scholarly research tools and various interpretive methods; • Readily relates scriptural texts/contexts to contemporary challenges/contexts. 	<p>Draws on the meta-narrative of the Scriptures to:</p> <ul style="list-style-type: none"> • shape the narratives of one's own life and communities; • express one's religious convictions in the language, imagery, and narrative of scriptural texts; • creatively relate the history of the scriptural worlds and the complexity of scriptural texts and practices of

				particular religious traditions to exigent questions and issues in contemporary contexts.
3	<p>History & Theology Drawing the wisdom of the forebears in the faith in history and theology into active engagement with emerging challenges for the sake of transformational ministries of word and service in the church and the world.</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity or other religious traditions within their social/ideological contexts; • (Candidates for ELCA endorsement): Articulates key tenets of the Lutheran confessional heritage and their meaning for one's life and the life of the world; • Locates and assesses classical and contemporary theological and historical resources; • (Candidates for ELCA endorsement): Has a basic historical and theological understanding of the Diaconate. 	<ul style="list-style-type: none"> • Makes connections between the Christian or other religious traditions and contemporary knowledge and experience and articulates these in coherent reflections and arguments. • Creates oral and written presentations that interpret particular religious heritages in ways responsible to their central texts. • Names criteria /norms used in own analysis and assessment. Connects past texts and contexts to present ones and communicates results of historical and theological analysis; • (ELCA candidates): Is well-acquainted with the history and theological foundations of the Diaconate. 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by:</p> <ul style="list-style-type: none"> • (ELCA candidates) engaging in public witness of Christ and the gospel, • learning and teaching, • committing to a ministry of service in the church and the world, • caring and administering in ways that creatively relate the foundational theological texts, traditions and practices of the Christian faith or other faiths to exigent questions and issues in contemporary contexts.
4	<p>Ministry Arts and Public Leadership Oversight in and stewardship of communities that discern and develop the gifts of all people.</p>	<ul style="list-style-type: none"> • Demonstrates promise and initial proficiency in the core practices of the ministry of word and service; • Demonstrates a beginning grasp of the intersections of church and world and begins to envision a specific call to the ministry of word and service; • Has begun to sketch lines of connection between ministerial leadership, the life of faith, and God's great work of bringing the world to abundant life. 	<ul style="list-style-type: none"> • Exhibits confidence and gracefulness in exercising ministry; • Articulates a sense of self as leader and demonstrates understanding of own strengths and limitations that is congruent with feedback from others; • Clearly articulates a personal and communal/ecclesial call to ministry and a basic vision for ministry that is informed by theological study and a vibrant personal faith. 	<ul style="list-style-type: none"> • Stewards the gifts and resources of the people of God in the service of the common good; • Articulates and models embodiment of the gospel or other religious convictions in ways that are culturally sensitive, inclusive, and responsive to the personal and public dimensions of people's sorrows and hopes. • Communicates a deep sense of the vocation to care for God people and to equip them to participate in God's great work of bringing the

				<p>world to abundant life;</p> <ul style="list-style-type: none"> • Understands own call and ministerial gifts, manifests a commitment to lead a life of faithful service, and recognizes the importance of community and collegiality in public ministry.
5	<p>Cultural Context Within and around each of these competencies, manifests the ability to know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of one's own religious community and broadly cultural-historical traditions.</p>	<ul style="list-style-type: none"> • Shows beginning ability to “read” a neighborhood, build local relationships, and convey accurate understandings of the meanings and values others share; • Demonstrates beginning ability to develop a ministerial/theological hermeneutic as a public theologian and leader through the use of resources of Christian/Lutheran or other religious traditions; • Able to develop and make progress on a plan to increase level of cultural competence using the Intercultural Development Plan as a guide. 	<ul style="list-style-type: none"> • Critically analyzes and assesses social locations and cultural/religious contexts; • Speaks theologically and empathically about structural inequalities present in society and is attuned to the needs of those who are marginalized. • Strives to engage difference with understanding while persuasively presenting the Christian or another religious heritage in multi-religious contexts. • Discusses and assesses progress on the Intercultural Development Plan. 	<ul style="list-style-type: none"> • Stewards the gifts and resources of the people of God in the service of the common good; • Articulates and models faithful embodiment of the gospel or other religious traditions in ways that are culturally sensitive and inclusive; • Understands, critically assesses, and adequately reconstructs contemporary and broadly cultural-historical traditions; • Is able to identify ministerial opportunities that are on the boundaries between church and world, especially ministries affecting human need, and seeks to pursue those ministries in meaningful and relevant ways.

iv. Master of Arts Theological Studies Competencies

	Learning Competencies	Beginning/Developing 1 2 3	Adequate/Good 4 5 6 Building on competencies at Beginning/Developing	Exemplary/Excellent 7 8 9 Building on competencies at Adequate/Good
1	<p>Personal and Spiritual Formation Conveying a developed sense of being created and called to live ethically in community and to care for creation.</p>	<ul style="list-style-type: none"> Recognizes the need for care of self, others, and creation; Articulates basic understandings of the spiritual practices and theological accents of one's religious heritage; Describes ways these practices and theological accents shape one's daily life and decisions; Assesses one's spiritual gifts and vulnerabilities; Makes connections between religious commitments, public witness, and academic pursuits. 	<ul style="list-style-type: none"> Attends to care of self, others, and creation in a flexible, balanced manner; Interprets human life through the narratives and concepts of one's religious heritage; Evaluates strengths and limitations of one's own spiritual experiences and practices and one's faith heritage; Accurately describes the spiritual experiences and practices as well as religious traditions of others. 	<ul style="list-style-type: none"> Provides guidance and support for communal participation in activities that renew relationships and promote justice, truth, and wholeness in local contexts; Gives a clear account of the purposes, values, and convictions that are foundational for the academic study of theology; Demonstrates commitment to doing justice, loving kindness, and walking humbly with God when relating to other human beings and the rest of creation.
2	<p>Scripture Drawing the wisdom of the forebears in the faith in the Scriptures into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> Conveys basic information about the Scriptures (composition, key figures and narratives, other genres of scriptural literature); Manifests growing ability to discuss the history of the Scriptures, to recognize their diverse genres and cultural contexts, and to make connections between scriptural texts/contexts and contemporary challenges/contexts. 	<ul style="list-style-type: none"> Communicates scriptural content well and knowledgeably reflects on the various genres and variety of perspectives in the Scriptures; Analyzes the text within its original context using scholarly research tools and a variety of interpretive methods; Readily relates scriptural texts/contexts to contemporary challenges/contexts. 	<p>Draws on the meta-narrative of the Scriptures to:</p> <ul style="list-style-type: none"> shape the narratives of one's own life and communities; express one's religious convictions in the language, imagery and narrative of scriptural texts; creatively relate the history of the scriptural worlds and the complexity of scriptural texts and practices of particular religious traditions to exigent questions and issues in contemporary contexts.

3	<p>History & Theology Drawing the wisdom of the forebears in the faith in history and theology into active engagement with emerging challenges for the sake of scholarly endeavors in religious communities and beyond.</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity or other religious traditions within their social/ideological contexts; • Articulates key tenets of own theological and religious heritage; • Locates and assesses classical and contemporary theological and historical resources. 	<ul style="list-style-type: none"> • Makes connections between religious traditions and contemporary knowledge and experience and articulates these in coherent reflections and arguments; • Creates oral and written presentations that interpret particular religious heritages in their diverse expressions in ways responsible to their central texts; • Names criteria /norms used in own analysis and assessment. Connects past texts and contexts to present ones and communicates results of historical and theological analysis. 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by learning and teaching and by engaging in public witness in ways that creatively relate the foundational theological texts, traditions, and practices of particular religious traditions to exigent questions and issues in contemporary contexts.</p>
4	<p>Cultural Context Within and around each of these competencies, manifests the ability to know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of the Christian or another religious heritage and broadly cultural-historical traditions.</p>	<ul style="list-style-type: none"> • Shows beginning ability to “read” a neighborhood, build local relationships, and convey accurate understandings of the meanings and values others share; • Demonstrates beginning ability to develop a theological hermeneutic as a public theologian and leader through the use of resources of the diverse Christian or other religious traditions; • Able to develop and make progress on a plan to increase the level of cultural competence using the Intercultural Development Plan as a guide. 	<ul style="list-style-type: none"> • Critically analyzes and assesses social locations and cultural/religious contexts; • Speaks theologically about structural inequalities present in society; • Strives to engage difference with understanding while persuasively presenting the Christian or another religious heritage in multi-religious contexts; • Discusses and assesses progress on the Intercultural Development Plan 	<ul style="list-style-type: none"> • Stewards the gifts and resources of the people of God in the service of the common good; • Articulates and models faithful embodiment of the gospel or another religious tradition in ways that are culturally sensitive and inclusive; • Understands, critically assesses, and adequately reconstructs contemporary and broadly cultural-historical traditions.

E. Course Planning and Course Load

i. Course Planning

Students who began before Fall Semester 2014: A summary of course requirements and course descriptions for MATS, MAM, and MDiv students is contained in the 2012–2014 LSTC Catalog. Other resources for course planning are available at orientation and on the LSTC website (<http://www.lstc.edu>).

For ELCA students preparing for ordained ministry, there are several courses required before internship. A list of those courses is available from the Field Education Office.

Students who began Fall Semester 2014 or later: A summary of course requirements and course descriptions for MATS, MAM, and MDiv students is contained in the 2014–2016 LSTC Catalog. Other resources for course planning are available at orientation and on the LSTC website (<http://www.lstc.edu>).

Note: Faculty teaching schedules have to be planned well in advance, and not every class can be offered in every term.

Guidelines for Fulfilling Two Core Course Requirements with One Course

Students who began before Fall Semester 2014 may use an individual course to meet the expectations of and receive credit for two core requirements if the course, by design, fits the intent, the specified requirements, and the expectations of both core requirements as they are outlined in the 2012–2014 LSTC Catalog. The term for this is “dual core requirement credit.”

Guidelines for Dual Core Requirement Credit:

- The student shall submit a “Petition for Dual Core Requirement Credit,” obtainable from the Registrar, prior to the beginning of the course, requesting that the same course be used to fulfill two requirements. The petition shall include:
 - Identification of the two core requirements that the student hopes to fulfill;
 - A clear proposal by the student, in consultation with faculty who relate to each of the core areas identified, recommending substantive additional work, such as paper(s) and project(s), that the student will produce to fulfill the expectations of both area requirements;
 - A proposal regarding the assessment of the additional work for each requirement;

- The approval of:
 - The instructor(s)
 - The student's advisor
 - The chair(s) of the relevant Division(s)
 - The Dean/VPAA
 - The Degree Program Director
 - The Registrar
- The student's work will show an adequate understanding and fulfillment of the intent and expectations of both requirements as defined in the course catalog.
- For capstone courses intended to be taken during the last year of studies (e.g., Senior Interdisciplinary Seminar and Constructive Theology), linking these requirements with another curricular requirement should take place only during the final year of studies.
- Just one course credit will be given for fulfillment of two requirements (the student will be required to substitute and pay tuition for an extra elective).

ii. Course Load

MDiv students are expected to complete nine courses per year and only nine courses per year are eligible to be considered for financial aid. Frequently MDiv students take four courses each semester and a J-Term course. Students may also take advantage of the Maymester, a brief period post-graduation when a select number of intensive courses are offered. Thus students might choose to take, for example, four courses in the fall, one course in the J-Term, three courses in the spring, and one May intensive course, totaling nine courses. Students may take up to five courses per semester, provided that they have demonstrated strong academic work (3.0 GPA or higher) in their prior coursework. Taking five courses in one term is normally not recommended. Students planning to graduate in May are not permitted to take a Maymester course for credit toward graduation—all courses must be completed in advance of graduation.

Full-time MATS and MAM students take eight courses per academic year, either by taking four courses per semester or reducing the number of courses in one semester to three in order to take a course in the January term and/or May term. Students may take up to five courses per semester, provided that they have demonstrated solid academic work (3.0 GPA or higher) in their prior coursework. Taking five courses in one term is normally not recommended.

F. Advanced Standing and Transfer of Credits

i. Advanced Standing

According to ATS Standards, no advanced standing may be granted with credit unless the school is able to determine by appropriate written and/or oral examination that students have the knowledge, competencies, or skills that would normally be provided by the specific courses for which they have been admitted with advanced standing. Advanced standing with credit cannot be automatically granted on the basis of ministerial or life experience or the content of undergraduate work (ES.7.4.2, Degree Program Standards). Thus, students who desired advanced standing with credit must demonstrate competency through some form of examination or evaluation process.

ii. Transfer of Credits

The Degree Program Directors in consultation with Academic Dean have responsibility to review requests and render decisions about transfer credits. Courses completed at another ATS-accredited institution may transfer toward one of LSTC's first theological degree programs and be credited for up to two-thirds of the credits of the LSTC degree, according to the following additional criteria:

- Each course for which a student seeks transfer credit is demonstrably related in subject matter to the work required for the LSTC degree. Students will submit syllabi for courses they seek to transfer in order to help determine their transferability.
- Students have demonstrated success in the courses they wish to transfer. A grade of B or above is accepted as an adequate record of success.
- Before transfer credit is awarded for any course, an official transcript from the school where the course was taken must be submitted to LSTC. These transcripts are normally submitted to the Admissions Office at the time of admission.

Eligible courses for transfer need to have been completed within the last decade.

G. Transfer Between Degree Program; Shared Degree Program

i. The Integrity of Degree Programs

Certain courses are required for all the Masters level degree programs at LSTC. However, each degree program has its own distinctive purposes and curricular logic. Some examples:

- The two LSTC Master of Arts programs each share many similar course requirements, but one program is designed for students primarily interested in the academic study of theology (MATS) and the other is designed for students pursuing lay rostered ministry in the ELCA or specialized ministries in other faith traditions (MAM). Each program has a unique discipline and focus, although both share a strong foundational core.
- ELCA candidacy students entered (“entranced”) for theological studies choose the degree program that is best suited to their ministry goals. From time to time, students decide to alter their ministry plans, and sometimes this necessitates a change in degree programs. All ELCA candidates for rostered ministry undertake fieldwork and internships in order to develop competencies and to aid in formation for the particular ministry roster they wish to enter. However, a fieldwork or internship experience undertaken in preparation for one roster cannot be assumed to substitute for a fieldwork program that prepares one for another roster. Each road to rostered ministry has its own purposes and integrity.

These are examples to demonstrate the distinctiveness and integrity of the different degree programs students may pursue at the Masters level. In short, transfer is possible, but not every course or requirement completed in one academic program or candidacy process automatically transfers to another. According to ATS Standards, not more than half of the credits required for one completed degree program may be transferred to another degree program (ES.7.3.1).

Students considering a change in their degree program are advised to first contact their academic advisor and the director of the degree program into which they desire to transfer.

ii. Processes for Transfer

Transfers involve different processes, depending on the situation of the student. Step-by-step “do lists” are provided below for a number of situations.

Transfer from the MDiv to MAM or MATS Programs:

- After the initial consultation with your advisor and the degree program director, complete the “Petition for Change of Degree Program,” which requires the signatures of your academic advisor, degree program directors, the Director of Field Education, and (in the case of ELCA candidacy students) the Coordinator for Candidacy.
- If you are an ELCA candidate for ordination, attach a copy of the communication you sent to your candidacy committee that specifies whether you seek to (a) continue candidacy through completing the MAM program designed for candidates for lay rostered ministry, or (b) withdraw from candidacy. If you wish to continue in candidacy, documentation of support from the candidacy committee for this change is expected to accompany the Petition for Change of Degree Program. If you are withdrawing from candidacy, a copy of the email/letter communicating to the candidacy committee your decision to withdraw from candidacy and, if possible, the committee’s written response to your communication, will suffice.
- If the petition is approved, the Registrar will notify you and the Director of the MAM and MATS Programs will formally assign transfer credit.

Transfer from the MAM or MATS Program to the MDiv Program: Entranced or endorsed ELCA candidates for lay rostered ministry who seek to transfer into the MDiv—ELCA ordination track program:

- After the initial consultation with your advisor and the degree program director, complete the “Petition for Change of Degree Program,” which requires the signatures of your academic advisor, degree program directors, the Director of Field Education, and (in the case of ELCA candidacy students) the Coordinator for Candidacy.
- Attach to this petition notification of the candidacy committee’s support for this change.
- If the petition is approved, the Registrar will notify you and the Director of the MDiv Program will formally assign transfer credit.

Newly-entranced candidates for rostered ministry in the ELCA:

- After the initial consultation with your advisor and the degree program director, complete the “Petition for Change of Degree Program,” which requires the signatures of your academic advisor, degree program directors, the Director of Field Education, and (in the case of ELCA candidacy students) the Coordinator for Candidacy.
- Attach the notification of your candidacy committee’s positive entrance decision to the petition.
- If the petition is approved, the Registrar will notify you and the Director of the MDiv Program, who will formally evaluate your transcript and assign transfer credit.

Transfer from MAM or MATS program to the MDiv Program:

- Apply to the Admissions Office for admission to the MDiv Program.
- If accepted, the Admission Office will notify you and the Director of the MDiv Program, who will then formally evaluate your transcript to assign transfer credit to the MDiv Program.

ELCA candidates for rostered ministry who lose candidacy status through denial at the endorsement interview: Students admitted to an ELCA candidacy track degree program may no longer continue in that particular MDiv or MAM program track. Students who face this challenge will contact their degree program director, who will convene a consulting team that includes the academic advisor, degree program director, field education director, and candidacy coordinator, as well as any peer or faculty member (e.g., the pastor to the community) students desire to be with them to discuss options:

- Taking a leave of absence or withdrawing from seminary in good standing in order to address the committee’s concerns.
- Applying for transfer of degree program to the MATS program.
- Applying to the Admissions Office for admission to the MDiv Program.

ELCA candidates for rostered ministry who are postponed at entrance or endorsement: Students who face this challenge will contact their degree program director, who will convene a consulting team that includes the academic advisor, degree program director, field education director, and candidacy coordinator, as well as any peer or faculty member (e.g., the pastor to the community) students desire to be with them to discuss options. It is vital to engage in this consultation because continuing studies without the candidacy committee's support for this choice and a clear plan of action that involves the partnership of seminary and candidacy committee may work against students' hopes for a future positive entrance or endorsement decision by the candidacy committee.

ELCA candidates in good standing who choose to put candidacy on hold and wish to continue their studies: Students who want to make this decision will contact their degree program director, who will convene a consulting team that includes the academic advisor, degree program director, field education director, and candidacy coordinator, as well as any peer or faculty member (e.g., the pastor to the community) students desire to be with them to discuss options. It is vital to engage in this consultation because continuing studies without the candidacy committee's support for this choice and a clear plan of action that involves the partnership of seminary and candidacy committee may work against students' hopes for a future positive entrance or endorsement decision by the candidacy committee.

iii. Shared Credit in Degree Programs

Some students may consider earning two masters degrees while at LSTC. For example, students pursuing the MDiv degree might seek to enroll in the MATS in order to develop a much larger cadre of coursework in a particular area of interest (e.g., interfaith studies, religion and science, environmental ministry, Bible) in preparation for a possible advanced studies degree or specialized ministry. "Students may be either simultaneously or sequentially enrolled in two masters programs as long as each degree program has a clear integrity and meets the stated standards. The programs may in some instances use the same resources and be overlapping. The total time required will be determined by the demands of the two degrees combined but must conform to the stipulations on shared credit in degree programs in section ES.7.3.1" (ATS Standard ES.7.3.2). An example of shared credit in degree programs is the longstanding dual degree program that LSTC offers in partnership with the University of Chicago's School of Social Service Administration.

H. Teaching and Learning

i. Conduct

As the All-Students Handbook sets forth in more detail, instructors and students exercise mutual accountability in classroom teaching and learning. Practices of hospitality, mutual respect, confession, forgiveness, and reconciliation are an integral part of life together and impact the tone and conduct of life inside and outside the classroom.

LSTC expects of all its students conduct befitting ministerial leadership. Conduct unbecoming to a Christian may be grounds for dismissal from the seminary or may lead the faculty not to approve the granting of a degree.

ii. Course Requirements

Instructors will inform students of all course requirements, standards of assessment, and what can be expected in the way of feedback for students' work in writing, normally before the second week of the course. This is usually accomplished by the syllabus for the course which provides course rationale, outcomes/competencies, strategies, and assessments (ROSA). If occasion for complaints should arise in this connection, they should be taken up first with the instructor. Students are encouraged to contact the Degree Program Director if help or advice is needed in these matters. The Academic Dean is the final arbiter of academic complaints.

iii. Grading System

Grading Scale:

A+ or A	= 4.00	C+	= 2.25
A-	= 3.75	C	= 2.00
B+	= 3.25	C-	= 1.75
B	= 3.00	D	= 1.00
B-	= 2.75		

Courses must be passed with a grade of C- or better.

No student may graduate with a GPA of less than 2.0.

iv. Pass/Fail Option

Unless a student is on academic probation, an MATS, MAM, or MDiv student may request to be granted a Pass/Fail grade (P/F) instead of a letter grade in any course. Students who wish to be evaluated on this basis must go to the Registrar's office no later than the end of the second week of classes and record this decision in their registration file. The Registrar does not inform faculty members which students are taking their courses for grades and which are on a Pass/Fail basis. If a student has chosen the Pass/Fail option, the Registrar will automatically change the professor's grade into the appropriate Pass/Fail mark.

Some faculty members have chosen to offer a particular course on a Pass/Fail basis. Students participating in such a course may, if desired, communicate to the professor the request to receive a letter grade. It is best that such communications are made in writing no later than the second week of the semester.

P/F grades do not affect the grade point average, which is based on those courses in which the student has received a letter grade. Students contemplating study for a further degree may find it to their advantage in applying to graduate schools if they have taken most courses for a letter grade. All course grades turned in to the Registrar are final and cannot be changed unless there was an error in calculation.

v. Student Retention Profile

One of the purposes of theological education is to assist students to discern their calling to ministry. “Attrition” that is in the service of greater vocational clarity is not perceived as a negative result of the investment of time in the educational process. Each year LSTC publishes in its *Masters Programs Manual* a “Retention Profile of LSTC MDiv, MAM, and MATS Students,” containing statistics about students who begin and graduate from the MDiv, MAM, and MATS programs at LSTC. This report fulfills certain United States Department of Education requirements regarding the school’s participation in the Stafford Loan Program.

Retention Profile of LSTC MDiv, MAM and MATS Students

	2003	2004	2005	2006	2007	2008
Entering New Junior/ 1 st Year Students	55	40	57	64	52	58
Graduated within Four years	29	20	25	35	22	35
Graduated within five years or more	19	14	30	17	20	8
Transferred to Graduate from other institutions	2	0	0	1	0	0
Left program without graduating	5	6	2	11	10	15

I. Independent Studies, Theses, and Summative Evaluations

i. Independent Study

An independent study may be arranged between a student and a faculty member on any subject appropriate to the theological curriculum that is not dealt with in a regular course. The privilege of taking independent studies (reading courses) is reserved for students with a Grade Point Average of 3.0 or better.

Independent studies are not offered over material covered in the basic required courses. Students wishing to study these subjects outside the normal class framework should register for Credit by Examination.

Independent studies require exceptional initiative on the part of a student, who identifies and refines a subject of interest, develops a bibliography, has explored the biographical material on faculty available on the LSTC web site to identify faculty members whose areas of expertise coincide with the student’s interest, and can articulate the purpose of the study before seeking a faculty member’s support. In

essence, a student is engaged in designing a course for one person that meets the time requirements of a full semester course.

Forms for Independent Study proposals are available at the information center just outside the Academic Suite on the third floor and on the LSTC web site (www.lstc.edu). The form requires the student and faculty supervisor to state the ways they will work together (number of meeting times, etc.) and describe the product that will be received for evaluation. Once prepared and signed by the advisor and the faculty supervisor, the proposal is submitted for approval. Independent studies for MAM, MATS, and MDiv students are approved by the respective Program Directors.

Except by special permission, a student may not register for more than one independent study per semester and may not undertake another independent study in a subsequent semester if the work for the previous term's independent study remains incomplete.

There are two options for independent studies at LSTC:

Reading course. A reading course is an independent study in which the primary work is focused on reading and research, and normally culminates in a major paper. A reading course is planned in advance of the term for which it is registered, and a substantial bibliography, study plan, and agreement about the material that will be submitted for evaluation is required at registration. The course is undertaken for a specified time (usually one semester) for one course credit.

Field research course. With the assistance and supervision of a faculty instructor, a student (or group of students) may design a course that utilizes contact hours (gained from workshops, seminars, or other forms of experiential learning) in conjunction with reading and reflection over an extended period of time. For example, students may undertake to engage in pericope studies over an extended period of time, supplementing the contact hours gained from such language study with other exegetical workshops and a project or paper. Students interested in exploring the role of church music in theological expression and community life may seek to combine contact hours gained through participating in faculty/staff-supervised musical groups with reading or ministry practice with a particular form of music, culminating in a project or paper. Students interested in the relationship between theology and ethnography may desire a field research project in which some of the skills of ethnographic study (participant observation, field research notes/journals, interviews, cultural description and reflection) are practiced under faculty guidance and supervision. Only one course credit may be earned through pursuing Independent Study Option 2.

All such field research independent study courses, however they are designed, must have a faculty supervisor who is responsible for monitoring the construction of the initial proposal and for insuring that the student has completed sufficient hours (no fewer than 117 hours) of work for course credit. Unlike the reading course, the student works with the faculty supervisor until the faculty supervisor believes that the project is close to culmination, and the Independent Study form for Field Research is submitted during registration for the term in which the course will be completed.

ii. MDiv Thesis (*For MAM and MATS Theses, Summative Evaluations, see next sections*)

Master of Divinity students may write a thesis in fulfillment of curricular requirements under the following guidelines:

- The thesis will count as the equivalent of one elective.
- The topic of the thesis may be a specialized subject of research in any theological discipline or may have an interdisciplinary character.
- A thesis proposal is to be prepared and submitted on a form available for this purpose. This calls for a clear statement of the topic, the method of inquiry to be used, and the resources available.
- The advisor will normally serve as the student's principal source of advice and guidance concerning the thesis. With the advisor's approval, the student may select another faculty member to serve as thesis director or second reader and secures this person's consent to serve, with the advisor indicating whether or not he/she will serve as a second reader.
- The thesis must use scholarly methods of research and must measure up to acceptable standards of excellence.
- The expected length of the thesis cannot be stated precisely; however, it would normally approximate 30–40 typewritten pages.
- *A Manual for Writers of Term Papers, Theses and Dissertations*, by Kate L. Turabian (paperback, University of Chicago Press), or the *Chicago Manual of Style*, latest edition, is the authority on all questions of format and mechanical preparation of the thesis.

The following deadlines apply for the (optional) MDiv thesis:

October 14 – Proposal submitted to the student's faculty advisor, and, if determined after consultation with the advisor, another faculty member who will serve as thesis director or 2nd reader, on a form available from the Registrar's office.

February 24 – Preliminary copy of entire thesis submitted to advisor/thesis director (and 2nd reader, if any).

March 16 – Advisor/thesis director (and reader) returns thesis with any suggestions for improvement.

March 30 – Student submits final copy to advisor/thesis director (and reader, if any).

May – Commencement

iii. MATS and MAM Summative Evaluation

MATS and MAM students compose a Summative Evaluation. Successful completion of this paper is a prerequisite for graduation and will result in one course credit.

- During the spring semester of their first year of study (or while completing their eighth course), students, in consultation with their academic advisor and the Director of the MA Programs, choose a faculty supervisor and a topic for the Summative Evaluation. Students may also request other consultants and readers to assist them in their work.
- Specific guidelines for each project are determined in consultation with the advisor of the Summative Evaluation.
- Students register for the Summative Evaluation Seminar in the Fall Semester of their final year, using a form provided by the Registrar. They will receive grades for this course after the Summative Evaluation is written, usually in the Spring Semester.

Guidelines Specific to the MATS Summative Evaluation

MATS students fulfill the Summative Evaluation requirement by completing the Summative Evaluation Seminar and an academic paper of between 30 and 40 pages. The paper may be written in any academic field represented by the LSTC faculty. With the guidance of the seminar instructor and/or a faculty First Reader, students refine the topic, develop an appropriate bibliography and complete their research during the fall semester of the final year of study. Since the summative evaluation is a major research paper, the general scholarly expectations for a research paper are operative. Kate Turabian or the latest edition of the Chicago Manual of Style serve as resources for footnotes, bibliography, etc. The paper will be graded by the First Reader. A student may ask a faculty Second Reader to be involved in the Summative process, usually a consultant on a specific portion of the paper, or as a reader and responder to the final draft. The Director of the MA Programs may be consulted in the evaluative process.

Guidelines Specific to the MAM Summative Evaluation

MAM students may fulfill the Summative Evaluation in one of two ways:

- MAM students may research and write a 30–40 page academic paper. If selecting this option, the specific guidelines for the MATS Summative Evaluation apply; please read above.
- MAM students may compose a Ministry Project. The Ministry Project as Summative Evaluation may be fulfilled in one of two ways.
 - MAM students seeking rostering as Associates in Ministry and MAM ecumenical/interfaith students may write a 25 to 30–page paper demonstrating their ability to reflect on the relationship between theology and ministry practice in their chosen area of ministry specialization.
 - MAM students may research, design, implement, and reflect theologically on a project that supports the ministry of a congregation with whom the student is doing fieldwork. For MAM students seeking rostering who began their program in or before Fall 2016, the two-part Diaconal Ministry Project that is required by the ELCA (see section below on Word and Service Program) overlaps with the Summative Evaluation.

The following dates apply for the Summative Evaluation:

Fall Registration – Students register for the Summative Evaluation Seminar in the Fall Semester of their final year, using a form provided by the Registrar. They will receive grades for this course after the Summative Evaluation is written, usually in the Spring Semester.

September – Proposal submitted to the First Reader and, if applicable, to a Second Reader or other consultants. October 14 is the latest the proposal may be submitted.

End of January/early February – Preliminary copy of entire thesis submitted to the First Reader. February 24 is the latest the preliminary copy may be submitted.

2–3 weeks following student’s submission of the preliminary copy – First Reader returns paper/project with any suggestions for improvement. March 16 is the latest return for suggestions for improvement.

March – Student submits final copy to First Reader, Second Readers (if applicable), and Director of the MA Programs (or faculty member designated by the Director). March 30 is the latest the final copy may be submitted. The Director of MA Programs submits Summative Evaluations to the Assistant to the Dean for filing in student portfolios.

May – Commencement

J. Concentrations and Emphases

LSTC’s curriculum allows freedom and flexibility for students in MATS, MAM, and MDiv programs who desire to focus their study in areas of personal interest while preserving

a well-rounded program of theological study. An emphasis is more formalized and more structured than a concentration.

i. Concentrations

In many areas of interest (e.g., youth and family ministry, interfaith studies, culture-specific theology and ministries), there are ways to work with the LSTC curriculum to develop a particular concentration. With the resources and courses of eleven other Chicago-area seminaries in the ACTS consortium and January Term opportunities with several other ELCA seminaries, LSTC students are able to find the education they need for specific ministries. Concentrations should be determined with the help of one's advisor. MATS and MAM candidates may develop an area of concentration in any discipline represented by the LSTC faculty. The professor or professors in a specific field determine which courses are essential for a concentration in that field and identify pertinent related courses, usually six courses. At least four of these courses must be electives at the 400 level or above.

ii. Emphases

The LSTC faculty has approved a proposal from faculty colleague(s) for each curricular emphasis. Students who choose an emphasis will be supervised by faculty member(s) and will work with other interested peers in a more structured program of studies. Each emphasis delineates course requirements, field education/ practicum ideas, and optional features that will enhance the growth in perspective and competence of the student. A student's advisor can help students explore and settle on an emphasis, if appropriate. Here is an overview of current emphases:

- LSTC's curricular offerings in biblical studies provide unique opportunities for students who desire to do concentrated study in Bible from beginning to advanced levels.
- Four multicultural ministry emphases—Hispanic, African Descent, Asian, and American Indian/Alaska Native—prepare Masters students for ministry in specific cultural communities. Students are introduced to the whole range of the religious and theological experience related to a particular culture.
- LSTC is one of the leading seminaries in the United States for the study of religion and science and environmental ministry.
- An interfaith emphasis equips students who desire to develop knowledge about and skills for interfaith dialogue and relations. LSTC's special strength is Muslim Christian relations.
- LSTC's rich urban, multicultural environment makes it an ideal place to explore and gain skills for the practice of urban/metropolitan ministry.

a. Biblical Studies Emphasis

This curricular emphasis enables MDiv, MATS, and MAM students to acquire knowledge and expertise in biblical interpretation that goes beyond the basics of the core curriculum and aids the student to gain the confidence and discipline to make Bible study a lifelong activity.

i. Elements of the Biblical Studies Emphasis

The student may request one member of the Bible division as emphasis advisor. This academic emphasis includes the following elements:

- A meeting each semester with the Biblical Studies Emphasis covenant group.
- Three elective courses in Bible (either or both testaments) or in biblical languages.
- Regular participation in a pericope study or in courses using biblical languages.
- A field education component.
- A senior project with concluding evaluation.

MDiv students should elect this option no later than the fall semester of their middler year by filing out a Biblical Studies Emphasis application available at meetings of the Biblical Studies Emphasis covenant group. MATS and MAM students should elect this option by the end of their first year.

ii. Course Requirements for the Biblical Studies Emphasis

A minimum of three elective courses in either or both testaments or in biblical languages beyond the required courses, selected from the following categories:

- A Hebrew or Greek language course.
- An advanced exegetical course.
- An additional course among the biblical offerings at LSTC, ACTS, or the Divinity School at the University of Chicago.
- An independent study in a selected topic in biblical studies, including those not covered extensively in required courses, such as archaeology, feminist biblical interpretation, rhetorical criticism, etc.
- A travel seminar to the Holy Land offered through LSTC, CTU, or MTS.
- A doctoral biblical seminar (either testament) pending approval of the instructor.
- Another option, determined in consultation with the emphasis advisor, such as: attend a biblical conference (e.g., national or regional SBL, three sessions of CSBR) with subsequent evaluative report and discussion with emphasis advisor; participate in an archaeological dig at a biblical site; attend the summer session of the American School of Classical Studies in Athens; etc.

iii. Language Requirement for Biblical Studies Emphasis

Students must include study of Hebrew and Greek as part of their education at LSTC and participate regularly in one or both of the language practica on next Sunday's pericopes in Hebrew and Greek offered by the LSTC faculty, or make arrangements to employ Greek or Hebrew in one of their courses each semester.

iv. Field Education Project for Biblical Studies Emphasis

Complete one of the following options:

- Teach a Bible class at a Ministry in Context site.
- Offer a Bible studies series on internship.
- Serve as a teaching assistant for an LSTC faculty in Bible.
- Another option to be determined in consultation with the emphasis advisor.

v. Senior Project with Concluding Evaluation for Biblical Studies Emphasis

The student is to complete one of the following projects and meet with the emphasis advisor for a concluding evaluative discussion (*Note:* items 1–4 may be used to meet requirements in a course, subject to the approval of the professor):

- Lead a four-week Bible study program in a parish (with appropriate materials and evaluation).
- Prepare the syllabus and course materials for a four-week adult forum on a biblical topic or the parish.
- Keep an action/reflection log of biblical learnings during the program in a format agreed on with the emphasis advisor.
- Present a portfolio of exegetical/homiletical notes for a series of sermons.
- Write a major biblical paper for one course credit on an approved topic.
- Write a senior thesis on an approved topic under the appropriate faculty advisor (one course credit).

vi. Certification of Biblical Studies Emphasis

Upon completion of the requirements of this emphasis, a Certificate of Recognition will be awarded at the graduation ceremony in May and a statement will be noted on the transcript that the student has successfully completed the requirements for the emphasis.

vii. Coordinator of Biblical Studies Emphasis

For more information contact Dr. Klaus Peter Adam (kpadam@lstc.edu), Associate Professor of Old Testament, or Dr. Ray Pickett (rpickett@lstc.edu), Professor of New Testament.

b. Environmental Ministry Emphasis

i. Covenant Group Working with the Emphasis Director for Environmental Ministry

A covenant group will work with the emphasis director, meeting each semester to discuss environmental ministry and plan individual programs together in the larger context of a well-rounded program of education for congregational ministry. The covenant group participates in hands-on projects with LSTC's Green Zone to prepare for work in parish or community. This group provides students with the opportunity to share their experiences in the emphasis with the larger LSTC community.

MDiv students should elect this option no later than the fall semester of their middler year by filling out an Environmental Ministry Emphasis application available from the registrar. MATS and MAM students should elect this option by the end of their first year.

ii. Course Requirements for Environmental Ministry Emphasis

- Take one or more core courses from LSTC or ACTS schools, such as:
 - Environmental Public Ministry
 - The Future of Creation
 - Theology of Joseph Sittler
 - Ecological Hermeneutics (Bible)
 - Liturgy, Body and Ecology
 - Greening the Parish
 - Environmental Science and Social Policy for Church Leaders
- Write papers or do projects on environmental issues in three or more classes in the MDiv, MATS, or MAM program, potentially in any of the required courses as well as electives. Arrangements will be worked out between the student and individual faculty in conformity with the nature and goals of the course. (No more than two courses in any one division.)

iii. Field Work for Environmental Ministry Emphasis

Complete one or more of the following options:

- Urban CPE in Environmental Ministry.
- Internship half- or part-time in an Environmental Agency, the other portion in parish ministry.
- Internship Parish Project on Environmental Ministry.
- Project in Ministry in Context during one semester.
- Field placement for course credit under an agency supervisor and in consultation with Coordinator.

iv. Optional features for Environmental Ministry Emphasis

- Attend environmental conferences and workshops, excursions, retreats, etc.
- Take courses in environmental science at a university in Chicago for transfer to LSTC.
- Take courses at an offsite center, such as a rural ministry program.

v. Senior Project for Environmental Ministry Emphasis

Complete one of the following options:

- Write a senior thesis on environmental issue for one course credit.
- Write a senior paper or project for one course credit.
- Lead a conference or workshop.
- Develop a guidebook or educational materials for the parish.
- Other options may be considered in consultation with emphasis director.

vi. Certification

Upon completion of these requirements, a Certificate of Recognition will be awarded at graduation ceremony in May, and a statement will be noted on the transcript that she or he has successfully completed the requirements for the emphasis.

vii. Coordinator of Environmental Ministry Emphasis

For more information contact, Dr. Ben Stewart (bstewart@lstc.edu) or Dr. Barbara Rossing (brossing@lstc.edu).

c. Interfaith Emphasis

This curricular emphasis enables MDiv, MAM, and MATS students to acquire knowledge and expertise in at least one religious tradition besides their own. It has been designed to equip students to participate in respectful dialogue with people of other faiths and to engage constructively others in religiously diverse communities. The Interfaith Emphasis provides a structure within which students develop their ability to articulate their own faith commitments and engage in theological reflection with members of other faith traditions. Students may request the Director of the Interfaith Emphasis or another member of the faculty involved in interfaith work to serve as their emphasis advisor.

The Interfaith Emphasis is recommended for both Christian and non-Christian students interested in world religions and inter-religious dialogue. For non-Christian students the basic requirements of the MDiv, MAM, and MATS programs at LSTC provide a broad exposure to the Christian faith, while the special components of the Interfaith Emphasis further broaden knowledge and experience in other religious traditions and interfaith encounter.

MDiv students should declare their intention to complete the Interfaith Emphasis no later than the fall semester of their middler year by (a) contacting the director of the Interfaith Emphasis and (b) filing an application with the Registrar's office. MATS and MAM students should declare their intention by their second semester of study.

i. Components of the Interfaith Emphasis

- Meeting each semester with the Interfaith Emphasis group.
- Three or preferably more elective classes in world religions and interfaith encounter.
- At least one additional "interfaith activity option" (to be explained below).
- Senior project with final structured conversation.

ii. Interfaith Emphasis Group

At least once each semester, students in the Interfaith Emphasis meet with the director of the Interfaith Emphasis and other participating faculty members. At this meeting, students in the emphasis become acquainted with each other and learn about each other's interests and activities. These meetings may feature presentations and discussions by faculty and students on topics of interest. A review of the requirements of the Interfaith Emphasis and opportunities for current and potential students is a regular part of each meeting.

iii. Course Requirements for Interfaith Emphasis

Students in the Interfaith Emphasis are required to take at least three elective courses in world religions and interfaith dialogue beyond the area requirement in World Religions. In selecting these courses, the following considerations may be helpful:

- Students may elect to have a concentration in a particular area, such as Islam and Muslim–Christian relations or Judaism and Jewish–Christian relations, or they may develop a broad working knowledge of more than one world religion.
- Students should aim for an exposure to a variety of disciplines and subject areas, through courses in sacred texts, religious history, comparative religion, and contemporary religious communities.
- Students are encouraged to take at least one course in world religions or interfaith encounter at another ACTS school, to take advantage of excellent offerings within the consortium.
- Additional courses in languages that would support a particular concentration (such as Arabic or Modern Hebrew) are strongly recommended.
- Students are encouraged to discuss their choice of courses for the Interfaith Emphasis with the director of the Interfaith Emphasis or their academic advisor.

iv. Interfaith Activity Option for Interfaith Emphasis

Students in the Interfaith Emphasis fulfill at least one additional interfaith activity option, in consultation with the director of the Interfaith Emphasis or their academic advisor. This requirement is quite flexible, allowing for exploration of areas of interest and development of special expertise. Examples of ways to fulfill the interfaith activity option include:

- An approved travel/study program with an interfaith component.
- A project in interfaith relations during Ministry in Context or Internship.
- Regular participation in student initiatives in interfaith.
- Attendance at an interfaith conference, or major academic conference, with subsequent evaluative report and discussion with the director of the Interfaith Emphasis or the academic advisor.
- Visiting a number of Chicago–area places of worship and communities of faith, or some sort of practical involvement with a particular faith community.
- Other options as designed by the student in consultation with the director of the Interfaith Emphasis or academic advisor.
- Help in running one of the projects/conferences organized by the Center of Christian–Muslim Engagement for Peace and Justice.
- Students are urged to take advantage of the great variety of lectures and events related to interfaith matters taking place nearby, including lecture series at the University of Chicago and other local educational institutions, the LRWC Global Conversations, etc.

v. Senior Project for Interfaith Emphasis

The Senior Project may be completed in a number of ways during the final year at LSTC, including:

- A senior thesis, paper or project (for one course credit) on some aspect of interfaith relations. For MATS or MAM students, this may be the final academic paper taken as an Independent Study for the “summative evaluation.”
- Major paper incorporating interfaith perspectives for a seminary course in some other field (with prior approval from the course instructor).
- Developing a guidebook or educational materials on world religions or interfaith relations for the parish or other audience.
- Running a conference, workshop, or educational series on world religions or interfaith relations.

vi. Final Structured Conversation for Interfaith Emphasis

Upon completion of all the requirements of the Interfaith Emphasis, students meet with two faculty members, including the director of the Interfaith Emphasis and/or academic advisor, for a final structured conversation. Successful completion of the Interfaith Emphasis is announced at Commencement and recorded on the student’s transcript.

vii. Coordinator of Interfaith Emphasis

For more information contact Dr. Mark Swanson (mswanson@lstc.edu).

d. Multicultural Ministry Emphasis

Multiculturalism is one of the outstanding marks by which LSTC is identified and recognized. "Multicultural" means that we acknowledge and celebrate the different values and standards of acceptability, the spoken and unspoken language, the wisdom and the mores originating in the cultures in which our students have been formed. In order for students to be prepared to be pastors to the whole church, to serve God's multiplicity of cultures, LSTC offers each student the opportunity to learn about a particular cultural revelation of God's grace and how humans in that culture have responded to God's grace. In our Multicultural Ministry Emphases, students learn about expressions of piety practiced and valued in other cultures. Students are urged to celebrate and share these multicultural expressions of piety in a reciprocal fashion, demonstrating our unity in diversity.

At the present time LSTC offers, through the PMC, four cultural emphases, in addition to the traditional Euro-American one: the Latino/a Ministry Emphasis, the African Descent Ministry Emphasis, the Asian Ministry Emphasis, and the American Indian/Alaska Native Ministry Emphasis. Their respective descriptions follow.

1. Hispanic Emphasis

i. Course Requirements for Hispanic Emphasis

- Two or more courses in the following areas from LSTC, ACTS, Lutheran Affiliate Seminaries, or equivalent from another accredited institution in the United States.
 - OT/NT
 - Hispanic/Latino/a History
 - Hispanic/Latino/a Theology
 - Pedagogy/Methodology with Latin American or Hispanic/Latino/a emphasis
 - Immersion/Urban Class with emphasis in Hispanic/Latino/a ministry
- One or more courses taken at the Hispanic Summer Program.
- If the student has taken courses in Spanish from an institution of higher learning; the academic record of the student will be reviewed by the director to recommend if an equivalent for this three-course requirement can be granted.

ii. Field Education/Practicum Requirements for Hispanic Emphasis

Two or more of the following Field Education opportunities or equivalent:

- Urban CPE Site that has a Hispanic/Latino/a community.
- Ministry in Context and/or Internship/Residency.
- Immersion experience in a Latino/a/Latina American context.
- Independent Study with a strong practical component.

iii. Optional Features for Hispanic Emphasis

- Attend Hispanic/Latino/a conferences, workshops, excursions, or retreats.
- Take courses in offsite center, such as the Austin ministry program.
- Do an intensive language residency in a semester or J-Term.

iv. Language Requirements for Hispanic Emphasis

- Verbal proficiency (minimum) in Spanish and English languages established by a faculty of LSTC competent in this area, the Language Resource and Writing Center, or equivalent.
- Verbal, written & cultural proficiency preferred in Spanish and English established as above.

v. Advising Staff for Hispanic Emphasis

Coordinator: Dr. Cheryl S. Pero, Director of the Pero Multicultural Center (PMC).

Faculty: Dr. José Rodríguez or other faculty/mentor competent in this area, identified by the Director of the Multicultural Center.

vi. Summative Evaluation for Hispanic Emphasis

The student will write a 10 page (double spaced) integration paper that will be submitted to the Director of the Multicultural Center no later than the 15th of April of the year of the student's graduation from his or her program of studies. Instructions on writing this integration paper will be given by the Director of the Multicultural Center. The paper will be reviewed with the student by the Director of the Center and another faculty member competent in this area of studies. Upon the successful completion of all the above stated requirements, the student will be awarded a certificate of recognition at the graduation ceremony stating that he or she met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

2. African Decent Emphasis

i. Course Requirements for African Descent Emphasis

Two or more elective courses in the following areas from LSTC, ACTS, Lutheran affiliate seminaries, and organizations like the Seminary Consortium for Urban Pastoral Education (SCUPE www.scupe.org).

- OT/NT
- African Descent History
- The Theology and Ethics of James H. Cone
- Womanist Theology
- Pedagogy/Methodology with African Descent Emphasis
- The Theology of Martin Luther King, Jr.
- Ethics and Politics of the African American Community
- Black Theology/Womanist Theology
- Black Woman Faith Stories
- Introduction to Pastoral Care

ii. Field Education/Practicum Requirements for African Descent Emphasis

Two or more of the following Field Education opportunities or equivalent:

- Urban CPE Site in an African Descent community.
- Ministry in Context and/or Internship in an African Descent ELCA congregation.
- Independent Study in African Descent context.

iii. Optional features for African Descent Emphasis

- Attend African Descent conferences (e.g., Samuel DeWitt Proctor Conference, etc.), workshops, excursions, or retreats.
- Take courses in offsite centers such as the Interdenominational Theological Center (Atlanta).

iv. Advising Staff for African Descent Emphasis

Coordinator: Dr. Cheryl S. Pero, Director of the Pero Multicultural Center (PMC).

Faculty: Dr. Richard Perry, Dr. Linda Thomas, and/or faculty/mentor competent in this area, identified by the Director of the Multicultural Center.

v. Summative Evaluation for African Descent Emphasis

The student will write a 10 page (double spaced) integration paper that will be submitted to the director of the Multicultural Center no later than the 15th of April of the year of the student's graduation from his or her program of studies. Instructions on writing this integration paper will be given by the Director of the Multicultural Center. The paper will be reviewed with the student by the Director of the Center and another faculty member competent in this area of studies. Upon the successful completion of all the above stated requirements, the student will be awarded a certificate of recognition at the graduation ceremony stating that he or she met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

3. Asian Emphasis

i. Course Requirements for Asian Emphasis

Two or more elective courses in the following areas from LSTC, ACTS, Lutheran affiliate seminaries and organizations like the Seminary Consortium for Urban Pastoral Education (SCUPE www.scupe.org).

- OT/NT
- Lutheran Confessions from an Asian Perspective
- Asian Theology or Lutheranism in Asia
- History of the Asian Diaspora in the US
- History of Christianity in Asia

ii. Field Education/Practicum Requirements for Asian Emphasis

Two or more of the following Field Education opportunities or equivalent.

- Urban CPE in Asian American community.
- Ministry in Context and/or Internship in an Asian American ELCA Congregation.
- Independent Study in Asian American context.

iii. Other requirements for Asian Emphasis

- Attend Biennial Assembly of the Asian Lutheran Association.
- Attend Asian American conferences (e.g., Asian Lutheran International Conference), workshops, excursions, & retreats.

iv. Optional Features for Asian Emphasis

- Study of an Asian language is encouraged, but not required.

v. Advising Staff for Asian Emphasis

Coordinator: Dr. Cheryl S. Pero, Director of the Pero Multicultural Center (PMC)

Faculty: Dr. Peter Vethanayagamony or other faculty/mentor competent in this area, identified by the Director of the Multicultural Center.

vi. Summative Evaluation for Asian Emphasis

The student will write a 10 page (double spaced) integration paper that will be submitted to the Director of the Multicultural Center no later than the 15th of April of the year of the student's graduation from his or her program of studies. Instructions on writing this integration paper will be given by the Director of the Multicultural Center. The paper will be reviewed with the student by the Director of the Center and another faculty member competent in this area of studies. Upon the successful completion of all the above stated requirements, the student will be awarded a certificate of recognition at the graduation ceremony stating that he or she met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

4. American Indian/Alaska Native Emphasis

i. Course Requirements for American Indian/Alaska Native Emphasis

Two or more courses in the following areas from LSTC, ACTS, Lutheran Affiliate Seminaries or equivalent:

- The Philosophy and Theology of Vine Deloria, Jr.
- Indigenous Methodologies and Pedagogies
- Survey of the Native American school of thought (Mathews, Deloria, Vizenor, Tinker, Warrior, Weaver, Allen, Smith, et. al.)
- Historical overview of the Christian Church in native contexts
- The corrective history of the White conquest of Native peoples
- Native American Biblical interpretation
- Pastoral Theology and Practice for Native contexts
- The History of Native American Religious Traditions (ACTS, CTS)
- The Spirituality of Lakota-Christian Dialogue (ACTS, CTU)

ii. Field Education/Practicum Requirements for American Indian/Alaska Native Emphasis

One or more experiences in each of the following Field Education categories or equivalent:

- Community Service:
 - Volunteer 3-4 hours/week at the Kateri Center of Chicago for one academic year.
 - Volunteer 3-4 hours/week at an American Indian organization for one academic year (e.g., Chicago American Indian Center, California Indian Manpower Consortium, American Indian Association of Illinois, et. al.).
- Cultural Immersion:
 - Internship in an American Indian or Alaska Native ELCA ministry
 - CPE site in an institution that serves a predominantly AIAN population
 - Immersion experience of at least one week's duration in an AIAN (e.g., seminary-sponsored trip to reservation community; Lutheran Lakota Shared Ministry, SD; Our Saviour's LC, Rocky Boy's I.R.; Oaks Indian Center/Eben Ezer LC, Oaks OK; Navajo Evangelical Lutheran Mission, AZ).

iii. Optional Features for American Indian/Alaska Native Emphasis

- Attend an American Indian/Alaska Native Lutheran Association Assembly.
- Participate twice each year in a Native American Pow-Wow.

iv. Advising Staff for American Indian/Alaska Native Emphasis

Coordinator: Dr. Cheryl S. Pero, Director of the Pero Multicultural Center (PMC).

Faculty: Rev. Gordon Straw or faculty/mentor competent in this area identified by the Director of the PMC.

v. Summative Evaluation for American Indian/Alaska Native Emphasis

The student will write a 10-page long (double spaced) integration paper that will be submitted to the Director of the PMC no later than the 15th of April of the year of the student's graduation from his or her program of studies. Instructions on writing this integration paper will be given by the director of the PMC. The paper will be reviewed with the student by the Director of the Center and another faculty member competent in this area of studies. Upon the successful completion of all the above stated requirements, the student will be awarded a certificate of recognition at the graduation ceremony stating that he or she has met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of the emphasis.

e. Religion and Science Emphasis

This curricular emphasis enables MDiv, MATS, and MAM students to acquire knowledge and expertise in the field of religion-and-science. It will help students to establish competency in various aspects of the dialogue between theology and science. It will equip students to participate in public dialogue about the significance and impact of science, technology and religion on their own society as well as in a global perspective.

i. Goals of the Religion and Science Emphasis

- To gain knowledge about the history and the current status of the relationship between science and religion with special emphasis on Christian theology.
- To gain knowledge about scientific methodology and scientific theories.
- To gain knowledge about basic concepts and methods of dialogue and the ability to use them in scholarly and popular communication.
- To understand the dynamics and correlation between scientific and religious literacy.
- To grow in personal integration of faith in knowledge and the knowledge of faith and their common responsibility for the world.
- To develop skills to make this a field of life-long learning.

ii. General Expectations for Religion and Science Emphasis

- MDiv students should elect this option no later than the fall semester of their middler year by (1) contacting the emphasis coordinator and (2) filing the proper application with the Registrar's office. MATS and MAM students should elect this option by the end of their first semester.
- Regular participation is expected in religion and science activities offered by ZCRS or comparable institutions, including one meeting per semester with the coordinator and students in the emphasis.
- In light of varying levels of background knowledge in science and theology, students are encouraged to plan their studies individually with their advisor. The following five themes serve as guidelines for the planning process: science literacy, theological literacy, philosophical knowledge, ethical knowledge, and dialogue in religion and science.
- A senior project with concluding evaluation is expected.
- There is great flexibility in the emphasis for interested students to develop a program designed especially for their backgrounds, needs, and interests.

iii. Course Requirements for Religion and Science Emphasis

- The Epic of Creation or Future of Creation;
- At least one advanced seminar in religion and science;
- One advanced course in theology pending approval of the instructor;
- Write papers or do projects on religion-and-science issues in two or more classes in the MDiv, MATS, or MAM program, in any of the required courses as well as electives. Arrangements will be worked out between the student and individual professor in conformity with the nature and goals of the course. (No more than two courses in any one division.)
- Students are encouraged to take advantage of course offerings relevant to their emphasis at ACTS schools and at the University of Chicago.

iv. Field Study Component for Religion and Science Emphasis

One or more of the following options:

- Active participation in a science-and-religion conference;
- Conduct a series of adult forums on religion-and-science;
- For students with backgrounds in theology and philosophy, a practicum in a laboratory (or equivalent) for a minimum of 40 hours.

v. Senior Project with Concluding Evaluation for Religion and Science Emphasis

The student is to complete a senior project for course credit (thesis or paper) in accordance with the guidelines established by the Lutheran School of Theology at Chicago. Other options may be considered in consultation with the coordinator of the emphasis. A concluding evaluation is aimed at helping students to integrate the experiences from different components of their program as well as reflecting on their vocational direction.

vi. Certification for Religion and Science Emphasis

Upon completion of the program, the student will receive a letter of recognition and a statement on the transcript that she or he has successfully completed the requirements for the Religion and Science Emphasis.

vii. Coordinator of Religion and Science Emphasis

For more information contact Dr. Lea F. Schweitz (lschweitz@lstc.edu), Associate Professor of Systematic Theology/Religion and Science and Director of the Zygon Center for Religion and Science.

f. Urban/Metropolitan Ministry Emphasis

i. Purposes of the Urban/Metropolitan Ministry Emphasis

- To convey an understanding of the social, religious, structural, economic, and political dimensions of urban life today for all students at LSTC.
- To develop a cadre of intentionally prepared rostered persons for urban/metropolitan ministry in the ELCA.
- To assist students in developing skills for urban/metropolitan ministry in such areas as: social analysis, worship, evangelism, stewardship, teaching, pastoral care, preaching, community organizing, managing a small congregation, developing ministry opportunities, building relationships with community organizations and agencies, leadership styles, urban and suburban partnerships, various models of urban ministry, and self/family care.
- To provide interested laypersons an opportunity to engage in theological reflection on urban/metropolitan ministry.
- To work with the ELCA and other partners in providing continuing education in the area of urban/metropolitan ministry.

ii. Courses and Other Options for the Urban/Metropolitan Ministry Emphasis

Students participating in this emphasis are strongly encouraged to take at least four elective courses with an urban emphasis. These courses should include the following dimensions: theology of urban ministry, ministering in an urban congregation, urban systems, leadership for public life, and faith-based or congregational-based community organizing. In order to foster the development of ecumenical relationships, students are encouraged to take two of these courses in other ACTS schools.

In addition to the four elective courses, there are many options for gaining competencies in urban/metropolitan ministry. These may include:

- A senior thesis or summative evaluation that makes a contribution toward strengthening congregational ministry in the urban/metropolitan context.
- A project related to some aspect of ministry in an urban/metropolitan context.
- A year-long (September to May with the exception of the January Term) adult forum on urban/metropolitan ministry.
- An independent study on a particular issue and its relationship to urban/metropolitan congregations.
- Papers/projects on urban/metropolitan ministry in three or more classes.
- Participation in special workshop opportunities in areas like conflict management, youth, health care, older persons, or gay, lesbian, bisexual, transgender & queer (GLBTQ) concerns.
- Participation in courses offered by the Seminary Consortium on Urban Pastoral Education (SCUPE).

- Students are invited and encouraged to develop other options, in consultation with the coordinator of the emphasis, Dr. Richard J. Perry.

iii. Field Experience for Urban/Metropolitan Ministry Emphasis

Practical ministry (or field experience) is designed to provide students with an opportunity to integrate classroom learning with practical experiences. Students seeking rostered status within the ELCA must successfully complete the following:

- Ministry in Context experience at a seminary approved urban/metropolitan congregation.
- Participation in an urban Clinical Pastoral Education (CPE) program such as the Urban CPE Consortium, Inc. program. Students should consult with the co-ordinator for other urban CPE opportunities.
- Internship at a seminary or ELCA approved urban/metropolitan congregation (including the Horizon Program).

The seminary strongly encourages students participating in this emphasis to gain competencies in the area of leadership for public life (faith-based/congregational based community organizing).

iv. Networking Opportunities for Urban/Metropolitan Ministry Emphasis

An essential factor in sustaining joy and nurturing leadership for urban/metropolitan ministry is relationships with colleagues. LSTC provides opportunities for students to gain the necessary skills and contacts for building and nurturing the necessary relationships that will sustain them for faithful ministry in an urban/metropolitan setting. Some of these opportunities include:

- An urban/metropolitan ministry support group at LSTC.
- The SCUPE Congress.
- ELCA ethnic association meetings.
- An ACTS urban ministry group.
- Opportunity for dialogue with ELCA staff in the area of urban ministry.

v. Evaluation for Urban/Metropolitan Ministry Emphasis

The following competencies would indicate successful completion of this emphasis:

- A theological sense of vocation about urban/metropolitan ministry.
- An awareness of the social, religious, economic, political, and structural relationships necessary for faithful urban/metropolitan ministry.
- An ability to do appropriate social analysis.
- An ability to work collaboratively with community organizations and agencies.
- A sensitivity to culturally appropriate servant leadership and facilitation of ministry.
- A willingness to faithfully participate in known support networks.

- An ability to articulate a self-conscious theological and ethical stance toward issues prominent in an urban/metropolitan setting.

vi. Certification of Urban/Metropolitan Ministry Emphasis

Upon successful completion of the requirements of this emphasis, students will receive a Certificate issued by LSTC. Notation will also be made on the student's transcript.

vii. Coordinator of Urban/Metropolitan Emphasis

For more information contact Dr. Richard J. Perry, Jr. (rperry@lstc.edu), Professor of Church and Society and Urban Ministry.

K. Student Learning Assessment Process for MAM, MATS, and MDiv Programs

LSTC bases student learning assessment on the seminary's mission/vision/values statement, the strategic plan, and learning outcomes for each degree program. The Academic Assessment Committee (AAC) guides the learning assessment process for LSTC. The committee is currently composed of five members, the Academic Dean, Associate Dean for Academic Programs, two faculty members, and the Executive for Administration, Assessment and Planning.

The assessment process is required of all students at LSTC. To minimize duplication and foster a sustainable assessment process, elements of the ELCA candidacy process have been incorporated into the assessment process. Regular interaction between students and their assigned faculty advisors is an important part of the assessment process. Students and faculty advisors are encouraged to meet and discuss students' progress as often as necessary but at a minimum once per semester. The advisor guides and monitors the student's academic progress and spiritual and leadership formation.

i. First Year Student Assessment

- The student assessment process begins with a student review at the end of the first semester. Since the formal steps of the student assessment process happen toward the end of the academic year, this confidential student review was established as a way of identifying gifts, abilities, and difficulties of students before the second semester. The Associate Dean for Academic Programs convenes a committee of faculty members who teach courses for first-year students, the MDiv, MAM, and MATS Programs Directors, and the Pastor to the Community. As they review the roster of first-year students, the commendations and concerns that are noted will be communicated to the students' academic advisors and others as appropriate.

- **All first year MAM, MATS, and MDiv students** are required to participate in a process of assessment regarding their initial year of full-time studies at LSTC or, for part-time students, after completing six courses. A completed First-Year Assessment is required before classes may be taken the next fall.
 - Students schedule an appointment with their advisors for a date in March or April to converse about the required documents (which should be delivered to the advisor at least a week before the conference):
 - A brief narrative reflection by the student on the progress made since entering seminary, based on the learning outcomes rubric of the student's degree program.
 - The student's reflection on vocational call and plans. For MAM and MDiv students in the ELCA candidacy process, this requirement is fulfilled by submitting a draft of the Endorsement Essay. For MDiv, MAM and MATS students who are not ELCA candidates for rostered ministry, this requirement is fulfilled by submitting a statement about the purposes and call that brought them to LSTC, how these purposes are being addressed in seminary education, and their future hopes and plans.
 - A copy of the student's academic record from LSTCNet.
 - The student also completes a self-assessment chart based on the learning outcomes rubric of the degree program, seals it, and submits it anonymously to the Academic Dean's office.
 - In light of the conversation, the advisor completes a First-year Assessment form and shares it with the student. Both student and advisor sign the form.
 - The student submits to the Academic Dean's office the completed form, copies of the three documents, and the sealed assessment chart (which is kept separately from the other documents to preserve anonymity).

ii. Second Year Student Assessments

- Initial planning for the Summative Evaluation Project is required of all MATS and MAM students once they have completed 8 courses. For complete information on the Summative Evaluation, see above (page 28).
- Prior to internship, MDiv and MAM students in the candidacy process will have an Endorsement interview with their Endorsement panel (a subset of the candidacy committee from the synod with which the student is affiliated, with the student's faculty advisor). The Endorsement interview will review: 1) the FYA form, 2) the Completed Endorsement essay, 3) the Student transcript, 4) the Ministry in Context evaluation, and 5) the Clinical Pastoral Education evaluation.
- The Endorsement form is completed for students in the ELCA candidacy process.

iii. Third Year Assessment (Students in Candidacy Process Only)

A distinctive feature of Lutheran theological education for candidates for ordained ministry is a 12-month internship, usually taken in the student's third year of a four-year program. The goals of the internship experience are to:

- help students fine-tune the discernment of their call by identifying strengths and weaknesses of their preparation;
- explore various models and styles of doing ministry;
- determine what should be emphasized in the final year of study.

For MDiv students who are diaconal ministry candidates, the diaconal field studies and internship requirement substitutes for the 12-month internship that focuses on preparation for ordained ministry.

The internship year provides an external review process for students. At the completion of the internship year, an evaluation report on each student is received from the internship supervisor and internship committee.

iv. Fourth Year Student Assessment (Students in Candidacy Process Only)

For students who complete internship in year three of their MDiv program, Approval and assignments take place during the student's senior year. A final essay is submitted to the candidacy committee by September

In order to enter the assignment process in the ELCA, students must receive a positive evaluation of their internship work by the Field Education Office and a majority vote affirming their candidacy from the seminary faculty. Candidacy committees conduct Approval interviews after the faculty decision and make recommendations regarding approval for ordination.

Approval Process:

- The senior interview takes place with the faculty advisor and an additional faculty member who discuss:
 - The student's Approval essay (includes sermon, exegetical statement, and theological reflection on questions provided by the ELCA);
 - The internship final evaluation reports from the intern, supervising pastor, and lay committee, and the internship project report. The senior interview results in the "Form D" – a report that goes to the faculty for acceptance and serves as the student assessment form for fourth year MDiv students in candidacy.
- The Approval interview takes place with the candidacy committee from the student's synod.

v. Other Evaluative Resources and Review of Data

Course Evaluations

Each student is required to complete an anonymous course evaluation for each course taken. Each faculty member receives a summary of the course evaluations for the class along with any comments students might have included. The Executive for Administration, Assessment and Planning reviews course evaluations and provides a summary document for review by the Faculty Academic Assessment Committee as well as the faculty as a whole. The summary document will be used to track and analyze course effectiveness over a period of years. Plans are being developed for a faculty review process of course evaluations. Course evaluations will also be compared with trends in student course enrollment figures to track possible correlations.

Student Assessment Forms

The Executive for Administration, Assessment and Planning will take a blind sample of 20% of the first-year and fourth-year student assessment forms for a review by the Academic Assessment Committee (AAC) and external evaluators. The results will create an assessment of “sample” students, and ongoing reviews will indicate trends in degree program effectiveness. The AAC will report trends to the faculty.

Exit Interviews

Graduating students in the first-masters degree programs (MDiv, MAM, MATS) and in the Advanced Studies degree programs (ThM and PhD) are invited to an group exit interview, in which they share with faculty members what has been most valuable in their education and LSTC and what improvements might be made. This information is compiled and shared with the Academic Cabinet and the rest of the faculty, as a tool to continuously improve the curricula and courses offered by LSTC.

Section 2- Field Education

Field Education is required for all MDiv and MAM students, with additional requirements for ELCA candidates for Word and Sacrament and Word and Service rosters. The three programs that the Field Education Office supervises are Clinical Pastoral Education, Ministerial Leadership II (Ministry in Context), and Internship/Field Studies. The way these programs are coordinated in the journey to rostered ministry in the ELCA reflects the unique partnership that exists between the Evangelical Lutheran Church in America's Congregational & Synodical Mission Unit, synod candidacy committees, and seminaries. Although special care has been taken to describe these programs in relation to candidates for Ordained Ministry (see the information on the Internship Program for Ordained Ministry below) and candidates for Diaconal Ministry (see the following section on the Diaconal Ministry Program), these programs are open to all LSTC degree students (including MATS, ThM, PhD), provided they have successfully completed the requirements for entry into them.

A. Clinical Pastoral Education (CPE)

Clinical Pastoral Education is a supervised experience of pastoral ministry. Although commonly located in a hospital or medical center, CPE centers are also located within social service programs, hospices, prisons, parishes, and other agencies. Within the CPE experience, students undertake direct ministry with a defined group of people, reflect on, report, and evaluate these experiences, and receive feedback from peers and supervisors in a small group environment.

The CPE unit (no fewer than 400 hours) is typically completed during the summer following the first year of seminary. In the Chicago area there are also opportunities for students to take a full-time unit or an extended unit during the academic year. An extended unit is for fewer hours per week over a six to nine month time period. Students may not take classes during a full-time unit without written permission in advance from the Director of Field Education and their degree program director, and the approval of their CPE supervisor. Students taking an extended CPE may take no more than two classes during each semester without approval from their supervisor and the written permission of the Director of Field Education and their degree program director. Students are discouraged from doing CPE and Ministerial Leadership II (Ministry in Context) at the same time because of the heavy time commitments in both field experiences. Any student hoping for an international internship assignment needs to complete CPE before the summer of the year they hope to begin internship.

There are over 300 accredited CPE centers across the country. Alternative programs and equivalencies should be evaluated and approved in advance by the seminary and, in the case of candidacy students, by the student's candidacy committee and the ELCA Congregational & Synodical Mission Unit.

Early in the fall semester the Field Education Office will offer a CPE orientation session. At that session students will receive an overview of the CPE process, an application form, and instructions on where to find the online directory of accredited centers.

Students may not apply to any summer program that begins before May 15 unless granted permission by the Academic Dean. The reason for this is to prevent disruption at the end of the Spring term which might be caused by a student's early departure.

In the semester following the completion of CPE, students will debrief the experience with the Director of Field Education (DFE). The student is responsible for setting up a debriefing conversation of approximately one hour in length at a time mutually acceptable to the student and DFE. A minimum of twenty-four hours prior to that appointment the student will provide the DFE with a copy of the supervisor's final evaluation and the student's final report. During the debriefing the student and DFE will discuss the learning that took place and identify continuing education and ministry development goals for the student to pursue. The completed debriefing form will be filed in the Field Education Office and DFE will notify the Registrar that the CPE requirement has been successfully completed. The record of CPE completion will be entered on the student's transcript, and the original form will be included in the student's CPE file.

B. Ministerial Leadership II (Ministry in Context)

Ministerial Leadership II (Ministry in Context) is open to students in any degree program and required for all MDiv students. Associate in Ministry, Diaconal Ministry and students not in candidacy may take Ministerial Leadership II (Ministry in Context) for one elective credit or hours toward their field studies.

Ministerial Leadership II (Ministry in Context) is a course that consists of a field placement (normally in a congregation) and a two-hour monthly seminar under the supervision of the Director of Field Education. A list of participating parishes is kept in the Field Education Office and changes annually. Students are not assigned to parishes in which they, or members of their families, hold membership or have been employed. Also, students may not in any case approach congregations or pastors directly about being a Ministerial Leadership II (Ministry in Context) site or supervisor. Suggestions or requests for a specific site are to be made in writing to the Field Education Office for consideration.

Normally the student will enroll in Ministerial Leadership II (Ministry in Context) for the Fall and Spring terms of their middler year. Students are not expected to be at their Ministerial Leadership II (Ministry in Context) site during the summer or during the time in between fall and spring semesters. The Field Education Committee, consulting the preferences of students and supervisors, makes assignments to

Ministerial Leadership II (Ministry in Context) sites. Opportunities are available for the students to meet the pastor supervisors and lay persons from the parish prior to the actual assignment. When listing preferences students should take into account family needs as well as new learning possibilities.

Ministerial Leadership II (Ministry in Context) requires seven hours per week of the student's time in the parish (not including commuting time) in addition to any classroom work and reading assignments.

The parish experience is supervised by the pastor and students regularly meet with the pastor and the members of the lay committee. The Field Education Office recommends that students and supervisors meet weekly for a one hour supervisory session, and the students and lay committee meet 3-4 times throughout the year. Students are also encouraged to give feedback to one another.

C. Internship Program for Ordained Ministry

i. Pre-Internship (Ordained Ministry)

Students are eligible to begin the internship process when they have been endorsed by their synodical candidacy committee and completed pre-internship requirements in a timely manner, including:

- Clinical Pastoral Education (CPE)
- Ministerial Leadership II (Ministry in Context)
- Boundaries Workshop (normally two such workshops are offered each year)
- Have passing grades in required prerequisite core courses
- Have clearance from the finance office and the JKM Library

Endorsement is the second step in the ELCA Candidacy Process. Normally endorsements are done in the fall of the student's second year. An Endorsement Panel consisting of representatives of the student's candidacy committee and the student's faculty advisor convene on our campus. They discuss the student's Endorsement Essay and her/his growth since the Entrance decision so that they may make a recommendation concerning the student's suitability for a specific rostered ministry. Some items to note:

- A positive endorsement is necessary before a student may do any form of internship. (For a more complete discussion of the Endorsement Process and the LSTC procedures connected with it, see the topic Steps in the Candidacy Process below.)
- The final Endorsement decision belongs to the candidacy committee as a whole. After reviewing the panel's recommendation, the candidacy committee can change the recommendation. However, this change can only be a one-step

move (e.g., from approve to postpone or postpone to deny) without an additional consultation with the seminary.

- An ELCA candidacy student or former ELCA candidacy student whose Endorsement was postponed or denied may not do an internship.
- Under special circumstances, candidacy committees may do a spring Endorsement to assist students in moving through seminary in a timely fashion. Unless major concerns have been identified in advance, the Field Education Office will work with these students seeking a spring Endorsement as if they will be endorsed.
- The panel and the candidacy committee must approve any special internship recommendations at the time of Endorsement. Students should take to their Endorsement Interview a letter from the Field Education Office supporting their requests for internship.

Prerequisite Courses. Before beginning the internship interview and assignment process the student provides the Field Education Office with a copy of her/his plan to complete all of the necessary prerequisites. Normally 18 courses are completed prior to a third-year internship—the eight orienting courses and ten pathway courses for MDiv students; students undertaking internship in the final year of seminary must complete all course requirements prior to the beginning of internship. Advisors will need to sign off on the accuracy and feasibility of this plan. In addition, we also strongly encourage students to participate in anti-racism training before internship.

The Field Education Office will automatically support a student's request for a delay of one course from the prerequisite list, except in the cases of CPE, Ministerial Leadership II (Ministry in Context), and the Boundaries Workshop. To request such a delay the student files a Petition for Adjustment of Academic Program with the Academic Dean's office. The student then provides the Field Education Office with a copy of the approved petition before an internship assignment can be released. Unless completing a final-year internship, part-time students should arrange their courses so that they have approximately one year's worth of course work remaining after internship. The list of prerequisite courses is modified but not dropped for affiliate, TEEM, TRP, and special candidacy students.

For Horizon International and Domestic Internship candidates this must be done by the end of the Fall semester of the Middler year. For all other candidates the deadline is the middle of the Spring semester.

Boundaries Workshop. Attendance at a Boundaries Workshop is necessary prior to beginning internship. These daylong workshops are normally offered twice each academic year and are open to Juniors as well as Middlers. Among the topics covered

as a part of these workshops are the ELCA Health Wheel, dual relationships, and ELCA/LSTC sexual harassment policies.

Financial clearance. At each stage of the internship assignment process students are reminded that their finances must remain in good order to proceed. This is in keeping with seminary policy that students may not register for a new semester of study until the indebtedness from the previous semester has been resolved. The Field Education Office provides a list of internship candidates to the JKM Library for clearance of dues and any outstanding balances.

ii. Internship Assignment Process (Ordained Ministry)

The Evangelical Lutheran Church in America requires its candidates for ordination to satisfactorily complete one year of internship. Internship provides candidates with educational experiences that will solidify pastoral identity and teach and adapt ministry skills in a site different from other sites of which the student may have been a part. To facilitate the internship program, the ELCA Congregational & Synodical Mission Unit has adopted standards and guidelines. (See separate document: *ELCA Candidacy Manual*, for a complete listing.)

Definition. The standard internship required by the ELCA is full time (55 hours per week) for twelve months done in the third year of seminary study at an ELCA parish.

Note: Any other covenant requires agreement from all of the partners. Please stop and talk with the Field Education Office about any other options or plans you are considering BEFORE beginning discussions elsewhere.

Placement in an academic program. Normally, internship is done between the second and the fourth year of a four-year academic program. Due to the processing and reflection time required to enable internship to be a successful learning experience, the ELCA expects students to return to the seminary campus for a minimum of one semester of study following internship. Please note that in keeping with ELCA policy, students may not work or take classes during the internship year.

Length. Internships are of twelve months duration. In very rare circumstances and with the prior permission of the student's candidacy committee, the LSTC faculty, and the internship site, the seminary may accept an internship of nine, ten, or eleven months. Although it may be helpful in academic planning, it is exceptionally rare to be able to start an internship in January. Also, it is very rare that a student is allowed to do a concurrent internship of twenty-five hours per week for twenty-four months.

Sites. Internship is done in ELCA parishes—rural, urban, international, town and country, suburban, or occasionally a mission congregation located throughout the country. A few sites are half-time parish and half-time agency (prison, CPE, shelter, campus, etc.). Again, a student needs permission from the candidacy committee and

the faculty at the time of Endorsement to in serve such a site. All sites must be open to all of our students. Any site which excludes prospective interns on the grounds of race, gender, age, ethnic identity, etc., is not considered an appropriate placement for any student. All sites are reviewed and evaluated periodically by the seminary in consultation with synodical bishops. Students may nominate sites for consideration, but the Field Education Office must do ALL negotiations. Students are not eligible for internship assignment to any site in which they have been a member, held employment, or done their CPE or Ministerial Leadership II (Ministry in Context) work without permission from the Field Education Committee.

Supervisors. Generally, internship supervisors are ELCA pastors who have been ordained for a minimum of three years and have served at the site for a minimum of one year. LSTC strives to have a good ethnic and gender mix in its pool of supervisors. All new supervisors attend an internship supervisor's training workshop.

Finances. All U.S. unrestricted sites must meet ELCA financial guidelines. The site will pay seminary tuition and a stipend for the internship year. Currently the stipend is \$1,100 per month. Sites need to provide adequate housing and utilities. At times this will be in the form of a cash payment with the student responsible for finding his/her own living site. At times it will be a pre-arranged site. Both the stipend and housing are taxable. Sites are required to cover the health cost of the intern at the maximum monetary amount of the Student Health Plan's intermediate coverage level. Many sites will not accept pets. If students plan to take pets on internship they should not interview at sites whose applications state NO PETS. Historically, this has proven to be a non-negotiable item for the site. Sites will pay mileage connected to ministry tasks, but not commuting expenses.

Most Chicago restricted sites pay a stipend, health insurance (unless negotiated otherwise), and mileage for ministry. A housing allowance is never given. A student requesting a restriction for any reason must understand that they may receive a non-funded site (no stipend, no tuition, no insurance, no housing allowance). It will depend on the finances of the site we are negotiating for the student.

Horizon International and Domestic Internship Programs. The ELCA Horizon Internship Programs are a partnership of churchwide divisions, synods, and congregations. The domestic sites represent some of the best rural and urban sites available. Students must interview to be accepted into the Horizon Internship Programs and are in competition with candidates from the other ELCA seminaries. For the Domestic Program, you may request specific sites as a part of your application process, but with the international program, you must be open to going anywhere. Financial guidelines for the Domestic Program are the same as any fully funded LSTC site (see above "Finances"). Internship sites of the Horizon International Program have

their own financial funding formula, which covers transportation, adequate housing, a pro-rated stipend, and ministry expenses. You will learn this specific information if you are accepted into this program. Please note that if you are seeking an international assignment you must have the summer preceding internship free in order to participate in the missionary orientation sponsored by Global Mission.

Internship Assignment Process at LSTC. The entire internship assignment process takes about one school year, usually Fall to Spring semester of the middler year. There are several required workshops which are offered only once during the year. Students will receive the dates of these required sessions at the beginning of the school year. It is the student's responsibility to pay close attention to their personal calendars.

Orientation meeting. The MDiv Internship Orientation meeting is held twice in one day with a noon and an evening time in late September of the Fall semester for Middlers. Spouses are strongly encouraged to attend. To make the meeting successful, students and spouses should come to the meeting with a list of questions they would like answered regarding internship and the internship process.

Application. Internship Data Placement form (student application) are available online on the LSTC website under Field Education: Forms or in the Field Education Office. Both the student's academic advisor and Ministry in Context supervisor are to sign the form and are strongly encouraged to add comments, learning goals, and suggestions which might be helpful in the internship placement process.

Mobility conference. Students requesting a restriction of any kind must file a Restricted Data Form (available online on the LSTC website under Field Education: Forms or in the Field Education Office) with the Field Education Office by the last day of October and attend a mobility conference which is normally held during the first week of November. Candidates' restrictions are factored into the final internship placement decision but they cannot be the only factors. A student requesting a restriction for any reason must be able to accept a non-funded site (no stipend, no tuition, no insurance, and no housing allowance).

Workshop I. All students must attend the required Ministry Workshop I held in early February. At this workshop, we review interviewing techniques and skills and the writing of a learning contract. Intern candidates also sign up for interviews with internship site supervisors. At this meeting, candidates receive the names of one to two "preferred" sites for which they must interview. Intern candidates also have the opportunity to sign up for four to five additional interviews of their choosing. Candidates are reminded to bring to this meeting their personal calendars/date books and verification of attendance at a Boundary workshop.

Site interview process—All internship site applications are posted to the LSTC portal and are also placed in large notebooks outside the office of the Associate Director of Field Education. Although many of the applications are not received until late January, students are encouraged to begin acquainting themselves with the available applications before the end of the Fall semester.

Most internship supervisors, at times accompanied by lay persons, will be on campus for interviews during the last two weeks of February. Some interviews may not be held during this timeframe or may take place at the ministry site. Depending on their individual travel schedules, most pastor-supervisors will have six one-hour interview slots available during their time on campus.

Students should plan to interview with a minimum of five supervisors. There will be times when interviews conflict with class schedules. Students need to work this out with their class professor and/or fellow interns if time slots need to be traded.

During the interview there will be an opportunity for students to get their questions answered as well as to respond to questions from the supervisor.

If a supervisor rejects a student's possible assignment to their parish, we will notify the student as soon as possible in order that additional interviews may be added, and/or students will be given opportunity to practice their interviewing skills. A student who is repeatedly rejected by interviewing supervisors and has not been accepted by at least one supervisor for a possible assignment to their parish may not be going on internship that year.

Site assignment process. After the completion of the interview process the Field Education Committee reviews the students' preference forms and the supervisors' preference forms and attempts to make all of the matches. This first attempt sometimes results in gridlock. Students may then be asked to do additional interviews. After the second round of interviews the committee works to make final recommendations. This list of proposed assignments is taken to the faculty for their approval. Barring unforeseen difficulties, the assignments are announced via mailboxes or at a specially-planned worship service in mid-April. No composite list is posted. Historically, every student who has fulfilled the requirements of the assignment process has been assigned a site, and so students are encouraged to keep their anxiety in check.

Workshop II. During the required Ministry Workshop II held in mid-April, we discuss the supervisory relationship, survival tactics for internship, and seminary expectations including the reasons and rationale for non-successful internships.

Sending service. Before the end of the Spring semester at the Wednesday Eucharist, the Field Education Office conducts the internship sending service. Students are encouraged to invite their Ministerial Leadership II (Ministry in Context) pastor and lay committee, CPE supervisor, mentors, spouse, friends, family, and internship supervisor.

Miscellaneous. Students are reminded that they must pick up their internship notebook prior to leaving campus. If eligible, students can apply for the travel funds that help cover some of the costs of the move to their internship site. Students going on internship need to supply the Field Education office with their summer address and telephone number.

iii. Internship (Ordained Ministry)

All that you really need to know during the internship year—processes, forms and procedures—is found in the Internship Notebook. So don't pack it; carry it with you! The following are some tips that should help you.

Forms. It is your responsibility to keep the paperwork up to date, and you must do it. To help you, all the forms you need are in the Internship Notebook or can be accessed on the LSTC website under Field Education: Forms. Past experience says that it is most helpful to go over all of the forms with your supervisor and lay committee early on so they know what to expect. At that meeting put dates on the calendar for when you will meet to exchange and sign off on each other's forms. Copies of completed reports go to the Field Education Office, and your candidacy committee needs a copy of the three-month, mid-year, and final reports.

Networking. Past experience demonstrates that networking is very important for the intern's emotional health and success of the internship. Stay in touch with family and friends. Be in contact with other interns and area clergy. Call and update your advisor every few months. Facebook is a good way to stay in contact and update friends and family about how you are doing during internship but please remember to keep appropriate boundaries around the information that you make public.

Internship Clusters. On the application, each site and supervisor commits to being active in an internship cluster. The clusters meet anywhere from monthly to twice a year depending on history and distance from other interns. The cluster group is directed by the seminary closest to the site. It is another way to keep in touch with others who are going through the internship process at the same time.

Problems. We expect that there will be problems of some sort on internship. What we will look for is how you choose to handle them. When in doubt, call the Field Education Office early so that we can coach and support you through the next steps. This behavior is what can turn problems into learning opportunities.

Site. Students may receive a site visit from the Field Education staff if it becomes necessary. The date will be negotiated with you and your site. At a site visit, we will meet with you and your supervisor and with you and the members of your lay committee. We may ask for your assistance in making arrangements for transportation, meals, or lodging.

Ending. Before you leave, make certain that all forms (final reports of the intern, the supervisor and the lay committee) have been completed and mailed to the Field Education Office. Remember, your candidacy committee also needs a copy of these reports.

Leave Taking. One of the most important skills you will need to practice on internship is how to say good-bye. Be sure to take the time and opportunity to grieve. As you know, one of the most helpful ways to grieve is to take an opportunity to share with those persons most important to you all that the year has meant—both positively and negatively. Remind your site that in keeping with good clergy practice you will not be returning to that site to visit until after you have received a call. Also, since you are no longer one of their identified leaders, you may not do any pastoral acts in the congregation or discuss their leaders or the directions and scope of their ministry.

iv. Post-Internship (Ordained Ministry)

Most of your work post-internship has to do with the Candidacy Process and not Field Education. Please carefully read Section 12: ELCA Candidacy of this manual.

Returning Student Retreat. LSTC hosts a retreat for all returning students during one or two days just before fall registration. You should plan to attend. At that retreat, we will begin the process of reviewing the next steps in the internship and candidacy processes as well as plan for the remainder of your academic time at LSTC.

Internship Approval. Most LSTC students complete their internship and find it to be a rewarding and affirming immersion into parish ministry. Approval of an internship is based on learning and growth, both in terms of skills and professional identity. Simply completing twelve months at a site does not automatically guarantee that an internship will be approved as meeting seminary and ELCA requirements for graduation and ordination, however. If major red flags are identified at the site or during the site visit, these will need to be addressed before the student can be moved forward for approval. When necessary, this will be done in consultation with the student, the student's advisor, and the Director of Field Education. If the student disagrees with the assessment, the student may file a formal appeal through the Academic Dean's Office to be heard by the Academic Cabinet.

Senior Interview. After the fall Returning Student Retreat, a date and time will be set up for you by the Field Education Office to have your Senior Interview, which is

conducted by two faculty members, one of whom must be your advisor. Material needed for this interview are copies of your Final Internship Reports, written Project Report, and Candidacy Approval Essay, which you will have previously submitted to the Field Education Office. Unless red flags have been identified previously, the Senior Interview usually provides an affirming opportunity for reflection on the internship experience and for conversation about the student's gifts and sense of calling for future ministry. At the Senior Interview, material to prepare paragraphs for the Form D will be identified.

Approval from the Faculty. The Field Education Office, along with the LSTC Candidacy Office, will prepare your Form D for a vote by the LSTC faculty. You will be able to review the faculty paragraphs from your Form D before it is presented to the entire faculty. After your Form D is approved by the faculty, the Candidacy Office will then pass the form on to your candidacy committee and take it through the First Call Assignment Process in a timely manner. (See information about Approval under Section 12: ELCA Candidacy, topic Steps in the Candidacy Process.)

D. Diaconal Ministry Program

Note: On January 1, 2017, the lay rosters will be combined into one Deacon Roster. This will not affect students already entranced for candidacy. This information is included for all our students currently fulfilling requirements for the diaconal ministry roster.

“Diaconal Ministry in the ELCA is a form of leadership ministry designed to enable the church to more effectively fulfill its mission. Diaconal Ministers are called by this church to positions that exemplify the servant life and seek to equip and motivate others to live it. Diaconal Ministers shall seek in a variety of ways to empower, equip, and support the baptized people of God in the world.”

LSTC is a partner in students' preparation for this lay rostered ministry, in consultation with the student, her/his congregation and candidacy committee, and the ELCA Congregational & Synodical Mission Unit. This preparation process has three components: theological education, Diaconal Ministry formation, and field studies.

i. Theological Education (Diaconal Ministry)

Students must receive a positive Entrance decision from their candidacy committees in order to enter seminary as candidates for Diaconal Ministry in the theological education program best suited for their ministry goals. Generally, Diaconal Ministry candidates are enrolled in the Master of Arts in Ministry degree program, which includes a special track for Diaconal Ministry. Students meet the candidacy requirement of theological study by completing the core courses of the MAM degree. The elective courses are used to strengthen the students' skills in their chosen area(s) of ministry. Students in other degree programs need to meet the requirements of

those other degrees. Whatever degree program is chosen, all Diaconal Ministry candidates work with the LSTC Director of Field Education Office to ensure that they have met the requirements of the program.

ii. Formation (Diaconal Ministry)

The formation component of the Diaconal Ministry preparation process has two components: the Diaconal Ministry Formation Event and spiritual direction.

- The Diaconal Ministry Formation Event is held annually at the Center for Diaconal Ministry Preparation on the campus of the Lutheran Theological Seminary at Gettysburg, Pennsylvania. This event is held during the January Term. Students are strongly recommended to attend this event as soon as possible after receiving a positive Entrance decision from their candidacy committee. Past experience shows that this event has a profoundly positive effect in helping students to clarify and articulate their sense of call to Diaconal Ministry. A student must attend this event prior to being Endorsed by their synodical candidacy committee or beginning the Diaconal Ministry project portion of their field studies. The expense of this event is borne by the student. Some scholarships and travel equalization money is available. Contact both the Diaconal Ministry Center at Gettysburg (address and telephone number at the end of this section) and the Financial Aid Office at LSTC for further information.
- The other component of formation for Diaconal Ministry candidates is entering into a relationship with a trained and experienced spiritual director for spiritual direction and/or reflection. The student must engage in a minimum of forty hours, at least ten of which are direct contact hours. At LSTC this commitment is easily supported by working with a spiritual director through the endowed Spiritual Friends program. This program provides referrals to qualified directors and then full payment for the director the student chooses to work with, up to a designated number of sessions. The usual number of paid sessions is nine, but for Diaconal Ministry candidates the number is ten if the student lets the Pastor of the Community know it is part of their program. Contact the Pastor of the Community for a referral and arrangements.

iii. Frequently Asked Questions about Formation (Diaconal Ministry):

May I receive academic credit for attending the Diaconal Ministry Formation

Event? Students in the MAM program may use attendance at the Formation Event to *partially* fulfill the requirements of course M 324. For MDiv Diaconal students, attendance at the Formation Event serves as partial fulfillment of the MDiv internship requirement.

What are the other components for M 324? The other two components of M 324 are the forty hours of spiritual direction/reflection and a positive Endorsement for Diaconal Ministry from the synodical candidacy committee.

How do I claim credit for M 324? To claim credit for M 324, the student submits to the Field Education Office a copy of the Certificate of Attendance at the Formation Event, a completed Spiritual Direction report form (available from the Field Education Office), and a copy of her/his positive Endorsement decision. Once these papers are submitted to the Field Education Office, the student can then register for course credit. The Field Education Office will certify successful completion with the Registrar's Office. This credit is billed at regular tuition rates.

Do I need to claim a credit for M 324 to graduate? No. Although a student must complete these requirements to be approved as a Diaconal Minister, the student does not need to apply for academic credit in this area. However, in either case, the student needs to provide documentation to the Field Education Office that he/she has completed this work.

iv. Field Studies (Diaconal Ministry)

Field studies play a vital role in the preparation and formation of Diaconal Ministry candidates. There are two components: field experience and a project. Since Diaconal Ministry takes place within the boundaries where church and society interface, Diaconal Ministers need to understand and be able to articulate the dynamics between congregational and societal systems. Therefore, the processes of field studies include work in the areas of contextualization, reflection, integration, and evaluation.

All field studies need to be negotiated through the Field Education Office, even if the student is not requesting academic credit. The field experience requirements are planned to give the candidate supervised experience in three integral areas of preparation for Diaconal Ministry: understanding and working with the church in relationship to the larger community, gaining expertise in her/his area of specialization, and theological and spiritual reflection about the relationship between these two areas.

At LSTC, field studies require a total of 800 hours with 200 of those hours being specifically devoted to the project (see *Diaconal Ministry Project* section below). Up to three sites and field experiences may be arranged serially and cumulatively.

The student initiates the field studies process by making an appointment for consultation with the Field Education Office and, if available, the academic advisor. This must be done a minimum of one term before the student plans to begin her/his field studies. The student submits to the Field Education Office and to her/his advisor, at least twenty-four hours in advance of the meeting, a one- to two-page statement

of the student's vocational goals. At this meeting, initial proposals for the field studies work and credit requests are negotiated. As a working principle, LSTC attempts to design the field experience to assist the student in meeting any certification or licensure requirements within her/his specialized field.

v. Frequently asked questions about field studies for Diaconal Ministry include:

How does CPE fit in? MAM students may claim 300 hours toward the field studies requirement or one course credit for their first unit of CPE. A second unit of CPE may count either towards field studies hours or as one elective credit. For MDiv Diaconal Ministry students, the first unit of CPE is a curricular requirement. A second unit of CPE may count as one elective credit.

What about Ministerial Leadership II (Ministry in Context)? For MAM students, the Ministerial Leadership II (Ministry in Context) course may count for either 200 hours of field studies or be taken for course credit. Ministerial Leadership II (Ministry in Context) is a degree requirement for MDiv Diaconal Ministry students.

Will I get paid for my fieldwork? Possibly. Although the Field Education Office would like to find paying sites for all Diaconal Ministry field work, they do not always succeed.

Will the Field Education Office find a site related to my main area of expertise? Not automatically. However, the Field Education Office works with the student to find a mutually agreeable site.

Do I need to stay in Chicago for my field studies work? No. The Field Education Office works to place students at the best learning sites wherever they may be located geographically.

vi. The Diaconal Ministry Project

The Diaconal Ministry Project is the student's opportunity to engage with one or more congregations at the interface of societal need and Christian service. Therefore, the Project includes both a congregational component and work in the area of declared expertise. At LSTC, the Diaconal Ministry Project requires 200 hours of service.

The first step in planning a Diaconal Ministry Project is collaboration with the Field Education Office around the type and possible locations for the project. A congregational site's obligations include a willingness to negotiate the project's goals and to provide pastoral and lay feedback, theological reflection, and evaluation. The details of the project are negotiated between the student, the pastor, and a parish project lay committee. Before beginning, a detailed project proposal is submitted to the Field Education Office for approval (get Diaconal Ministry Project Proposal form from Field Education Office).

People involved in the project are:

- The student.
- The Director of Field Education.
- The project supervisor. Generally this is the pastor at the parish where the project is completed. The supervisor agrees to do theological reflection and feedback for a minimum of one hour per week. She/he also signs off on the intern's project paper and provides a final evaluation. If the supervisor is not a member of an ELCA roster, the student must then also work with a mentor who is rostered.
- The mentor. This person, who needs to be an ELCA rostered individual, provides at least four sessions of theological reflection including a discussion of the project's impact on ELCA constituencies. The mentor provides a two-page letter of final evaluation.
- The lay committee. A four- to six-member committee made up of parishioners from the project site meets with the student monthly to provide feedback, direction, support, and ongoing evaluation of the project and its impact on the congregation. They also sign off on the intern's project paper and provide a final evaluation.

Upon completing the project, the student provides to the Field Education Office and his/her synod candidacy committee a project portfolio of no more than 30 pages plus accompanying documentation which includes:

- An analysis of the congregational context;
- An analysis of the project's purpose and goals;
- A reflection on the theological, biblical, historical, and missional underpinnings of the project's goals;
- A detailed description of the project and plans for implementation;
- A description of the project's development of congregational participation;
- Evaluation and critique of the project and its implementation;
- Reflection on the relationship of the project and the candidate's spiritual development;
- Reflection on the integration of the learnings from the project and seminary training, vocational identity and expectations; and
- Diaconal Ministry Final Evaluation forms from student, supervisor and lay committee (these can be gotten from the Field Education Office or downloaded from the LSTC website under Field Education: AiM and Diaconal Ministry).

vii. Frequently Asked Questions about the Diaconal Ministry Project:

How are hours validated? Students provide a log that includes dates, hours and tasks.

Do I have to do this all in one term? No. The timing may be negotiated in the field studies contract.

When is the best time to do my project? Although there is not a "best" time to do the project, students are encouraged to do it while working in field studies or taking classes. This provides the best integrated learning opportunities.

Can I do it in my home parish? No. Because students are expected to experience a wide variety of ministry settings and leadership opportunities, generally it is not possible to do the project in one's home parish.

How does this relate to the MA Summative Evaluation requirement? MAM students may use the experience of and report about the Diaconal Ministry Project to fulfill the work for the MAM Summative Evaluation requirement. For MDiv Diaconal Ministry students, both field studies components are part of the MDiv internship requirement. Please note that the student must debrief the final project with the Director of Field Education and his or her advisor to receive credit for the MAM Summative Evaluation.

viii. Candidacy (Diaconal Ministry)

Following the completion of the field studies portion of Diaconal Ministry preparation, the student will arrange a meeting through the Field Education Office to debrief all of the field work. This meeting should include the student's academic advisor and one other faculty person of the student's choice. Materials needed for this Senior Debriefing are the final evaluation reports from student, supervisor, mentor, and lay committee, the project portfolio and the completed candidacy Approval essay. From this meeting, the Field Education Office and the Coordinator for Candidacy will complete an ELCA Form D for the student. The Coordinator for Candidacy then presents the student's Form D to the faculty for approval. After faculty approval, the Form D will be forwarded to the student's candidacy committee for inclusion in their Approval process.

After a positive Approval from the student's synodical candidacy committee, the student's name is forwarded to the ELCA Churchwide Assignment Consultation. The student is assigned to a synod based on their Forms A, B, R and Rostered Leader Profile (RLP). The student works with the assigned synod to receive a call and to be consecrated as a Diaconal Minister.

ix. Frequently Asked Questions about Candidacy & Placement (Diaconal Ministry):

Do Diaconal Ministers really need to write the entire Approval Essay? Yes. However, there are specific questions designed for the lay rosters.

Where do I get the Approval Essay? The Approval Essay can be downloaded from the ELCA Website. Each year in May a new essay is posted.

When should I enter the assignment process? This decision is made in consultation with the Coordinator for Candidacy at LSTC, your synod and the timing of your academic program.

Are there calls for Diaconal Ministers? Yes, especially as the work of Diaconal Ministers is becoming more widely known. However, as with all rostered personnel, there are no guarantees. The synod to which you are assigned will work closely with you. You may not establish your own call site without consultation from the synod.

LSTC, along with the ELCA, is excited about and committed to the Diaconal Ministry training process and the expanded ministries Diaconal Ministers will bring to the church. The following persons guide Field Education and Candidacy studies at LSTC and lead the Diaconal Ministry Formation Event in Gettysburg, PA:

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Section 3-ELCA Candidacy

This section was prepared by the Rev. Paul Landahl, LSTC Coordinator of Candidacy.

Candidacy in the Evangelical Lutheran Church in America is the churchwide process of preparation and formation leading to approval for the public ministries of the church.

The Candidacy Process is essentially the same for persons seeking admission to any of the ELCA rosters: ordained ministry – pastors, commissioned ministry – Associates in Ministry or consecrated ministry – Diaconal Ministers. The process is modified for those seeking Deaconess Rostering. All persons seeking rostering are expected to fully participate in all steps of this process. A copy of the ELCA Candidacy Manual is on permanent reserve in the Jesuit-Krauss-McCormick Library or is available for perusal in the Candidacy Office, Field Education Office, and Vocation, Admissions, and Financial Aid Office. Most candidacy documents are also available in Spanish. Contact the Candidacy Office for a copy.

A. Candidacy at LSTC

At LSTC, work with the Candidacy Process is understood to be a collaborative enterprise involving the candidate, the candidate's academic advisor, the entire faculty, and the Candidacy Office. Although each of us has our own tasks, it is understood that our goal is to participate collegially in the process so that we can prepare the best ministry leaders possible.

i. Candidate – The candidate is the one most involved and most affected by the process. Expectations of a candidate include:

- Familiarization with the Candidacy Process
- Participation in each step of the process
- Contact with candidacy committee AT LEAST QUARTERLY
- An openness to suggestions for areas of growth made during the Candidacy Process
- Filing of paperwork in a timely fashion
- Attendance at Candidacy events
- Collaboration with advisor, Candidacy Office and synodical Candidacy
- Committee regarding any issues or concerns involving the process

ii. Candidate's Academic Advisor – Academic advisors are responsible for shepherding students through the Candidacy Process. Expectations of an academic advisor include:

- Familiarization with the Candidacy Process
- At least semi-annual review of student's progress in Candidacy and in seminary
- Be present at the student's Endorsement Panel
- Be present at the senior interview and prepare the Form D
- Collaboration with the candidate, Candidacy Office and synodical candidacy committee regarding any issues or concerns involving the process.

iii. Faculty – The faculty's support of the Candidacy Process and LSTC students in Candidacy is crucial for the partnership to work. Expectations of the faculty include:

- Familiarization with the Candidacy Process
- Speak well of the process
- Participation in Endorsement panels and senior interviews as well as Theological Review Panels of candidates ordained in other church bodies and TEEM candidates
- Provide students with honest feedback in a timely manner
- Serve on synodical candidacy committees if at all possible
- Collaborate with the candidate, the candidate's advisor and the Candidacy Office about any Candidacy concerns
- Allow adequate time and appropriate venues for discussion of Candidacy matters

iv. Candidacy Office

- Know the Candidacy Process and all its fine points, especially any up-dates or changes mandated by the Leadership for Mission Department of the Congregational and Synodical Mission Unit.
- Maintain a Candidacy file for each candidate
- Periodically review with each candidate their progress in the Candidacy Process.
- Provide annual workshops on each step of the Candidacy and Assignment Process for candidates.
- Provide workshop opportunities for faculty around the Candidacy Process.
- Establish and maintain good working relationships with all of the candidacy committees with which our students work.
- Organize the on-campus Endorsement Process.
- Organize review panels for candidates ordained in other church bodies and TEEM candidates when requested.
- Collect Form Ds from faculty advisors and send the forms to synod offices.
- Provide faculty representatives serving on candidacy committees updates on our students before each meeting.

- Advocate for our candidates at the ELCA Assignment Process.
- Collaborate with the candidate, the candidate's advisor and the candidacy committee regarding any issues or concerns involving the process.

B. Participants in the Candidacy Process

i. Candidate – A deep personal faith and a commitment to Christ must be at the heart of one's decision to serve in rostered ministry. The candidate should involve others in a process of discernment and reflection about gifts, abilities and passions for a particular ministry. All candidates must be willing to serve in response to the leadership needs of this church, wherever that call may be.

ii. Congregation – It is the congregation's responsibility to uplift and identify persons for ministry. Each candidate needs to be registered by an ELCA congregation. That congregation is asked to maintain a relationship with the candidate throughout the entire time of the candidacy process and, wherever possible, provide financial assistance.

iii. Synod – On behalf of the ELCA, each synod constitutes a candidacy committee which has the responsibility of making decisions about the public ministry of candidates from their synod. To do this, they rely upon church wide standards, requirements and expectations. Each candidacy committee can establish its own guidelines within this framework. In some regions, synods join together in multi-synodical committees to share the responsibility of decisions for the endorsement and approval steps. Each committee is made up of laity, clergy, and a seminary faculty representative along with the synod staff member who has candidacy oversight in their portfolio. The synodical bishop and a regional Congregational & Synodical Mission Unit staff person are ex officio members.

iv. ELCA Seminaries – ELCA seminaries provide evaluative materials and make recommendations to candidacy committees in the Endorsement and Approval steps of the Candidacy Process. Students from non-ELCA seminaries must affiliate with an ELCA seminary and complete a minimum of one-year residency as well as one year of internship under the supervision of that ELCA seminary.

v. Congregational and Synodical Mission Unit – The Leadership for Mission Department of the Congregational and Synodical Mission Unit at the ELCA is responsible for the development and management of candidacy standards, procedures and policies. They receive written reports of all decisions and recommendations taken by a candidacy committee, and they are the final arbitrators of an appeal of a candidacy committee decision.

C. Range of Decisions in the Candidacy Process

Each decision in the Candidacy Process has three possible outcomes – approved, postponed, or denied. Candidates are provided a written copy of all decisions and recommendations. Candidacy decision appeals are made to the Leadership for Mission Department and can be based only on the grounds of unfair process.

Approval – Approval at any step in the Candidacy Process indicates that the candidate has met the requirements for that step of the Candidacy Process and is eligible to move forward to the next step. An approval decision needs to include the candidate's identified gifts as well as recommendations for areas of further study or growth.

Postponement – Postponement at any step of the candidacy process indicates that the candidate demonstrates gifts and abilities for the roster they are seeking but needs further development. At the entrance stage this can include spiritual, psychological or situational readiness. At the other stages academic development can be added to the list. With a decision to postpone, the committee must clearly communicate the reason(s) for the decision. The candidate is asked to develop a plan for addressing the issues. The committee and the candidate will then determine how the plan is to be monitored, when reconsideration may be scheduled, and what procedures will be followed for reconsideration.

Denial – Denial at any step of the Candidacy Process indicates that the individual is no longer deemed an appropriate candidate for Rostered Ministry. Reasons for this decision must be clearly stated. A minimum of one year must pass before a person who was denied may reapply. Consultation with the Leadership for Mission Department is required for all reapplications to determine the point of re-entry.

D. Steps in the Candidacy Process

i. Entrance – Entrance is a process which identifies an individual's potential for Rostered Ministry in the ELCA. The key components leading to an Entrance Decision are discernment and readiness. Individuals begin the Entrance Process by establishing contact with a synodical candidacy committee. This decision is required before a candidate may be fully accepted at an ELCA seminary. Although those who have not completed the Entrance Process may be provisionally entranced by a seminary, this provisional entrance is withdrawn if the process is not completed by the end of the first term of study or special permission is given by the candidacy committee. A positive entrance decision does not guarantee admission to a seminary.

The components of an Entrance Decision include:

- Use of discernment resources (including What Shall I Say?)

- Minimum of one year active membership in an ELCA congregation
- Application, including an autobiographical essay
- Congregational registration
- Initial interview
- Psychological evaluation and career consultation completed and report received by synod or review entrance interview
- Background check

ii. Endorsement – Endorsement is the official action of a candidacy committee by which candidacy for a specific roster is conferred. It provides a time in the candidate's progress for ministry to be assessed and for developmental issues identified in the Entrance Process to be reviewed. The areas of development addressed in the Endorsement Process are:

- Understanding of call to ministry
- Spiritual growth and faith commitment
- Educational and theological ability
- Personal and interpersonal skills

Once a candidate receives a positive Endorsement she or he may participate in an ELCA internship or field project.

The final decision concerning Endorsement is made by the synodical or multi-synodical committee. However, the initial recommendation concerning Endorsement of candidates attending an ELCA seminary comes from an Endorsement Panel composed of two candidacy committee members, at least one from the candidate's home synod, and an ELCA seminary faculty person. This panel usually meets in the fall on the student's seminary campus.

At LSTC, the dates and times of the Endorsement Panels from any given synod are negotiated between the Coordinator of Candidacy and the synodical candidacy committee. The Coordinator then notifies candidates and they notify their advisors. If the advisor is unavailable at the established time, the student and advisor will collaboratively choose another faculty person to sit in on the Endorsement Interview. At times it is possible to change times of the interview to accommodate faculty schedules, but not always. Some candidacy committees may accommodate special requests for an Endorsement Panel at others time of the year to assist candidates in moving through their seminary education in a smooth and timely manner.

Generally candidates are expected to go through Endorsement when they have completed a minimum of nine classes. Some candidacy committees require that a candidate complete their CPE prior to Endorsement. The Candidacy Office offers a brief workshop on the Endorsement Panel Process every Spring semester.

By September 1st the candidate must supply their candidacy committee with a copy of their Endorsement Essay, CPE final reports from both the supervisor and the candidate (if CPE has been completed), and a current transcript reflecting all academic work. Also, any candidate with special requests about internship must have filed a letter of request with their candidacy committee and the Candidacy Office. The Candidacy Office will provide a letter of response.

The synod will mail this material along with the Entrance Decision and other file materials as appropriate to each member of the Endorsement Panel. The Endorsement Panel generally meets with the student for about an hour. Following the meeting the panel informs the candidate of their recommendation to the committee. Immediately following the panel, the candidate provides an initial copy of the decisions and recommendations to the Candidacy Office. A copy of the synodical or multi-synodical committee's final recommendation will be sent to the candidate and the seminary. If the decision differs significantly from the panel recommendation, the Candidacy Office will contact the candidacy committee chair for details and notify the advisor. A consultation will then be set up with the office, the candidate and the candidate's advisor.

iii. Approval – The decision to approve a candidate for Rostered Ministry is a confirmation by the seminary and the candidacy committee on behalf of the ELCA that this person is qualified and suitable to serve under call in a designated rostered ministry. While the candidate's complete file is available for review, the following material is of primary importance for the Approval Decision:

- The Approval Essay
- The Report of the ELCA Seminary Recommendation (Form D)
- The Report of Internship or Supervised Field Experience (Form D)
- Academic Report
- CPE Reports, especially if completed after Endorsement date

The Approval Essay is prepared each year by the Leadership for Mission Department in consultation with lay and ordained candidacy committee members and seminary representatives. Although the specific questions change each year, the basic components are Scripture, theology, the practice of ministry, and the person in ministry. The questions carry a different emphasis for persons from the different rosters. September 1 is the usual deadline to submit materials to the synod office.

An ELCA seminary faculty is responsible for recommending each candidate for rostered ministry. This faculty Approval Interview is a time for the candidate and the seminary faculty representatives to reflect on the seminary experience. It should focus on the candidate's personal, spiritual, vocational, theological, intellectual, and professional development during the seminary years. At LSTC the candidate schedules a debriefing

session in cooperation with the Field Education Office. The candidate's faculty advisor and another faculty of his/her choice are present. Following the debriefing, the advisor writes the Form D and clears it with the second faculty member and the candidate. A copy of the Form D is then given to the Candidacy Office so it can be submitted for vote by the entire faculty. After the faculty vote, the Candidacy Office sends a copy of the Form D to the candidate's candidacy committee and the original is sent to the ELCA Department for Leadership for Mission.

After the candidacy committee receives Form D, they meet with the candidate for a final Approval Interview. The committee sends the meeting report to the ELCA Department of Leadership for Mission. A candidacy committee approval is good for one year. If the candidate has not received and accepted a call within one year the candidacy committee must renew the approval decision. If three years have elapsed without the acceptance of a call the candidate makes a request for reapproval. Minimally, re-approval involves writing a new Approval Essay and taking part in an Approval Interview. Approval may be withdrawn by action of the candidacy committee at any time prior to the receipt of a call if the committee believes the candidate is no longer qualified to serve in Rostered Ministry.

E. ELCA Assignment Process

The Conference of Bishops and the Department of Leadership for Mission have developed a process and a schedule for the assignment of candidates to regions and synods. To participate in the process a candidate must have completed the seminary and the Candidacy Approval Process and have submitted all forms in a timely manner. Remembering that all candidates have agreed that they are "willing to serve in response to the leadership needs of this church, wherever that call may be" (Candidacy manual, A-3), candidates may express their assignment preferences on Forms A, B, and C.

Currently, a student requesting restriction to one or two synods submits Form R to the Regional Coordinator who has oversight of the student's candidacy committee. In order to be accepted, Form R must be approved by the seminary Candidacy Office, the student's candidacy committee, the bishop of the student's candidacy committee and the bishop(s) to which the student is seeking assignment. If any party does not sign off, the student needs to lift her/his restriction before being eligible for the Assignment Process.

In 2015-2016, there will be two Assignment Processes – one in October and one in February. At each assignment time, the Coordinator for Candidacy will be present as the student's advocate. At that time, the student will be assigned to a region with synodical assignments following in one month.

Appendix A- MSA Constitution

- I. Name: The name of this organization shall be Masters Student Association (MSA).
- II. Purpose
 - a. MSA exists to serve the Master's level students and their families by:
 - i. Promoting community among the students, faculty, staff and administration;
 - ii. Providing a forum for the expression of student concerns;
 - iii. Advocating for concerns of the student body to the faculty, staff and administration;
 - iv. Distributing student activities fees;
 - v. Assisting in organizing student groups.
 - b. MSA in fulfilling its purpose of addressing student concerns shall work with the faculty, staff and/or administration including but not limited to the Office of the President, the Office of the Academic Dean, and the Office of Community Life.
 - c. MSA in fulfilling its purpose of community building will work primarily with the Office of Community Life.
- III. Membership
 - a. MSA shall consist of twenty-two voting members: Three from each M. Div. class, three from the Special/MA student body, two spouse representatives, two student representatives of from the LGBTQA (Lesbian, Gay, Bisexual, Transgender, Queer, Asexual) community, two representatives of commuter students, two representatives student from of the community of students who have a disability and two representatives of students from the communities of color. With the exception of spouse representatives, all voting members of MSA shall be Master's level students.
 - i. The class conveners shall be included in the three representatives from each class.
 - ii. Student representatives from each class shall be elected during a class meeting according the following guidelines:
 1. *The Junior class shall elect its representatives no later than the first two weeks of the fall semester. These elections will typically take place in a meeting at the end of the new student retreat.*
 2. *The Middler class shall elect its representatives during the spring semester of their Junior year. At least one of these representatives should have previously served on MSA. The returning MSA member(s) shall convene the new Juniors and facilitate their elections.*

3. *The Senior class shall elect its representatives no later than the first two weeks of the fall semester.*

- iii. Representatives of the Special/MA class, spouses, commuters, LGBTQA community, community of students who have a disability, and students of color shall be elected at meetings of those students no later than the first two weeks of the fall semester.
- iv. During elections, classes should seek diversity. This includes, but is not limited to, gender, ethnicity, nationality, age, sexual orientation, persons with disabilities and commuter students.
- v. Advisory members may be appointed by the MSA President to represent specific concerns or students who are not represented on MSA. Advisory members shall have voice, but no vote.
- vi. Should a vacancy occur, the electing class or body shall fill the position within two weeks of the vacancy's occurrence.

b. Members of MSA shall be responsible for the following:

- i. Commitment to the goals of MSA (see Article II).
- ii. Regular attendance at MSA meetings.
 - 1. *Members with three unexcused absences from meetings shall be removed from MSA.*
- iii. Serving as a liaison to the various student committees and groups at LSTC
 - 1. *Member shall be given the opportunity to volunteer for which group or committee they wish to work with. In the event that no volunteers are found, MSA shall assign its members as liaisons.*
 - 2. *Each liaison shall be responsible for maintaining open lines of communication with his or her respective group.*
 - 3. *Liaisons will be expected to periodically report on the current status of their groups at MSA meetings.*

IV. Officers

- a. MSA shall have four officers: President, Vice President, Secretary, and Treasurer.
- b. These officers shall be elected by MSA.
 - i. No student may simultaneously hold the positions of class convener and MSA president.
 - ii. At the end of each year, MSA representatives shall serve over the summer and lead the class meetings in the fall where new representatives are elected.
- c. Responsibilities of Officers
 - i. President
 - 1. *Prepares agenda and chairs MSA meetings*

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2. *Calls for agenda items from the community prior to forming the agenda. Posts an agenda on bulletin board no later than the day before MSA meetings*
3. *Serves as a liaison between MSA and the faculty and administration*
4. *Appoints advisory members to MSA*
5. *Ensures the Constitution of MSA is followed*

ii. Vice President

1. *Collects agenda items*
2. *Posts the agenda on the bulletin board*
3. *Chairs meetings in the absence of the President*

iii. Secretary

1. *Records minutes of each meeting*
2. *Distributes minutes to MSA members and Office of Community Life*
3. *Posts minutes on MSA bulletin board*
4. *Looks over old minutes at beginning of year to follow-up on unfinished business*
5. *Updates archives with MSA minutes*
6. *Publicizes MSA news and events to the community (i.e. The Door, bulletin boards, email lists, etc.)*
7. *Prepare summary of the year report at the end of the academic year*

iv. Treasurer

1. *Presides over budget meeting*
2. *Keeps up-to-date records of all MSA accounts*
3. *Prepares a monthly financial report for meetings*
4. *Receives reports from the Office of Community Life about the status of the Emergency Loan Fund*
5. *Replenish request forms*
6. *Update archives for the next year*
7. *Reports back to students requesting funds regarding MSA's decision on that request*
8. *Attend financial meetings with finance office personnel when necessary*

V. Conduct of Meetings

- a. Meetings shall be held at least once a month, starting with the first month of classes in the fall. Returning members of MSA shall convene the first MSA meeting. If there are no returning members, the Conveners of the returning classes shall convene the first meeting.

- b. The President of MSA shall lead MSA meetings and set the agenda.
- c. Meetings are to be open to all members of the community.
- d. A quorum is necessary to conduct official business. A quorum is one more than a simple majority of the official members. At least one member from each class is required for a quorum.
- e. As often as possible, decisions shall be made by consensus. When consensus is not possible, a motion may be won by a simple majority vote. If there is a tie vote and further discussion does not break the tie, the issue is tabled until the next meeting.
- f. If a non-MSA member wishes to make a presentation to MSA, he or she should contact the President to be put on the next meeting's agenda. Non-MSA members' presentations should be scheduled early in the meeting but may be given a time limit.
- g. MSA will report back to students voicing concerns within six weeks of receipt of the concern.

VI. Budget and Finances

- a. MSA is financed through the LSTC Student Activity Fee, a fee collected by the business office from all regularly enrolled students. This fee can be changed by referendum of two-thirds vote of the enrolled students. The moneys collected for this fee are credited to MSA's account.
- b. MSA is charged with distributing or spending its finances according to the purposes outlined in Article II.
- c. Students and other community members or groups may apply to MSA for funds.
- d. MSA will advertise and hold a budget meeting at the end of the second month of each semester. At the budget meeting, MSA will review all financial requests and earmark funds accordingly. All community members are invited and those requesting funds should be present to answer questions about the financial request. MSA may reserve a portion of the available funds to grant requests later in the semester.
- e. Requests for funds should generally be made by the end of the second month of classes each semester in order to attend the budget meeting and insure that adequate funds will be available for consideration.
- f. Financial request forms should be made available in visible places on campus, such as the MSA bulletin board or other convenient locations. The name and contact information of the treasurer, or other member of MSA responsible for receiving financial requests, should appear with the request forms.
- g. Money collected from student fees in previous years and not spent by MSA shall be administered separately in accordance with the following guidelines:
 - i. Funds are to be used on projects that will benefit the student body over several years.

- ii. Funds are to be used on projects that benefit a wide spectrum of the student body.

VII. The Emergency Loan Fund

- a. The Emergency Loan Fund is a separate account established yearly from MSA's operating budget to assist students in time of need. MSA shall budget funds so as to:
 - i. Bring the total of the account to \$2,500 or
 - ii. Equal 10% of MSA's operating budget, whichever is the least expensive.
- b. Loans drawn upon the account are granted at the discretion of the Dean of Students based upon guidelines approved by MSA and the Office for Community Life. Guidelines shall be given to MSA each year before budgeting. These loans remain confidential. It is the Office for Community Life's responsibility to relay the terms for repayment of the loan and send out reminders at least once a year.
- c. MSA shall receive a report from the Dean of Students at the beginning of each semester outlining loans granted, payments received, loans outstanding and loans converted to grants.

VIII. Board of Directors

- a. MSA shall from time to time pass resolutions to be presented to the Board. Resolutions may address issues relevant to concerns of the student body and MSA.
- b. Every other fall, MSA shall hold elections for a student representative and alternate to the board. This representative and alternative shall be full-time Master's level students able to fulfill obligations of a two-year term.
 - i. All Master's level students shall be eligible to vote. Provisions shall be made to insure that students on internship may participate in the election.
 - ii. The student representative will attend the MSA meeting preceding and following any general meetings of the Board.
 - iii. If the elected representative and/or alternate does not or is unable to fulfill their obligations, elections shall be held to fill the vacant post for the remainder of the term.

IX. The Constitution: The Constitution shall be printed in the Student Handbook [*Masters Programs Manual*] each academic year.

X. Amendments to the Constitution

- a. Students may propose amendments at any time. Ratification of student proposals requires a two-thirds majority of votes cast in a student body referendum administered by MSA. MSA shall consider all amendments and present those that they deem appropriate for referendum.

- b. In the case of updating the Constitution in order to align it with LSTC changes, which have already been implemented by the administration without ratification by the student body, MSA shall approve such changes without the required two-third's majority of the student body's vote.

Spring 2014: Increased number of Voting Members from 18 to 22; added Vice President's job description.

Fall 2013: The format of outline was updated.

Spring 2013: Budget meetings held at end of second month of semester.

Fall 2012: Name change from CORE to MSA.

Spring 2007: Revised and updated.